No. 40

First sheet missing.

word, 'Meet me in heaven Meet me in heaven!'"

Shall we meet him, Conference, Church, people? All for whom he labored, shall we meet him, where we part no more? We have lost him, but he has gained Yes, he has at last found that better land, for which he lived and labored More anon P Tolliver,
Deacon

For the Christian Recorder.

FROM REV WILLIAM JOHNSON.

We had a very pleasant picnic in August, at Stanley Grove, for the benefit of repairing our church, and realised $73 We have also received $42 by public collection, $12 from the ladies' subscription $40 from the minister, and $15 from the festival

The church has been repaired very neatly, with a new pulpit and altar, handsomely carpeted, the walls are decorated with plain white satin paper, and the inside blinds are painted with a suitable color. The seats are painted a light drab color The outside of the church is also newly painted, and the roof shingled. The Lord is on our side. We have all things to hope for, and naught to fear.

This improvement was done at a critical time, while it was thundering and lightening, and the devil was loosened out of his prison, and came on the earth, resolved to defile the armies of the living God. Some were cold and backslidden in heart, others were sending in their resignations, but God had living enough to bury the dead Since that time, we have had perfect peace, harmony, and prosperity

In the midst of life, we are in death. Death has been in our midst. Sisters Elizabeth Johnson, Eliza Proctor, Louisa Robinson, Cornelia Jones, —— Williams, and Honora Brown are no more. These all died in the triumphs of living faith, and have left a testimony of their faith, with an assurance of a hope for their final reward I must subscribe myself,

Your humble servant,
Wm. Johnson.

PERSONAL ITEMS.

Captain John O'Neil, S. A. C., Freedmen's Bureau, for the 8th Congressional District in Virginia, is appealing for aid for the colored Methodists of Abingdon, who are worshipping in a building loaned to them by the (white) Baptists. The colored Methodists desire to purchase it, which they can do at a cost of $2,000. They are only able to raise among themselves $480, and propose to depend upon the generous charity of Northern friends to make up the desired amount. Capt. O'Neil is earnestly trying to aid the people in getting the property, and is preparing the way for agents who will come well accredited from them in a short time.

Rev. R. P. Gibbs, Pastor of Union A M E Church of this city, has been very sick for two weeks, with pleurisy. He has been under the care of a doctor, and most of the time confined to his room He is slowly improving During his illness, he has been cheered by the manifestations of sympathy and unremitting attention of the members of his church

It is invaluable.—We do not generally recommend medicines in our editorial columns, but having lately used the "Mamamoose Tonic," prepared by Rev. I. R. Gates, and found it such a great remedy for Bronchitis and sore throat, as well as a blood purifier—giving new vigor to the constitution, we would not do our duty to our friends if we did not call their attention to it. On our personal responsibility we pronounce the "Mamamoose Tonic" one of the surest means to restore an impaired constitution For sale at 1230 Wood St. and 1613 North 11th St. Try it, and you will unite your testimony with the above. 2t.

Fields of Dock.—The root of the *yellow dock*, so troublesome to farmers, is an effectual alterative and a most valuable medicine In the neighborhood of Lowell, Doctor J. C. Ayer & Co have planted fields of it, where they raise many tons at a crop. It is grown like the carrot or beet, in drills, and its quality or properties have been much improved by cultivation It is one of the ingredients in Ayer's Sarsaparilla, and, we are informed, the extraordinary virtues of this preparation are largely due to the extract of this root that it contains. The Sarsaparilla root used by this firm is grown on plantations of their own in Honduras, to secure an article of superior and wholly reliable quality. One of the reasons for the universally acknowledged superiority of their medicines may be seen in the watchful care that is used in preparing them —*Vermont Statesman*.

Items.

What Shall be Done with the Negro?—The Little Rock, (Arkansas) *Gazette* after considering the negro in his new relations to society as a freedman, and the best disposition that can be made of him under the circumstances, very properly says:

"Let us respond by endeavoring to educate him to comprehend the laws of his being, the duties devolving upon him, and the relation in which he stands to the world By teaching him to read, we open up the way for him, from barbarism to civilization. Further, our holy religion teaches us that, as a human being, he has a soul to be saved. Christianity demands that we put the Bible in his hands, that from the inspiration of its pages he may see consolation, that by its precepts he may frame his conduct, and from its teachings, he may learn to be content with his lot. It is useless to waste time in preaching to him of the sin of stealing, or of violating any of the commandments of the Decalogue, when his mind, in its benighted condition, cannot appreciate the force of the obligation he is under to avoid it.

We conceive it to be our solemn duty, equally taught us by humanity and religion to attempt the improvement of his mind We can surely leave it to Providence to work out his destiny, after we shall have performed our duty, and discharged ourselves from the great responsibility resting upon us in the matter Interest, humanity and religion are so incident to their appeals to us in reference to this subject Let us heed their voice"

Shooting a Negro for Sport.—A correspondent informs us that three men, two whites and a negro traveling near Holly Springs, Miss were recently returning from Memphis. They stopped for dinner at a bridge on Cold Water Creek, when the white men ordered the negro to bring them some water While he was stooping down to dip it up, they fired upon him wounding him but not so seriously as to prevent his getting into the woods and making his way to some neighbors, to whom he told his tale the facts of which have since been corroborated The negro is still living and has endeavored to obtain a warrant for the arrest of the men who fired upon him, but had not succeeded at last accounts The white men are his near neighbors and belong to the chivalry of that section of the country They claim to have fired upon the negro in sport, as a mere matter of pastime *Memphis Post*

A meeting of the Democracy of the "Western Reserve" was held at Warren, Ohio, on Monday, September 17th, and addressed by C L. Vallandigham, the man whom the Philadelphia Convention spurned as too vile to participate in its counsels He defended his past course, and made the remarkable statement, on the authority of President Johnson himself, that *he (Johnson) had not left the Union party, because he never belonged to it!*

Miscellaneous Items.

It is estimated that Minnesota will produce 15,000,000 bushels of wheat this year In 1860 she produced but 2,195,812 bushels.

The great lake tunnel at Chicago will, in all probability, be completed next month, and preparations are now making for the formal opening

The stock in the Lisbon gold mine, which was sold a year ago at $5 per share, is now worth $5000. Some of the quartz yields $487 of gold per ton, and $159 of silver.

Mr Bancroft is about to publish the last volume of his history of the United States

Rev Henry E Parker of Concord, has accepted the Latin Professorship, at Dartmouth College

An Italian has been arrested at New Orleans for poisoning a family of four persons with a venomous ring, a scratch from which caused death

The Government of Peru has offered a prize of $20,000 for the best history of that country,

An asylum for colored lunatics is about to be erected in Tennessee, at a cost of $27,000

The entire fortune of an English lady who lives in great style, consists in one of the advertising columns of the London *Times*

The Leeds *Mercury* announces that the Earl of Shaftesbury has accepted the office of President of the Social Science Association, which has been held since its establishment by Lord Brougham

A fearful visitation of Providence happened at Chicago, on Saturday, Sept. 15th. A tailor from Germany, named Lobenheimer, residing on the north side, was accused of having stolen some money, which he positively denied, calling upon God to strike him dead if he was not speaking the truth.—The fearful imprecation had hardly been uttered before he fell to the floor a dead man.

The standing armies of Europe amount to about six millions of men, and taking the real loss of their labor at a moderate calculation, it may be said that war costs Europe about five hundred millions of pounds sterling, equaling twenty-five hundred millions of dollars annually. This is more than half the national debt of Great Britain.

Jewish College.—The Jews in the United States, who have hitherto sent their children designed for the ministry to Europe, for education, propose to build a magnificent College for instruction in all the scientific and classical branches, but particularly in Jewish theology.

ACKNOWLEDGMENTS.

Providence, R. I, Lydia L Hedson, $6 00; Monmouth, Ill, per Rev. W J. Davis, $4 20; Chatham, C. W., per Rt. Rev. Willis Nazrey, 1.50; Chicago, Illinois, L. A. Anderson, 2 50; Owensville, Ind, per S Grier, 5 00; New York, Rev. H. Davis, 7 40.

LODGINGS.

A few gentlemen can obtain lodging by applying at 416 Gaskill Street, Philadelphia
Oct 6—1t.

WANTED.

Two or three apprentices wanted None but good sewers need apply at 410 South Seventh Street.
Sept 29—4t.

SPECIAL NOTICE.

To the Ministers and Members of the A. M. E. Church:

Dear Brethren.—We call special attention to Bishop Wayman's notice in relation to the great Union Fair which is to be held in Liberty Hall, in this city, for the benefit of our Book Concern and paper, and to assist in making the next payment on the house and lot where the Book Concern is located

Will not our ministerial brethren do something for us, through their congregations, in the way of money or any thing suitable for a fair? We hope our brethren will not fail to lend a helping hand, as the object is worthy of their generous support

Elisha Weaver,
General Book Steward

NOTICE

A Camp Meeting and Quarterly Meeting will commence in Mount Zion A M E church, in Trenton, N J, on the 7th of October and will continue over a week There will be preaching every evening

Quarterly Conference will be held on the 13th of October, at 2 o'clock in the afternoon On Sunday morning, at 9 o'clock, an Experience Meeting will be held Preaching throughout the day, at the usual hours William Moore,
Pastor
Oct 6—1t

SPECIAL NOTICE.

By Divine permission, the new church at Orange, N J will be dedicated on Sunday Oct 28th by Bishop Wayman
W Rogers, Pastor
Oct 6—1t

NOTICE

Hurnton Quarterly Meeting will be held on the 20th and 21st of October
Jeremiah Young
Minister
Oct 6—1t

NOTICE

The [illegible] Quarterly Meeting of the [illegible] A M E [illegible] Street will take place on Sunday [illegible]
R [illegible] Pastor
Oct [illegible]

NOTICE.

Quarterly Meetings of the West Philadelphia Circuit will be held (God preventing Providence,) as follows

West Philadelphia 2d Sunday Oct 14th, 1866, Love Feast 8 o'clock, A M

Quarterly Conference at Norristown, Pa, Oct 21st, at 2 o'clock P M, and Quarterly Meeting on 3d Sunday, Oct 21st

Germantown Pa, 4th Sunday, October 28th, 1866

We expect to have several ministers to preach for us Come and help us

H J Rhodes,
Minister in Charge
Oct 6—1t

NOTICE

All persons having photographs in the possession of Mr Francis E. Nelson, late photographist, are hereby notified to call on James W. Brown, agent, who will let them have them for a reasonable amount Persons living at a distance, North or South, can have their likenesses, or those of their friends, sent to them, by paying the cost, which will be reasonable Please address, or call on, James W Brown,
No. 14 South Sixth Street,
Philadelphia.
Oct. 6—4t

SPECIAL NOTICE

To the Ministers of the Philadelphia and New York Annual Conferences

Dear Brethren: I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa, by the Book Committee, for the benefit of the Book Concern and *Christian Recorder* The Fair will open on Thursday, November 1st, 1866, and continue two weeks I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair, and send them to Rev. Elisha Weaver, No. 631 Pine St., Philadelphia, Pa. As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful Let every pastor try what he can do for our Book Concern and *Christian Recorder*.

A W Wayman.
Philadelphia, Sept. 21st, 1866.

NOTICE

Quarterly Meeting of Zion Mission A M E church, will be held on Sabbath, the 14th day of October, 1866

We are not prepared to publish the appointments at present, but we expect several eminent ministers to be present on the occasion. Come and help us. We extend an invitation to all of the ministers in charge, in and around the city, and their congregations. T Gould,
Minister in Charge.
Sept. 29—2t.

NOTICE.

The Quarterly Meeting, at Frankford, Pa, will be held on the first Sabbath in October We extend an invitation to all friends and well-wishers J. H. Smith, Elder.
Sept. 29—2t.

INFORMATION WANTED.

Willis Fant, raised in Galliten County, Kentucky, wishes information from his brother and sister, Washington and Mary Fant. At the time I left, about twenty-five years ago they belonged to W. B. Fant. Information wanted also of James and Robert Smith, who, at that time, belonged to Wat Civil Address,

Willis Fant,
Newbury Post Office,
Canada West.
Oct 6—1t.

INFORMATION WANTED.

The subscriber, being anxious to learn the present residence of his parents, James Crutchville and Delphy, his wife, and their children, George Washington, Francis Merion, John Wesley, Judge Haywood, and Thornton Pitts Crutchville, and Anna Perryman,—should this meet their eyes, they will please write to me at Monmouth, Warren County, Illinois The above named James Crutchville and wife, were formerly the slaves of James Beaumont, of Clarksville, Tennessee David Crutchville
Oct 6—1mo

HELP WANTED.

Wanted immediately—cooks and girls for house work, at the employment office, 1019 Rodman street M A Williams
Sept 15—1t

INFORMATION WANTED

Of two girls, named Mary and Matilda Howrell Mary was sold, from Mr Cane Freeman's estate to John G. Paskey, and taken to some part of the South, and Matilda was sold to Maj Russell of Williamson Co, Tenn Their mother, Mrs Lucy Howrell, will be thankful for any information concerning them Address

James J Mays,
P O Box 1011 Richmond, Virginia
June 30—3mo

INFORMATION WANTED.

Frederick Williams, late landsman on board United States steamer "Sarah Bruen," will hear of something to his advantage, by sending the name of the street and number of his residence in Charleston South Carolina to

Wm P Powell,
No 2 Dover Street New York City
July 28th—1t

INFORMATION WANTED

Information wanted of my mother Amy Anderson and her [illegible] Henry and Elijah Anderson also her daughter Susanna Anderson formerly belonging to one James Smith, of Bridge near [illegible] Georgia It has been about eight years since I left there Also of my sister Harriet Dudley My name was Sophia Anderson but I have since married a man by the name of [illegible] Williams I was sold to a man by the name of McKibby Any information will be gladly received by

[illegible] A Williams
[illegible]
Sept [illegible]

INFORMATION WANTED.

Fifty Dollars Reward.

Information wanted of my daughter, Elsie, who was sold in Columbus, Georgia, in 1864, to a Mr Garret I will give the above reward for any information that may lead to her recovery Address, Duff Green,
Care "Courier" Office,
Natchez, Mississippi

Ministers of colored churches, and all others who may feel disposed, are earnestly requested to read the above notice to their respective congregations, and to impart any information thus gained sept 22 1mo

INFORMATION WANTED.

Any one who may chance to know any thing concerning the whereabouts of Henry Collins, will please inform his brother, James Collins, who is residing in Princeton, N J. The said Henry was formerly owned by Mrs. Sarah Harris, of Queen Ann County, Md.
september 22—3t

Married.

On the 27th of Sept, by Rev H J Rhodes, at the residence of the bride, Mr Chas H. A Petterson, of Huntsville, Ala, to Miss Sarah Shephard, of Philadelphia, Pa.

On September 13th, by Rev R P. Gibbs, Mr. Enoch P Gibbs, of Delaware, to Miss Rachel L. Brown, of Pa.

Obituary.

Departed this life on the 17th day of August, 1866, in New York City, Mr. George Lee, aged 57 years and 5 days.

George Lee was born in the State of Maryland, on the 12th day of August, 1809 He embraced religion in his 15th year, and joined the M. E Church A short time afterwards, he connected himself with the A. M E. Church, of which he continued a worthy member through life. He was married on the 5th of April, 1843. He was a good husband, an indulgent father, and a very useful man in the Church. In Bethel church, New York City, he filled several prominent offices. He bore the affliction of his last illness with Christian fortitude, and died in the full triumph of faith "Mark the perfect man, and behold the upright, for the end of that man is peace"

H. Davis,
Elder.

Advertisements.

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested
Sept. 1—6m.

DESIRABLE
Boarding House.
MRS. L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a
FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D C, at No. 248 K street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—3mo

WM. H. LONGFELLOW,
SURGEON DENTIST,
No. 1126 RODMAN STREET,
Between 11th & 12th & Lombard & South Sts,
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
mar—1yr

SHROUDING
AND
Laying Out of the Dead,

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead Her terms are moderate, and satisfaction is ensured to all who call upon her Her knowledge in this department is complete She can always be found at

No. 619 Pine Street,
Philadelphia.
may 12-1yr

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long Sightedness, or every person who wears spectacles from old age, Dimness of Vision or Blurring, Overworked Eyes, Asthenopia, or Weak Eyes, Epiphora or watery eyes, Pain in the Eye ball, Amaurosis, or obscurity of the vision, Photophobia, or intolerance of light, Weakness of the Retina and Optic Nerve, Myodesopia, or specks or moving bodies before the eyes, Ophthalmia, or inflammation of the eye and eye-lids, and Imperfect Vision from the effects of Inflammation, &c. Cataract Eyes, Hemiopia, or partial blindness, Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular—sent gratis.

Address Dr. J. Stephens & Co., Oculists, P. O. Box 926. For sale at Rushton's Family Drug Store, No. 10 Astor House, corner Barclay street and Broadway, New York.

Dr. J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.
July 1—1y

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine Dr. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precaution in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South-west, has induced the venders of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

Dr. McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular secretion of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exerts over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver I have long been convinced that more than one half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side, sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning take one or two more. But a slight breakfast should invariably follow their use The Liver Pills may be used where purging simply is necessary As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No disease to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the cause is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no one [illegible] to by any of the numerous train of diseases to which [illegible] may be exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by their [illegible], is rendered unyielding to treatment judicious in other respects, but which entirely fails, in consequence of [illegible] being overlooked. And even in cases of greater violence, if a [illegible] and prompt [illegible] be [illegible] would be removed without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even handled [illegible].

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; [illegible] the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c. Whenever the above symptoms are found to exist, Dr McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills Vermifuge and Lung Syrup
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States one box of LIVER PILLS on the receipt of twelve cent postage stamps, or one vial of Vermifuge on receipt of [illegible] cent postage stamps.

Sold by Dealers Every Where

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 25, 1865, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts. as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes commencing one hour previous to the times of departure of each train, and allow about 25 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P M, to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	at	7.30 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M.
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	6.00 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "

ARRIVE.

PITTSBURG AND ERIE MAIL	"	6.30 A. M.
PHILADELPHIA EXPRESS	"	7.00 "
PAOLI ACCOMMODATION, No 1	"	8.20 "
PARKESBURG	"	9.00 "
LANCASTER TRAIN	"	10.30 P. M.
FAST LINE	"	12.40 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.40 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.30 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN P. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to
FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
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DR. JONATHAN DAVI .
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Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

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Agent for the Masonic Gavel. Jan 1 y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 Eastern Avenue,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.
Hot and Cold Water-Baths
Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety
☞ Meals by the Day or Week. ☜

Bargains in Clothing!	Bargains in Clothing
Bargains in Clothing!	Bargains in Clothing!
Bargains in Clothing!	Bargains in Clothing!
Bargains in Clothing!	Bargains in Clothing!

Offered by Perry & Co.
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No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
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Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.

In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

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THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
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and COACHMEN.

Also, men and women, just from the South, who wish to engage in

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Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Cold [illegible] Servants, from $9 up to $20 per month.
We hope persons wishing situations will improve this opportunity

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Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,
No. 11 South Sixth Street, below Market, Philadelphia.
James W. Brown,
Late of No. 1 0 South Fifth Street.
N B Clothing made to order, and for sale.

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212 K Street, bet'w. 17th and 16th Sts.,
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This First Class House is now open for the accommodation of the travelling public The situation of the House is most respectable and has been built expressly for Hotel purposes It is furnished in the best style, and special attention will be paid to the comfort of the boarders

☞ Board at reasonable prices, in advance, by the Day, Week, or Month

Dinner parties furnished at the shortest notice.
No unbecoming conduct allowed on the premises.
Clair Davis, Proprietor.
March 16, 6 mo,

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BOARDING HOUSE
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for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

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HERB DOCTRESS,
NO 406 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her Indian syrups alone are used by her She can stop bleeding, and take out fire without blistering.

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WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
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WIGS,
BRAIDS,
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WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles
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A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Whitening, Softening, Odoriferous, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING:
ATTENDED TO BY
NATHANIEL L. DURHAM,
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Also Solicitor for "Security Life Insurance Company."
Jan 7-no 3-1y

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REIMER'S PHOTOGRAPHIC GALLERY,
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Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

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No. 615 Pine Street, Philadelphia, Pennsylvania.

OFFICE HOURS.
From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.
Jan 7-no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore,
You can entertain your guests in Public or Private Parlors.
You can get your Meals at All Hours in this First-Class House.
No Improper Language or Behaviour allowed in this House.
Ice Cream Saloon, and Barber-Shop attached to the Hotel.
Nos 28 and 30 Corner of Bath and Davis Sts,
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DR D. HUDSON, Proprietor.

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COLORED PEOPLE.

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Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO 1718 SANSOM ST.
Jan 26 1y. *Philadelphia, Pa.*

Poetry.

MY WORLD.

BY LYDIA M. BENO.

I dwell, I dwell in a fairy land,
And a land that is all my own,
And I tread the earth with a fearless step,
For a spell is o'er me thrown.

There are pearls of fancy all pure and bright,
And dews of hope that shine,
And glitter soft as an angel's tear
In this beautiful world of mine.

There are thunders loud, there are tempests grand,
There are storm-clouds fringed with light,
There are shady valleys and pleasant hills,
There are gorgeous sunsets bright.

There are spirit-lyres when my soul is sad,
That murmur a lovely strain
Till woe has passed from my breast away,
And my heart is light again.

There are visions of glory that come and go,
Like sunlight flashing on streams.
Ah! I dream forever, and none may know
Of my beautiful, beautiful dreams.

There are dear ones, too, in my fairy land,
Whose blessings are round me thrown,
And little care I for the hollow world,
So their love is all my own.

Yes, I tread the earth with a fearless step,
And when my feet shall stand
O'er Death's cold river, I hope to live
With God in the Angel land.

Rochester, Pa.

The Family.

THE THREE KEYS

A little girl in Vermont, whose mother died in January 1864, when she was less than four and a half years, was taken into another part of the State soon after her mother's death, to live with a gentleman and lady who had no children, but who adopted her as their own daughter, and she called them father and mother.

She was a bright and pleasant little thing, full of fun, learned easily and was fond of her new parents from the very first, who also loved her, and taught her many useful things, which she seemed glad to know, and tried to remember.

Her own parents had not much money; and as they had seven children—five boys and two girls, the youngest a boy of only two years—this little girl, so young, had but a small chance to learn, or to be instructed in the ways of the world.

She had not been taught, or if so had forgotten it, that there are three keys which children use when they make known their wants to their parents or others, namely, the iron key, the silver key, and the gold key.

Her new parents noticed that she used only the iron key, when she desired any thing of them; that is, she would take this key, though not often in a rough manner, and attempt, through their ears, to reach and unlock their hearts, and obtain what she wished. At first she succeeded in opening their hearts, inasmuch as her parents considered that she did not understand about the other keys; yet their hearts were always pained by its use, and ached long afterward; for it was so very rough and unpolished, that no one could use it without paining the heart it touched. Let us look at

THE IRON KEY.

"Mother, I want an apple." "Mother, give me an apple." "Mother, I want to go and see Hattie." That is the rough and unpolished iron key. So are the words no, yes, what, don't, I won't, when used by children toward parents, or persons much older than themselves, instead of no, sir, yes, sir, or what, sir? please not, I had rather not.

Now this little girl had a new dress soon after she came to live with these parents, and on the right side was a pocket of coarse cloth, in which she carried the iron key. She was not aware that on her left side her mother had made another pocket of very good cloth, to hold a silver key, and that the key was already there. Neither did she imagine that in the same dress, and easier to be reached with the right hand than either of the others, there was still another pocket, close to her heart, made of very nice velvet, in which was resting, ready for use, a most beautiful gold key—a key that rarely fails to unlock almost any heart to which it may be applied.

So one day, after her father had gone to his work, her mother called her, showed her the pockets, took out the keys, and taught her how to use them. She seemed much pleased with them, and her black eyes shone brightly as she looked them over, and promised her mother that she would remember she must use them. Now let us look at

THE SILVER KEY.

"Mother, please give me an apple." "I would like an apple, mother." "Mother, let me go and see Hattie a few minutes." "Mother, please excuse me," (from the table.) Now this silver key is a very good one, and generally safe for good and pleasant children to use, but it often jars the heart; and besides, there is something dangerous about it, and very curious, the secret of which will be explained by and by.

Sometimes, when used by children who are selfish and impatient, it will change into a rough iron key. In such cases it very rarely unlocks our hearts, but usually hurts the child who uses it, more than the parents or others. Just try this key in a cross manner, and notice how quickly it changes into an iron key. "Mother, please give me an apple."

Again, when used in another way, it will become changed, and appear so much like a gold key, that no one can tell the difference, for it will unlock the heart just as easily and quickly as the real gold one; and what is remarkable about it, too, never jars the heart, as the silver one sometimes does.

This changing the silver key into an iron one, or into a gold one, just according as you use it, is very curious indeed, and peculiar to this key, for neither the iron key nor the gold key ever change into any other, but always remain the same iron key, or gold key, while the one of silver changes into both. We will now see

THE GOLD KEY.

"Mother, will you please give me an apple?" "Yes, dear," the mother says. "Mother, I would like an apple, if you please." "Yes, darling, you shall have one," replies the mother, almost before the request is finished. "Mother, may I be excused?" or "Please excuse me mother?" "Yes, dear," she answers. "Mother, let me go and see Hattie a few minutes?" "Not now, my daughter," is the reply; "it is nearly school-time, and you might get a tardy-mark." So you perceive that when she used the gold key, it unlocked the heart in every instance, except when the request, if granted, would have been improper, or an injury to her; and as parents have seen so much more of the evil and dangers of life, they are always supposed to know better than their children what is right and best for them to do; and besides, the Bible says, "Children, obey your parents, for this is right;" and again, it says, "Honor thy father and mother, that it may be well with thee."

When her father, who knew all about these pockets and keys, came home at noon, he was both surprised and pleased to see her handling these silver and gold keys. But he suspected what had happened—that her mother had shown her the pockets, and had been talking with her.

He had been in the house only a short time, when she tried the gold key in his ears in this way. "Please let me sit in your lap, father?" and up she jumped, with his help, onto his lap. She was but just seated, however, before she snatched out the silver key and thrust it into his ears in this manner: "O! please don't squeeze me so hard, father." "Well," he replied, "do you know what I did it for? Have you not been doing something naughty?" Her bright eyes looked up into his with a half serious and inquiring gaze as she slowly answered, "No, sir." "Have you not," he says, "worn a great hole in your right-hand pocket, and lost your iron key?" It would have pleased you, then, to hear her funny and hearty laugh as she nestled her head up against his side, and attempted to squeeze him. But she was again pressed to his bosom closer than before, so close, indeed, that she began to think of her iron key, and felt after it, but she could not find it, for there was a great hole in her pocket, and she had lost it. Now we will explain

THE GRAND SECRET

that changes the silver key into a gold one. You recollect it changed into an iron one when a child used it while she was in ill humor, or in a hurry, and that she was in danger of bringing hurt by it herself, instead of her parents or others.

But let us just glance again at the silver key. "Mother, please give me an apple." "I would like an apple, mother." "Mother, let me go and see Hattie a few minutes." "Please excuse me, mother." You see that is the silver key in every particular.

Now for the secret that changes the silver key into a bright and beautiful gold one. Take this little crooked mark (?) which means that a question is to be asked, and place it on each sample of the silver key, and observe how quickly and easily it changes it into a beautiful gold key. Try it on one sample. "Mother, please give me an apple?" Try it again. "Mother, let me go and see Hattie a few minutes?" Try it once more. "Please excuse me, mother?" Now is it not very curious, and very funny, too, that such a little crooked mark as this (?) should change a silver key into a gold one? But you see it does, for that mark (?) cannot help doing it.

And now if you will only bear that mark (?) in mind whenever you use the silver key, it will make no difference with your parents or others which key you take, the silver one or the gold one. The heart is never pained by the gold key, nor jarred by the silver one changed into a gold one. Its presence is a comfort and a joy to every one, and pleases every heart.

Having now told you about the three keys, and the grand secret of their use, I sincerely wish that every little boy and girl who reads this story, will always try to use the gold key, as little Flora is now trying to do, though she sometimes forgets; and that whenever they shall use the silver key, they will be very careful that it shall not change into an iron key, and do them lasting hurt.

By using this key through life—this ever-beautiful gold key, or the silver one changed into a gold one, they will unlock many a heart that no other key will unlock; nay, more than this, on every side hearts will open to them of their own accord; and smiles, good wishes, and good deeds will meet and welcome them wherever they may go. Sunshine will beam along their way, and o'er their path many a bud will blossom, and many a flower will shed its fragrance. Even the very songsters in the wayside trees and groves will seem to vie with each other in their efforts to fill the ears and souls of these immortals with their sweetest strains, while they are journeying through the world.

HOME AND LOVE.

Come with me for a few moments, my young friends, while I go down into this little word *home*—into its very heart, if you please; for I do assure you, homes have hearts as well as people. Now, you know that you can talk to a person for some time; you can draw out his mind to some extent, and even stir up his feelings a little upon the surface, and not touch the heart that throbs below.

Well, it is just so with this spot called home. You can look upon it, you can go up and down its walks, and through the garden, into the house, and through every room, and still not see any thing of that which makes this spot a *real home;* of that which quickens it into life, and makes it so fit a type of heaven. To be sure, the flowers that spring up around you, the furniture that is placed about the rooms so invitingly, and the pictures that hang upon the walls, point directly towards it. Indeed, there is one life-like picture which seems to beckon us. Look at it steadily! It seems to whisper, "Love." Yes, it is love. Love is the *heart* of home. Without love, it is not home, but only the house you live in.

Now, my young friends, I must convince you that this is so. Were you ever *home-sick?* If so, what did you want? What did you long for? Suppose you hear that father, mother, sisters and brothers have just moved into a new home where they hope soon to see you. Where would you go now? To the new *home,* of course. The thought of being again with those you love, cures your sickness at once. But perhaps you will say, "I do love the old place, and every thing that grows upon it." Well, so you do; but strangers do not love it, although they may admire it; and the reason why you love it better than other places, is that you have enjoyed it so long with those you love best of all on earth.

Now, I hope you see what a great thing this love is. How it shines from the centre of home as the sun does from heaven. How without it the humble cabin of the poor child may be as dark and dreary as the "bad place," while with it, it may be as light and cheerful as heaven. So that our home in this life is with those we love best. It is where the heart is.

But our friends cannot stay with us always. One by one we must all go to our final home. Where shall it be? Let us hope in heaven; for it is easy to lift our hearts from earthly parents to our heavenly Father; from brothers and sisters to our beloved Saviour. It is easy for our spirits to soar on the wings of earth's affections, to where Love sits on its dazzling throne, from whence comes such a great and glorious light, that we know not whether to call this place love or heaven. In truth, it matters not, for home is heaven, and heaven is love.—*Little Sower.*

Scientific.

CLOUDS.

We delight in the infinite variety of their forms. The winds fashion the vapors at their wayward will, piling them into the majestic cumulus or whirling the light cirrus through the blue. From the ocean, purple black in its shade, rises what Ruskin calls "the Angel of the Sea," and with a long sweep of its dark pinions, descends upon the land. Or, on the cliff, "smoulders," as Tennyson exquisitely says, the light summer cloud. Beautiful is the mackerel sky, whose beautiful shelving layers of vapor look like reefs whitened by the surf of the sea that now sleeps in the hollows of the rocks. Nor are the storm clouds, darkening over mountain heights in vast looming masses, wanting in the beauty of a wild harmony with the desolate grandeur of the scene. These varied types of cloud-glories we have all seen, though we may not have marked them with an artist's keen eye for effect. Has it not been pleasant to lie on the grass in the bright summer days and look up into the depths of the air, so soft and clear, and watch the fair wreaths now nodding eternally before some brisk under breeze, now motionless as a coral isle in tropic seas, now plowing into snowy crests, now spreading out into the gauzy train of a fairy robe? But in the silent wonders of the rising or setting sun the riches of color are added to the beauties of form, and rose and purple and crimson lights flash upon the burnished gold, the glistening pearl, the sparkling diamond of a heavy regalia. Yet we can well believe the aeronauts when they tell us that it is only from above the clouds that their greatest magnificence can be seen, for then, every curving hollow, every rolling height, every thread of vapor, waving from the region of mist like the luxuriant tendril of a rank steamy forest-growth, glows in the gorgeous splendor of a land where it is "always afternoon." That by endless diversities of form, and the imparting of all hues of brightness, the clouds have been rendered ministers to the sense of the beautiful, is due to the Divine pleasure that man should enjoy a creation; not only good in its provisions for his material wants, but also rich in visions of loveliness. The rude contempt sometimes professed for the beautiful is an evidence of wisdom, but only of a coarse nature, an unsusceptible heart, and an uncultivated mind. We are endued with faculties for the perception of what is fair and graceful, and the whole outer world teems with objects furnishing such images. To create impressions of beauty by change, variety, contrast, through a rule of nature and a canon of true art, is not often regarded in the arrangements of human society. And yet the charm of mortal beauty, after the type of natural beauty, would impart to many of our organizations power that would render them far more operative for good, and that over a larger sphere. We seek a low, tame uniformity, and lose the nobler, freer unity, to secure which there must be a combination and co-operation of varied elements, each having its own distinct characteristic, but blended together to produce a complex and beautiful whole.

There is a special charm in the motion and the mystery of the clouds. They come out of the unknown and pass away into it again. We see them rise in many folds from the distance—exhalations of far-off seas, or incense fumes of land grateful for sun and rain—then sail like "the stately ships" to our zenith, and again glide away to dip at last beneath the horizon and canopy of other skies. We all know with how sweet a voice Shelley has endued his "Cloud," that it may tell us whence it comes and whither it goeth. This questioning, peering look, with which we follow a bird's flight or a cloud's course, is only a slight illustration of that strong desire to know the past and the future, which has ever been present in man, and which has given alike an impetus to the pursuits of science and a power to the claims of superstition. Is it the lingering trace of the first evil desire after unlawful knowledge, or is it but a foreshadowing of the time when we shall know even as we are known?

The economic purposes of the clouds are, however, the most important to man, and, at the same time, the most wonderful illustrations of the Divine wisdom. From the ocean they bear to us the water that has been evaporated by the heat of the sun, and discharge it, after reaching a cooler atmosphere, in refreshing showers upon the land, whence again, having percolated and irrigated the soil, it flows back by streams and rivers into the sea. These provisions for supplying the water, which is essential to the existence of animal and vegetable life, and for restoring it again, when its purpose has been effected, to the reservoir of the deep, are striking evidences, not only of the care for creation, but of the *economy,* strictly speaking, of the government of the world. There is no waste in nature. The refuse of life passes through chemical changes that fit it again to support other organisms. We are only beginning, in our social science, to follow the prudential counsels of nature. The more we do so, the more we shall find how rich the earth is in resources for satisfying not only primitive wants, but also those of the most highly civilized and artificial society; but in order to do this we must learn to gather up the crumbs which fall from the table of our first supplies. In considering the beneficial influence of the clouds, we must not forget the action of the winds, which bear the clouds in their course, and whose motion is regulated by laws as constant (as Maury has beautifully shown in his "Physical Geography of the Sea,") as those that govern the solid earth.

Beauty, utility, economy, are the lessons of the clouds. Our busiest workers, our wisest legislators may thus find serviceable suggestions in the *nimbus* that swells in billows of gloom over their heads, and in the faintest vapors that fade into the hazy summer sky.

Miscellaneous.

THE NIAGARA OF THE WEST.

A WORLD'S WONDER—THE GREAT SHOSHONE FALLS.

Away in the wilds of Idaho, midway between Salt Lake and Oregon, the air is thundered and the earth is rent by a cataract as imposing as Niagara. Situate on the sage-brush plains, which calmly sleep between the Rocky Mountains and the Cascade Range, and are alike untenanted by Ceres or the god of gold, the Great Shoshone is a world wonder which for savage scenery and power sublime, stands unrivalled in America. As tourists tell, the cataracts of Southern Asia and the falls of the fair Rhine; the Victoria Falls of Zambesi, Africa, explored by Livingstone, and the Fall of Staubach, Switzerland as immortalized in Byron's Manfred, may each have special charms which won celebrity for special points; but as a whole, for wildness and for witchery, for width and volume, this "Niagara of the West" will stand second to none of all. These falls of the Snake or Lewis Fork of the Columbia have been but a couple of years discovered and have been seen as yet by scarce as many scores of white men; but before a few more years, with steam communication stretching from Salt Lake to the Columbia, their shrine is destined to have its thousands of worshippers and sight-seers, every season, from the travel across the continent. Idaho, or the "Gem of the Mountains," contains in one of its counties, Owyhee, perhaps one of the richest gold and silver mines in the great West, which has been described by ready writers often in the past few years; but it would seem that "quartz on the brain" prevented them from even making mention of the most magnificent phenomenon to be seen on the western slope of North America, the "Great Shoshone Falls." This majestic masterpiece of nature's engineering lies a few miles off from the Overland Stage route running northwesterly between Salt Lake and Boise cities, and half-way (or about 200 miles) from those said capitals of Idaho and Utah. North of it, and distant fifty miles, though seeming almost near, the Salmon River Mountains show their shining peaks, gray with the cares of countless ages. East and west of it, as far as the eye can see, the sage-brush prairie loads the desert air with its wild perfume. Southerly, the Great Salt Lake, a hundred miles away, is hidden by the Goose Creek Mountains, whose water partnership with the earth and clouds has caused them to believe themselves such Titans that they

"Wear their caps of snow
In very presence of the regal sun."

But here we must make note how singular the fact—to the shame of American exploration be it added—that neither Lewis and Clarke, in their travelings through this country, sixty years since, nor Fremont, Stevens and certain others of later years, not to speak of the immigrants to Oregon and California from 1847 to 1863, discovered—even accidentally—this Western queen of cataracts! This honor seems to have rested in reserve for parties of the 1st Oregon Cavalry, commanded respectively by Col. Steinberger, 1st Washington Territory Infantry, Major Truax and Captain Drake, 1st Oregon Cavalry, while scouting after Indians in the summer of 1863, through this section of Idaho, on the mail road between Salt Lake and Boise Basin, and at a point about a hundred miles south west of old Fort Hall. Traveling by compass from that station, northward for ten miles, across the boundless sage-plains, where no living being breaks the desert stillness (save here and there a hissing snake, half hid between a regiment of horned toads, and a high range of ant-hills) and the roar of the cataract, that could be plainly heard at starting, has gradually died away. The sage-plain remains unbroken to the view, and no appearance of any river. Can it be possible, asks the traveller, that I have lost my way, or has Snake River grown a myth! Still riding on, and suddenly, without warning, he reins up on the brink of a perpendicular precipice over a thousand feet in height, at the foot of which apparently unfathomable abyss Snake River seems but like a narrow silver ribbon flowing stream, about half a mile distant, a long monument of mist walls earth to heaven. After proceeding along the edge of the cliff, down a graded slope that permits us to see the water's edge just above the falls, we leave them and descend still farther to obtain a view of the great waterfall. The silence is here wonderful. A dull thump and a smothered roar alone are heard at intervals, but they seem to be miles away, less loud than they sounded fifteen miles before. Ascending to the top of a cliff covered by groves of junipers, we turn around and see the queen of cataracts fast marching on with awful pomp, primeval peace and purity [illegible]. Soon the eye conceives the scene's great awe, the canyon's enormous depth, the river's width, and the tremendous *tumble,* it takes into a canyon deeper still. Dazzled and wonder-struck, the observer is obliged to turn away for a few moments only to gaze with increased admiration at the sublime sight. Presently the mind expands to its immensity, and the eye is educated to its exaltation. Surely there must be a God above who made this earth with all its majesty—who spread these parched plains and bid the water power leap to lave them! The majesty and *miracle* of Nature stand here revealed and the mind made worshipful with an intensity based on the strongest stratum of the soul—devotion—is reminded of its immortality, and bows before the great Unseen who engineered all this with awful uniformity, forcing the most useful element of nature from its cradle in the mountain—the playground of the Oregon and Missouri—to thus wheel south and form this Snake River, as an epic of creation through these plains of prose! Intuitively the merest infidel is here obliged

"To look from nature up to nature's God!"

It is from the above spot that the best view of the whole of these falls is obtained. The river, about two hundred yards in width, coming slowly from the southeast, overtowered by perpendicular walls of basaltic rock over eight hundred feet high, suddenly expands into a basin of twice its width, and there is divided into half a dozen streams by dark looking rocks which raise their gloomy crests above the sparkling surf of the maddened waters. Every stream rushes over a fall of thirty feet, and every fall is of a different shape, seeming fanciful and fluctuating, yet physically fixed, as they have ever been while centuries like shadows have flown over them. The river, resuming its course, is again divided, and takes a second tumble of sixty feet still further, but this time, by only three different streams. Three distinct falls are the result; one on each side, unbroken and falling in solid sheets; the central one being formed by seven fan-shape steppes of rock. From the one of these benches to the other underneath, the water falls in a smooth transparent sheet, forming a cascade unsurpassed in the world, and contrasting strangely, by its dark transparent color, with the rustling, roaring, foaming streams surrounding it both above and at the sides. The river becomes more more smooth and dark in color. Its banks suddenly jut out from both sides, narrowing the channel to four hundred feet; and through this gap the confined mass of water precipitates itself in one whole volume, without break or hinderance, into an ominous abyss almost three hundred feet in depth. No pen can describe this scene. This is in reality the "Great Fall," and is well worthy of its name, leaping as it does from the loom of nature like a colossal sheet of silver.

Forming a slight horse-shoe, its central waters appear blue until they meet the spray that rises ever heavenward from the foot of the foaming cataract. The sides are frayed into foam, and remind one of the plastered avalanches in the Alps. Right on the edge of the fall stands a lone pillar of gray sandstone, on whose summit, undisturbed by the whiz of waters or the fear of fate, fast yawning on their eyrie, a pair of bald-headed eagles have built their nest, and are now rearing their young, secure in sight of the sublimity and solitude surrounding. The cataract's sound, but slightly heard above, is absolutely deafening as you reach the river's base, the roar of the falls, confined as it is by the high walls of the canyon, rushing down the chasm and increasing in volume as it rolls, so as to be heard full thirty miles southwest. Close to the cataract is a square-shaped cave of fifteen feet each side and twenty high, whose walls are supported by basaltic columns, the regularity of whose formation is unsurpassed by any thing in the Isle of Staffa or the Giant's Causeway. Sliding out of this cave, and falling about eight feet on to a grassy slope that leads to the water's edge, within two hundred feet of the foot of the falls, you are right in the middle of the mist, and wet through in an instant. It is here that, by looking up, the enormous altitude of the fall can be realized, and the first feeling is one of self-preservation, an involuntary drawing back, for the whole mass seems ready to drop and crush you where you stand. Never can the weird beauty of this scene be forgotten by beholders. Rainbows of a thousand hues seem to surround you, and their friezes to arch you in the skies.

The white foaming waters form a brilliant background to the magic prisms pictured by the spray. The dark, frowning rocks, relieved by the bright green junipers make a fitting frame for this magnificent sight, second to none in point of coloring, as it is second to none in savage grandeur. As measured by officers of the 1st Oregon Infantry, encamped adjoining, the main fall is 210 feet from the edge to the level of the water below. The upper falls have not yet been measured, but the total fall of the river, on the three distinct tumbles it takes, cannot be less than three hundred feet at its narrowest width. The channel of the stream below the falls is a chasm 1,500 feet in width and 1,000 in depth, with perpendicular walls of rock enclosing it.

Writers who have visited Niagara state that it cannot compare with these of the Snake River, Idaho. A volume might be written on this wonder of the West, and withal not half exhaust its interest. The outstretched earth overlooked by the everlasting mountains, mighty pyramids of stone that rear their snow-capped bastions to the skies—the prancing fountains and the pouring floods—the solemn caves and continual clouds, true vaults of earth and stalactites of heaven—are fit surroundings of these Western falls, which soon shall mock the magic art of Eastern ones and sink them into insignificance.—*Salt Lake Vidette.*

USEFUL PLANTS.

A German author states that the number of useful plants has risen to about 12,000, but that others will no doubt be discovered, as the researches yet made have been completed only in portions of the earth. Of these plants there are 1350 varieties of edible fruits, berries and seeds; 108 cereals; 37 onions; 460 vegetables and salads; 40 species of palms; 32 varieties of arrowroot, and 31 different kinds of sugars. Vinous drinks are obtained from 200 plants, and aromatics from 266. There are 50 substitutes for coffee, and 129 for tea. Tannin is present in 140 plants, caoutchouc in 96, gutta percha in 7, resin and balsamic gums in 389, wax in 10, and grease and essential oils in 330. 88 plants contain potash, soda and iodine; 650 contain dyes, 47 soap, 250 contain weaving fibres; 44 fibres used in paper making; 48 give roofing materials, and 100 are employed for hurdles and ropes. In building, 740 plants are used, and there are 615 known poisonous plants. One of the most gratifying developments is, that out of 278 known natural families of plants, there are but 18 species for which no use has yet been discovered.—*Ledger.*

BRITISH HOUSE OF LORDS.

The House of Lords at present is composed of 432 members, including the Bishops. Many of their rules of order differ from those in the Commons. In debate, those who speak address the whole House and not the Lord Chancellor, who presides. A motion made need not here, as in the Commons, be seconded. The Peer who sits on the "woolsack," or in the charge of committees, has no duties to perform during the deliberations of the House excepting to "put the question." He is not the judge or guardian of order. If several Peers rise together, the House decides who shall first be heard. The speaker, or deputy speaker, of the Lords, is not disqualified *ex officio* from taking part in debate. Peers vote either in person, using the words "content" or "not content" to signify their approval or rejection of the question before them, or by proxy—a signed paper to the same effect used upon their behalf in their absence, by some other Peer. All laws relating to the rights of their order must be originated in the House of Lords. No Peer, I may add, can be arrested for debt. There is a fund, I believe, in existence, out of which poor Peers receive enough to keep them from destitution. I know a Peer at this moment, who lives in a little house near London, keeping but one servant. He is a sort of preacher among the Evangelical Dissenters. As the supreme court of justice in the kingdom the House of Lords is the last tribunal of appeal from the judgments of the other courts. Practically speaking, however, this jurisdiction is not exercised by the House as a body, but by three or four of its members, who hold, or have held, high judicial offices.

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General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
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The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty five dollars, shall make any person a life member." July 22—tf.

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Boot and Shoe Depot.
907 South Street,
(Fourth door above Ninth, Phila.)
Constantly on hand an assortment of
LADIES'
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and CHILDREN'S WEAR.
Repairing neatly done. Orders promptly attended to.
Mar. 3—6m.

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
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embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
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MRS MARIA HIGHGATES

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COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
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Has constantly on hand a full supply of the best
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At the lowest market price.
Call and Try. *Call and Try*
Oct. 7-tf.

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Are you sick, feeble, and complaining? Are you out of order, with your system deranged and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1856.
DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE, *Clerk of Steamer Clarion.*

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856.
SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.
Fraternally yours, ALONZO BALL, M. D., *Physician of the Marine Hospital.*

Dysentery, Diarrhoea, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.
DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.
HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow but sure. By persevering in the use of them, I am now entirely well.

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Confectionery and Dining Saloon,
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Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up. dec 21—no 5—6m
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Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
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Thus, by honest dealing, and prompt personal attention to business, he hopes, in the future as in the past, to secure the liberal patronage of his friends and the public generally.
WILLIAM STILL.
Philadelphia, June 15th, 1866
July 7 '66—1y

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Hymnology.

HYMN.

Conquering Prince and Lord of glory,
Majesty enthroned in light!
All the heavens are bowed before Thee,
Far beyond them spreads Thy might.
Shall I fall not at thy feet,
And my heart with rapture beat,
Now Thy glory is displayed,
Thine ere yet the worlds were made?

As I watch Thee far ascending
To the right hand of the throne,
See the host before Thee bending,
Praising Thee in sweetest tone,
Shall I not too at Thy feet
Hear the angels' strain repeat,
And rejoice that heaven doth ring
With the triumph of my King?

Power and Spirit are overflowing,
On me also be they poured
Every hinderance overthrowing,
Make Thy foes Thy footstool, Lord
Yea, let earth's remotest end
To Thy righteous sceptre bend,
Make Thy way before Thee plain,
O'er all hearts and spirits reign

Lo! Thy presence now is filling
All Thy Church in every place,
Fill my heart, too, make me willing
In this season of Thy grace.
Come, Thou King of glory, come,
Deign to make my heart Thy home.
There abide and rule alone,
As upon Thy heavenly throne

Thou art leaving me yet bringing
God and heaven, most inly near
From this earthly life up-springing,
As though still I saw Thee here,
Lest my heart, transplanted hence,
Strange to earth, and time, and sense,
Dwell with Thee in heaven even now,
Where our only joy art Thou!

Communications.

For the Christian Recorder

INTERESTING FROM CINCINNATI.

Further Particulars in Reference to the Death of Rev. Elder Davis

MR. EDITOR:—I am a subscriber to your interesting paper, and every week I look in vain for a communication from our city. I know not why it happens thus, unless it be owing to a lack of interest on our part; for certainly there is talent and ability among both the males and females of this city.

I read letters from all parts of the country, stating the progress and condition of our people; but we of Cincinnati seem to be asleep: this must not continue to be the case; for we are all wide-awake, and ever ready to keep pace with all real improvement.

We have our *Colored Citizen*, our District, Intermediate and High Schools, our Lyceum, Library, colored doctors, dentists and grocers, and we certainly are not very far behind the times, after all.

On last Thursday evening our citizens listened to an address delivered in Allen's Chapel by the able and eloquent Dr. J. B. Randolph. He pictured the past, present and future of our race—our duties as a people, and the result of proper action on our part. I think that we, as a people, would greatly advance our cause in the minds of the public by employing such men as the Doctor to proclaim and demand our rights throughout the country. This is indeed the true course.

I presume that, ere this, you have heard of the death of Elder Davis, the pastor in charge of Allen's Chapel. The Elder had been unwell during the time he was with us, and on the 29th of September he fell asleep in Jesus, leaving a wife and several children, together with many friends, to mourn his loss.

The funeral ceremonies were held at Allen's Chapel, on the Sabbath, at three o'clock. A good sermon was preached by the Rev. W. Tolliver, after which the remains were carried to the depot, there to await the departure of the evening train, which was to convey the body to Xenia, his former home. The Masons, with a large concourse of friends, attended the remains through the streets to the depot, and then took their leave.

Two of our churches are now left without pastors. The Union Baptist church lost Elder Newman.

Though Elders Newman and Davis have gone to rest from their labors, their works will follow them. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Death comes and takes from our midst loved ones, reminding us that we too must pass away; and warning us to watch and pray; for we know not the day nor the hour wherein the Son of man cometh.

Softly as the fading light of a summer's eve creeping down the crimson-tinted West, the spirits of two Christian warriors have fled to realms of endless day.

If this should prove acceptable, Mr. Editor, I will write to you again.

Yours for improvement,
PET.

Cincinnati, Ohio, October 1st, 1866.

For the Christian Recorder

LETTER FROM GEORGETOWN, D. C.

MR. EDITOR.—It has been a long time since I have contributed any thing for the columns of your valuable paper. The reasons for my not so doing have been strong, and the preventing causes numerous.

One of them (but not the least) has been my *financial embarrassment*, which has been enhanced *considerably* by my entering the itinerant service. But prudence dictates forbearance in publishing the particulars relative to the means by which said service contributed to the cause, or increased the reason. Nevertheless, let me say, if many aspirants could but see the silverless path through which my feet have trodden, and phantoms darting out of the by ways, saying, "Pay what thou owest!" and the accumulated debts of an unsuccessful enterprise, like black birds swarming around the head, as the result of an itinerant sacrifice, they would stand aghast, and tremble like Peter when he was sinking into the sea.

At this time, the *Recorder* holds me as one of its debtors. This has been a great preventive to my communications; for it has been my intention to send, this long time, the *essential* thing whenever an article should be forwarded. But alas, it is just as it is! And so we seek an obscure corner in your *well-directed* journal. Perhaps the day will soon come when we will be able to send with our articles the most *interesting matter*.

There is another cause that is equal to the foregoing. It is the *dispiriting treatment* we have experienced ever since we girded on our armor—treatment that has frequently reminded us of what our blessed Saviour said, "Behold I send you forth as sheep in the midst of wolves." It has been my peculiar lot to be amongst some of the worst of people. One of my ministerial brethren, who had seen some of these people, and been with me in some of my trials with them, said they were the most contrary people he ever saw.

In organizing societies for our Church, bodily injury has been threatened me, not by rebels, but by *colored people*. When I once sought shelter from a drenching rain, as I travelled through a dismal country, with my valise upon my back, I sought shelter from the storm at the house of *a colored man*, but was driven from his door, by his saying that "his hearth was very small, and he had very little use for preachers." And even now wicked men—malicious men—such as made up, in some degree, the population of Sodom and Gomorrah, and walked the streets of Jerusalem, combine together and cause me often to return to my couch with an aching head and a painful heart. They drew their bows, and shoot their poisoned arrows at that along side of which I consider my *purse but trash*. Yes, they draw, they shoot, and so pernicious is their poison, if there was not a just God, in whom the trusting shall never be confounded, I might exclaim, "My wounds are fatal!" But the effects, according to the ways of Providence, are to be contrariwise. They will be a consumption of the dross, a refinement of the gold.

Still such treatment has powerful effect both upon the mind and body. Then, how can one think? How can there be any composing disposition? In this connection the question may be asked, *Does any minister of the Gospel ever add to the distress of another?* Experience answers, yes. But we ask, *For what reason is it done?*

The causes mentioned are enough, and therefore the reason must be satisfactory. They might have kept me quiet still, but thinking that an effort might be made proportionate to the circumstances, and truly pleased with the *Recorder*, which comes forth every week, and the ingeniousness in showing "our trials," as illustrated by the latter from—whom? Where?

I concluded to take my pen and get a share of such glory as is pleasant to a hungry soul. We hope, as one burden shall be lightened, and our way made easier, to do something regularly for the *Recorder* every way we can.

GEORGE.

For the Christian Recorder.

IMPRESSIONS OF BALTIMORE

NUMBER I.

BY T. W. C.

I must commence my impressions of Baltimore by prefacing them with a notice of the grandest political demonstration which ever took place in this city. I record this notice of it with great delight, as it was a *Radical* demonstration.

Indeed, one's heart leaps for joy, when we remember that though in 1860 Lincoln could not get one thousand votes in this city his party now can count thousands of them, and can elect a Radical Mayor, and probably a Governor.—Among those who did not proclaim themselves rebels during the war, there are but few who are in sympathy with President Johnson.

On Thursday evening, 26th ult., a "democratic" Johnson demonstration took place; but the majority of those forming it were boys, who created not a little disturbance in the streets by disturbing peaceable colored women and children. The character of the Rebel procession was of the most obnoxious nature, but that of last Thursday evening was noted for its respectability and peaceful nature.

There were among them merchants, bankers, lawyers, mechanics and laborers. An array of horses, mounted by our most respectable citizens, was quite an imposing sight, and it cheered our hearts greatly to hear such men telling us by their actions that they are for justice and humanity. The procession was about two miles long, beautifully illuminated with transparencies, rockets, &c., &c. The mottoes were very significant.

The only thing to be regretted is, that the Radical party of this State oppose negro suffrage. It is now, as it was during the war—the Border States are a hinderance. Maryland ought to set the example for her sister States further South. South Carolina is, to-day, ahead of Maryland, as she has repealed her black laws, but Maryland has not yet done so. Our radical friends are afraid to speak for negro suffrage, as a few timid ones might leave their ranks. But a principle ought not to be sacrificed for any one. If friends desert us because we serve God and humanity, let them go, as they would be a burden instead of a support.

We see a bright day ahead, however, and if friends forsake us, God will not, if we continue faithful. Let our Radical friends of Baltimore continue in their noble work; there is a day coming when we shall repay them;—but they must come out squarely for *universal suffrage* now.

For the Christian Recorder

NEW YORK CENTENARY CELEBRATION

The Central Committee appointed by the Bishop of the New York Conference most respectfully recommend to the members and friends of the A. M. E. Church in the New York District, to follow the plan prescribed in the Circular issued by the Bishop for celebrating the Semi-centenary Year of the A. M. E. Church Communion in the United States of America, in last April. You are also most respectfully invited to unite in the celebration of the A. M. E. Church Centenary of the Origin of Methodism in the United States of America, in our churches, in the month of October.

PROGRAMME.

1. A meeting to be held every evening during the week, with such exercises as the several pastors may see proper to institute, commencing on Monday evening, the 15th of October.

Sabbath Exercises.

1. At sunrise, a prayer meeting.
2. At half-past 10 o'clock, A. M., a sermon on the rise and progress of Methodism.
3. At half-past 1 o'clock, Sabbath School exercises, addresses by the children, &c.
4. At 3 o'clock, a sermon on Education.
5. At half-past 7 o'clock, evening, a sermon. Subject—History of the A. M. E. Church. Its Rise and Progress.
6. Monday evening, at 8 o'clock, a grand literary and benevolent demonstration.

Collections to be taken up and applied as the semi centenary collections.

Yours in Christ,
D. Dorrell, Chm. J. M. Williams, H. Davis, W. H. Ross, L. Patterson, Wm. W. Winder, E. T. Thompson, J. Woodlin, Sec'y.—*Centenary Committee.*

[☞ We regret that this important communication did not reach us in time for last week's issue.—ED.]

Pulpit and Pew.

DUTY TO UPHOLD THE CHRISTIAN ORDINANCES

ADDRESS TO THE CONGREGATION.

The Reverend Doctor said—

We have heard, friends and brethren, with great satisfaction, of your high estimation of gospel privileges, and of your laudable exertions to avert from yourselves and children, the multiplied evils of becoming a waste place. Upon principles of policy you have acted wisely. Upon principles of the strictest economy, you have acted a saving part, for had you fallen, had you suffered yourselves to be misled, the tax of your vices had been more than four times the expense of supporting the gospel. The tax of intemperance, of litigation, and of sickness, induced by the excesses which prevail, where the gospel does not restrain men, would grind you to the dust. "There is that withholdeth more than is meet and it tendeth to poverty," and in no case is this proverb more strikingly verified, than in those parsimonious calculations, by which congregations curtail themselves of the privileges of the gospel.

You perceive, brethren, if, in reality, you are unable to support your pastor, it would be the duty of some richer congregation to aid you, in part, to do what is lacking, but if the same wisdom guide you, which hitherto has seemed to preside, you will see to it, that the necessity be *real* and not imaginary; the result of a natural and not of a moral inability; created by the providence of God, and not by that of covetousness, which is idolatry. As much as lieth in you, you will see to it, that his support shall be competent, according to circumstances.

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the gospel, when the fact is, that no congregation is able to do without the gospel: for the tax of desolation* is four times as expensive as the tax which is requisite to support the institutions of religion. This is no fiction. Go to those societies, which have judged themselves unable to support the gospel; go to parents, and demand the name, squandered by their prodigal children, beside breaking their hearts by their undutiful conduct. Go to the taverns on the week days; attend the arbitrations, the courts, the trainings, the horse-racings, and the midnight revels, witness the decayed houses, fences and tillage, the falling schoolhouses, and tattered children of barbarous manners, and then return to your own little paradise, and decide whether you will esteem the gospel as too expensive to be supported. If you are too poor to support the gospel, you are, demonstrably too poor to do without it. If the one would severely press you, the other would grind you to powder. A few families may linger in waste places, but it will be upon the vices of the rest. The greater portion will be poor, and ignorant, and vicious.

Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay, weekly, a light tax upon their pride, and another upon appetite, needlessly gratified, and add to these savings another item, acquired by some special effort for the purpose, and another as God shall have prospered their lawful industry, and the result of the whole would be an abundant supply. Any ten families of ordinary property, could better afford to support the gospel than to do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition, that what they do give is so much subtracted, annually, from the whole amount of their income; a supposition which is utterly erroneous; for, in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society but adds to it more than it takes away. It is God himself who hath said, "Honor the Lord with thy substance, and with the first fruits of *all* thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This duty of supporting the worship of God has not ceased with the Jewish dispensation, nor has this promise been repealed, and the whole providence of God to this day, has been a practical confirmation of its faithfulness in its fulfilment. The Jews often distrusted this providence and [illegible] their property, but they were always reduced by the experiment. "They sowed much and brought in little, and when it was gathered, God did blow upon it." The dews of heaven was stayed, and the earth did not yield her increase. "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time, in the field, saith the Lord of hosts, and all nations shall call you blessed for ye shall be a delightsome land, saith the Lord of hosts." (Malachi iii. 9–12.)

The same rule of administration is regarded still. The curse of heaven still fastens upon communities that desert the gospel and neglect its support. Their decline in outward prosperity is notorious, and their restoration is no less manifest, when, convinced of their folly, they make a competent provision for the public worship of God. Nor the fact mysterious, or miraculous, since that of man, his health, his wisdom to plan, and strength to execute, the life and vigor of his flocks and herds, every stalk of grain, and every blade of grass, are in the hand of God. In ten thousand ways he can add to, or subtract from, your income. A fit of sickness, a broken bone, profligate child, a vexatious lawsuit, a death or a flood, a murrain among your cattle, or blast on your fields, may cut off, at once, all your sacrilegious savings, while His blessing can, in any ways, make you rich, and add no sorrow with it. You may give, therefore, with an unsparing hand, as exigencies demand, for the support of the gospel.—*Selected.*

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* The expense of ardent spirits consumed in the poorest societies, to the great injury of health and morals, would furnish, annually, an ample support for the gospel.

Practical.

THE MINIMUM CHRISTIAN

The Minimum Christian. And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can without lacking it altogether.

The minimum goes to church in the morning, and in the afternoon, also, unless it rains, or is too warm, or too cold, or is sleepy, or has headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath school he looks upon as very good for the neglected and ignorant. It is not convenient, however, for him to take a class. His business arrangements are so pressing during the week, that he needs Sabbath as a day of rest—nor does he think himself qualified to act as teacher. There are so many persons better prepared for this important duty that he must beg to be excused, still he will do it if he must. He is in favor of visiting the poor, but he has no time to take part in these labors of love. He is very friendly to home and foreign missions, and gives his "mite." He thinks there are too many "appeals," but he gives, if not enough to save his reputation, pretty near it—at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He can't see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian, and dance or go to the opera. He knows several excellent people who do. Why should not he?

In short, the minimum Christian knows that he cannot serve God and Mammon—he would if he could—but he will come just as near so doing as he can. He will give to himself and the world all that he may, and to God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he actually is found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with as little religion as possible, you have missed it altogether—lest, without gaining the whole world, you lose your own soul. The true child of God does not say, "How little,"—but "How much may I do for my God?" They thus judge, that if one died for all, he died that they which live should no more live to themselves, but to him who died for them. Leaving the things which are behind, they reach forth towards those that are before, ever exclaiming, "What shall I render unto the Lord for all his benefits?"

Reader—Are you a minimum Christian?—There is reason to fear that such are no Christians at all. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

TOO LATE.

"It is too late!" O, word of terror, that has already fallen like the thunder of God on too many a heart of man! See that father, as he hastens from the burning house, and thinks he has taken all his children with him; he counts—one dear head is missing; he hastens back—"it is too late," is the hollow sound that strikes his ear; the stone wall tumbles under the roaring torrent of flame; he swoons, and sinks to the ground. Who is that hastening through the darkness of the night on the winged courser? It is the son, who has been wandering in the ways of sin, and now at last longs to hear from the lips of his dying father the words, "I have forgiven you." Soon he is at his journey's end; in the twinkling of an eye is at the door; "it is too late," shrieks the mother's voice, "that mouth is closed forever!" and he sinks fainting into her arms. See that victim for the scaffold, and the executioner whetting the steel of death. That multitude stand shivering and dumb. Who is just heaving in sight on yonder distant hill, beckoning with signs of joy? It is the king's express; it brings a pardon; nearer and nearer comes his step. "Pardon!" resounds through the crowd, softly at first, and then louder and yet louder. "It is too late!" The guilty head has already fallen. Yea, since the earth has stood, the heart of many a man has been fearfully pierced through by the cutting words, "It is too late!" But O! who will describe to me the lamentation that will arise when, at the boundary line which parts Time and Eternity, the voice of the righteous Judge will cry, "It is too late!" Long have the wide gates of heaven stood open, and the messengers have cried at one time and another, "To-day, to-day, if ye will hear his voice!" Man, man! how then will it be with you, when once these gates, with appalling sound, shall be shut for eternity? "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."—*Tholuck.*

PRACTICAL ABILITY

In the management of great and complicated negotiations, as well as in those of lesser concern, where there are various interfering interests, requiring mutual adjustment and accommodation, often with little time to devise expedients, the man nowise substantially deficient in talents, who can only think or act according to a regular process, is completely outstripped by the ready use of those powers by which men conceive, judge and determine as by intuition. Many persons can make a set speech for a public assembly, if they have time for preparation, who are altogether thrown out if any thing unexpected occur to derange their prepared train of thought, and their connected chain of reasoning; but how different is this slow and cumbersome process from the facility and dexterity with which the accomplished orator draws his materials, in the instant, from the most remote sources of his knowledge, or from the readiness with which the man of science supplies himself with appropriate arguments and lucid illustrations, to confirm his theory or his hypothesis!

Any system of education, therefore, which promotes the development of those intellectual energies, which tend to create presence of mind, a ready command of the faculties, a fertility of expedients, spirit in the attempt and celerity in the execution, must prove of incalculable benefit. These important processes of mind are apt to be impeded, rather than improved, by the common discipline and the ordinary routine of our systems of public instruction. Many, indeed, have doubted how far these high intellectual energies are at all within the reach of education. But no fair trial has yet been made. Why should not the attempt be hazarded, instead of dreaming on forever, and slavishly following the beaten track, without any effort at improvement?—*Jardine's Philosophical Education.*

A TRUE GENTLEMAN

A gentleman is not merely a person acquainted with certain forms and etiquettes of life, easy and self-possessed in society, able to speak and act and move in the world without awkwardness, and free from habits which are vulgar and in bad taste. A gentleman is something much beyond this; that which lies at the root of all his ease and refinement, and tact and power of pleasing, is the same spirit which lies at the root of every Christian virtue. It is the thoughtful desire of doing in every instance to others as he would that others should do unto him. He is constantly thinking, not indeed how he may give pleasure to others, for the mere sense of pleasing, but how he can show respect for others—how he may avoid hurting their feelings. When he is in society, he scrupulously ascertains the position and relation of every one with whom he is brought into contact, that he may give to each his due honor, his proper position. He studies how he may avoid touching in conversation upon any subject which may needlessly hurt their feelings—how he may abstain from any allusion which may call up a disagreeable or offensive association. A gentleman never alludes to, never even appears conscious of, any personal defect, bodily deformity, inferiority of talent, of rank, of reputation, in the persons in whose society he is placed. He never assumes any superiority to himself—never ridicules, never sneers, never boasts, never makes a display of his own power, or rank, or advantages—such as is implied in ridicule, or sarcasm, or abuse—as he never indulges in habits, or tricks, or inclinations, which may be offensive to others. He feels, as a mere member of society, that he has no right to trespass upon others, to wound or annoy them. And he feels, as a Christian, that they are his brothers—that, as his brothers, they are children, like himself, of God—members, like himself, of Christ—heirs, like himself, of the kingdom of heaven.—*Quarterly Review.*

Historical.

THE BOHEMIAN BIBLE.

Thinking the subject may be one of interest to some, at least, of your readers, I have prepared a brief sketch of the history of the Bohemian Bible. It is chiefly extracted from a work on the subject, written by John Theophilus Elsner, senior of the Brethren's Unity in Great Poland, although other authors have been consulted.

First, however, a word in regard to the manuscript Scriptures. Passing the reported labors of Cyril and Methodius, it is still certain that parts, if not the whole, of the sacred writings were translated into Bohemian before the invention of printing, and probably by Huss, to whom this translation has been ascribed, assisted it may be, by his learned and eloquent friend Jerome of Prague, but possibly much earlier than their day. Some of these manuscripts still exist. The library of the Vatican contains a Codex Biblia Bohemica; another, of the New Testament only, is preserved in the Bodleian Library of Oxford, and others are probably extant.

The first printed edition of the Bohemian Bible was a small folio, published at Prague in 1488. The second, also a folio, at Kuttenberg, in 1489.

The fifteenth century closed with a bitter persecution of those who had withdrawn from both the Romish and Calixtine communions; and probably as a consequence of this, the third edition of the Bohemian Bible was printed at Venice, in the year 1506. This has frequently been described as the first Bohemian Bible. Theobald, in his "Wars of the Hussites," thus speaks of this edition, and even the revered Comenius fell into the same error.

The three editions above mentioned were followed by eight others, printed at various places in Bohemia, in the years 1529, '37, '40, '49, '56, '60, '70, and '77. All of which were translations from the Latin of St. Jerome.

Seventeen Bohemian editions of the New Testament alone, also from the Vulgate, were printed in various years and places, from 1513 to 1597. The Brethren having become dissatisfied with this version, a translation from the Greek was made by Bishop Blahoslaw, and published in a small 12mo volume, 1564. And in 1568 a revised edition of this version was printed in 4to.

Next followed the great translation by the Brethren of the whole Bible, from the original tongues. It was carefully made by able and trained scholars, specially selected for the task, to whom, however, it was a labor of love. The first edition of their work was printed at Kralitz, in Moravia, in six quarto volumes, as follows, viz: The first edition, containing the Pentateuch, in 1579; second, Joshua to Esther, inclusive, 1580; third, Job, Psalms and writings of Solomon, 1582; fourth, the Prophetical Books; fifth, the Apocrypha, 1588; sixth, the New Testament, 1593.

This Testament, upon which, according to Regenvolscius, Bishop Nemcansky especially labored, (presumably in annotations, which are numerous,) was republished in 12mo. in 1596. A second edition in quarto, carefully revised by Bishop Zacharias Ariston (the Ariston of Crantz) was also printed in the year 1601.

Copies of the edition of Ariston have sometimes been substituted, in sets of the rare Bohemian Bible, for the original edition of the Testament of 1593. Elsner mentions an instance in the library of one of his parishioners. I think it probable that such a substitution gave a recent writer in the *Moravian* the incorrect date of 1601. The version of Bishop Blahoslaw was undoubtedly the ground text of the Testament of 1593. Gindely (*Gesch. der Bohm. Bruder,* vol. 2, p. 310,) says that it was merely enriched by a commentary. But, if this were strictly true, why so long a delay in its publication?

A second edition of the Brethren's Bible appeared in the year 1596. This was printed with small type, in a large octavo volume of 1110 pages. The engraved general title of this book is surmounted by the sacred name in Hebrew characters, under which is a representation of the Lord of Glory riding in a triumphal chariot, behind which Death and Hell are bound captives. The titles of the several books have ornamented capitals, and over each title is an engraving of the Lamb, bearing the banner of the Cross, the seal of the Unity.

The third and last edition, published by the Brethren before their pitiless persecution and exile, by Ferdinand II., of Austria, was a reversion printed, in a folio of 1177 pages, in 1613. In neither this nor the preceding edition is the place of publication indicated, but both probably issued from the press of Kralitz.

In the year 1613, the last edition of the old version from the Vulgate was published at Prague. This was a splendid folio, with 158 historical engravings, and much other ornamentation. The Bohemians were partial to illustrated books, and loved costly bindings for both books and manuscripts. Even the Brethren have been blamed for expenditures of this kind, although upon the best of books.

From 1613, the publication of Bibles ceased in Bohemia. After a few sad and stormy years ecclesiastical as well as political night settled down upon the fatal field of the "White Mountain," and overspread and rested upon all the land. For more than a century the possession of the Bible by a Bohemian was eminently unsafe; and for more than two hundred years the unadulterated Scriptures remained in that once favored land a strictly prohibited book.—*Moravian.*

THE SANSCRIT.

An article in the *London Quarterly*, treating the question whether the Sanscrit is to be regarded as the father of languages, or an elder brother in a family of tongues, having common parentage, says as follows.

As it well known, the rise of the higher method [of philological science] now prevailing is in great measure due to the accident that, in the course of the last century, there came within the field of view of European philologists an ancient language, almost the first glimpse of which changed the whole face of their science. The key to modern comparative philology was set before the world, in one passage of a paper which Sir William Jones read on the 2d of February, 1786, before the Asiatic Society in Calcutta, of which he was one of the founders. "The *Sanscrit* language, whatever be its antiquity, is of a wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong, indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists: there is a similar reason, though not quite so forcible, for supposing that both the *Gothic* and the *Celtic*, though blended with a very different idiom, had the same origin with the *Sanscrit*, and the old *Persian* might be added to the same family." The interest of these remarkable sentences does not lie wholly in the announcement of a great discovery. They are an example of the true philosophic temper, which it will be well for us carefully to mark. Their author must have been tempted to let his imagination fill up the gap left by his evidence, and to suppose that he had before him the very source out of which the great languages of Europe had sprung; but he was content to make sure of the least, not to speculate upon the most, which his facts could prove. It will aid us in giving Sir William Jones his proper historical place, to examine the book which, published some twenty years later, set the stream of European scholarship fairly in movement in this direction. Friedrich von Schlegel's "Language and Philosophy of the Indians" is a most suggestive essay, and a great part of the inferences which he draws as to the connection of the "Indo-Germanic" languages have stood the test of time. But into the pitfall which the cautious English (or rather Welsh) judge had passed safely by, the impetuous German litterateur fell headlong. Schlegel appears to have had no doubt that the Sanscrit or "Indian" language was not only related to Greek, Latin, and German, but was the very ancestor from which their descent was to be traced.

When, however, thorough-paced investigators, like Bopp, came to sift and compare the evidence, it became clear that Sanscrit was itself, like Greek or Welsh, a descendant of an extinct common tongue, and could only claim, as Max Muller puts it, the distinction "which Austria used to claim in the German Confederation—to be the first among equals, *primus inter pares*." By comparing the various shapes assumed by different members of the great Indo-European family of languages, it even became possible to guess out of what primary forms the diverging languages of India, Greece or Britain might have developed their groups of words, at once so similar and so dissimilar, and thus to some small extent to reconstruct the original source of them all, what Schleicher, in his "Comparative Grammar," calls the Indo-European "Ursprache," or Original Language. It has now been found convenient for ethnological purposes to revive the good old national term of "Aryan," a familiar word in the ancient literature and geography of India, Persia and Media, and perhaps traceable even so far west as in the name of *Ireland*; thus the Indo European stock of languages, comprising the Sanscrit and Zend, with their immediate relatives, the Celtic, Italic, Greek, Slavonic and Germanic groups, has come to be classed as a whole under the name of the Aryan family, and referred for its origin to a hypothetical primitive Aryan speech.

When the Sanscrit is compared with the rest of its kin of this great Aryan family, it is found that there are several points in which this language, ancient as it is as a whole, represents a later stage of growth than even our modern European dialects. To take a trivial instance, the root-verb with the meaning of to "stand," is *stha*, in the pronunciation of which sound it is to be observed that the letters *th* stand for something like the *th* in *pot-hook*. But the concurring testimony of other members of the Aryan family is that the original root-form of *stare*, *stehen*, *stand*, French *ê-tre* (*ester*) Greek *istemi*, Zend *histami*, Lithuanian *stowmi*, Irish *stadaim*, (a stop) and so forth, was simply *sta*, and the Sanscrit *stha*, appears to have changed from the original form. The Rig-Veda, that priceless monument of the thought and belief of the early Aryans, is framed in even a more archaic dialect than the bulk of the Sanscrit literature, and must have been created in very ancient times, at least as early, Professor Muller thinks, as 1000 B. C.; but it already says *stha*, for to stand, and thus even a language so battered with the schocks of time—so broken down in its grammatical structure—so mixed, patched and remade in its vocabulary as our modern English, is yet to be traced back in the first letters of the verb to *stand*, to a more hoary antiquity than the great Aryan hymn-book. Such cases as these are, however, exceptional. Taken as a whole, the Sanscrit (and with it is to be classed its sister, the Zend the language of the ancient book of Zoroaster,) represents a state of language so like what the primitive Aryan must have been, that the first investigators had really a fair color for the opinion that it was itself that very tongue.

Nothing so well shows the relation of Sanscrit to its kindred languages in Europe, as the fact that the sight of it put at once into an intelligible shape the relation of these languages to one another. That there were words in Greek, Latin, Russian, English, which were exceedingly alike, was no new observation; though by what chain of cause and effect this likeness had come about, was a matter on which theory was very blind and helpless. But when Sanscrit came to be examined by European scholars, it was evident on the very face of it that it represented an origin out of which these languages had diverged, retaining the similarities which had so long been noticed, but which without this key had not been satisfactorily accounted for, nor probably would have been for many a long year. Sanscrit not only showed similarities with Greek or English, it corresponded here with the one, there with the other, it brought together grammatical processes and meanings of words which had gone one way in one language and another way in another, till often nothing but the sight of a stage near the common starting-point could justify the philologist in saying that there was a connection between them. To take some of the more familiar instances: when it appeared that the verb root *man*, to think, produced in Sanscrit on the one hand *mati* and *manas*, mind, on the other *manushya*, a son of man, (German *mensch*) it became evident that the English word *man* and the Latin word *mens* had a common origin, the ground of their relationship being that the one meant the thinker, and the other the thinking apparatus. In Latin we find a word *vidua*, in English a word *widow*; but in the Sanscrit dictionary there is not only a word *vidhava* to match both of these, but also the materials for its evident derivation, *vi*, without,—*dhava*, a husband. Again, a Latin name for cattle is *pecus*: now the Sanscrit dictionary showed a word *pacu*, cattle, corresponding to it; and it appeared, moreover, on examination of the letters which habitually correspond with one another in different European languages, that to Sanscrit *pacu* and Latin *pecus* there answer a Germanic group, Gothic *faihu*, Anglo-Saxon *feoh*, meaning in the first place cattle, and in the second goods or possessions in general, among which in old times cattle was so important an item. In modern times these two meanings have gone in different ways; for the German *vieh* keeps to the primitive sense of cattle, while English *fee* has given itself up to the secondary meaning of property, possession, money payment, like *pecunia* from the corresponding Latin *pecus*. In grammatical processes it was much the same. The languages of the ancient Greeks and of the ancient Goths, had a dual number, which dropped away in later times; it is to be found in Sanscrit, in company with both the reduplication of the Greek and Latin perfect, and the augment of the Greek aorist. The language of the modern Lithuanians has a locative case; in Latin, too, this case is to be found, though mixed up by grammarians with the genitive or otherwise explained away, as in *Romæ*, at Rome, *humi*, on the ground, *domi*, at home. In Sanscrit this locative case is both fully developed and necessarily acknowledged. Again, Greek for is, *esti*, Latin *est*, German *ist*, and we have, moreover, a verb to *be*, which comes out again in Latin *fui*. When we go back to Sanscrit, we not only find early forms of both these verbs, *bhu*, to *be*, and *as* to be, (*esse*) but we can even trace the plain material meanings which they bore before they were caught up into technical grammar and stamped with the meaning of that colorless abstraction, the so-called substantive verb. Sanscrit *bhu* corresponds with the Greek *phuo*, and means to "grow." Max Muller holds the original meaning of *as* to have been first to breathe, then to live, till at last it sank down into exist. This opinion of his, by the way, may be supported by an idiom current among English-speaking negroes, whose linguistic proceedings are often instructive in a high degree. These people, true to the instincts of an early stage of language, hate to use words which do not convey to their minds a definite meaning, like our English verb *to be*, and they will say *to live*, instead: if one asks them where the lamp is, they will say, "him *lib* in cupboard," and thus repeat in modern times what was done so many ages ago by the men who shaped the early Aryan speech. Truly, there is a great likeness in the working of man's minds, in the old times or now, within black skins or white ones.

Besides, the ancient and markedly original character of the Sanscrit, the regularity of its structure, in which it so far surpassed the more worn and mutilated languages of Europe, allowed the native grammarians to take it to pieces like a dissected puzzle, and to bring to such wonderful perfection its analysis into very simple root-forms, that it is even now very often found hardly possible to modern scholars to go a step beyond them. Thus a critical knowledge of the Sanscrit became not a mere knowledge of a single language, but of the principles of language in general. Of course, the structure of tongues belonging to other groups than the Aryan, such, for instance, as Arabic, Hungarian, or Aztec, is very different from that of Sanscrit; but practically any one who has seen how Sanscrit is taken to pieces, learns, as it can hardly be so learnt by any other means, how himself to understand and analyse other languages, however different their type. It thus came to pass that a natural transition took place between two departments of learning. When a philological scholar in the older sense of the word, knowing Hebrew and the classical languages on the one side, and the leading modern languages of Europe on the other, adds to this knowledge a scientific acquaintance with Sanscrit, he becomes three parts qualified to teach the Science of Language in general; and just as in the middle ages the clerk passed into the lawyer, and the barber into the surgeon, as in our times the Professor of Sanscrit passes into the Professor of Comparative Philology.

ANCIENT PRUSSIA

The earliest accounts we have of Prussia carry us back more than three hundred years before the Christian era. A people called the Venadi then possessed the country. They were subsequently conquered by another more northern race known as the Borussi, a wild, nomadic tribe, dwelling in the Riphean mountains. The subjugated region was denominated "Borussia," or Prussia.

In the course of the second century, the Marcian Knight overran Prussia, and subdued it to the throne of Frederick the Second. Jagello, the King of Poland, became its conqueror in the year 1219, but he was himself conquered by the Grand Master of the Teutonic order in 1290.

From this period the northern branch of the Teutons has always reigned in Prussia. Toward the middle of the sixteenth century the power of the State began to increase in Europe so as to be sensibly felt. Down to the nineteenth century it has steadily increased, and in 1815 made an alliance with other European Powers that gave the *coup de grace* to Napoleon Bonaparte.

Such was ancient Prussia. Its present position as a power in Europe is remarkable. But the end is not yet. The Teutonic will is a strong one. It would not be surprising if the Republican element were to obtain control in all that part of Germany.

Comfort, comfort ye my people,
Speak ye peace, thus saith our God;
Comfort those who sit in darkness,
Mourning 'neath their sorrows' load;
Speak ye to Jerusalem
Of the peace that waits them;
Tell her that her sins I cover,
And her warfare now is over.

For the Herald's voice is crying
In the desert far and near,
Bidding all men to repentance,
Since the kingdom now is here.
Oh, that warning cry obey!
Now prepare for God a way,
Let the valleys rise to meet him
And the hills bow down to greet Him.

The Christian Recorder.

Rev. James Lynch, Editor

Philadelphia, Saturday, Oct. 13, 1866.

CONTENTS

FIRST PAGE.

Hymnology—Hymn.

Communications—Interesting from Cincinnati—Letter from Georgetown, D. C.—Impressions of Baltimore, No. 1—New York Centenary Celebration.

Pulpit and Pew—Duty to Uphold the Christian Ordinances.

Practical. The Minimum Christian—Too Late—Practical Ability—A True Gentleman.

Historical.—The Bohemian Bible—The Sanscrit—Ancient Prussia.

SECOND AND THIRD PAGES

Editorial.—Special Notice—The Great Union Fair—What is Expected—The Late Rev. E. D. Davis—Congratulation.

Editorial Items.

Personal Items.

A. M. E. Church.

Revivals.

Miscellaneous.—Improvement of the Colored People in Missouri—Interesting from Richmond, Va.—Tribute of Respect—From Rev. J. F. Lane—Williamsport, Pa.—Nominal Profession of Religion—Christ the Wakener of Holy Song—Colored Odd Fellowship in Virginia—Who wants an Education?—Convention—Centenary Meeting at Cooper Institute—What the President is going to do—Foreign.

Notices.

Information Wanted.

Married.

Obituary.

Advertisements.

FOURTH PAGE

Poetry.

Miscellaneous.

Advertisements.

All moneys or orders must be addressed to Rev Elisha Weaver, Box 2975, Philadelphia, Pa.

An injunction prohibiting the *Union Line* from running their cars in this city, on the Sabbath, has been granted.

SPECIAL NOTICE.

To all who are Indebted to the Book Concern.

Brethren:—It is with feelings of deep regret that we find ourselves once more compelled to make a formal appeal to you for immediate aid. Many of you are greatly indebted to us for books and papers. Some of our brethren have allowed their bills of indebtedness to accumulate, until they have reached the amounts respectively of twenty, thirty, fifty, sixty, and even as high as two hundred dollars. Why are not these bills paid? Would it not be much better for brethren to pay as they go? It would then be much easier for us to conduct matters in a proper and becoming manner. Our capital is thus placed beyond our reach—placed in the hands of persons who will not refund it. Unless those who are indebted to us discharge their liabilities, we cannot possibly carry on our work of publication. Will not the brethren send in their amounts due by the return mail? Let them earnestly consider these remarks.

E. Weaver,
4t General Book Steward.

THE GREAT UNION FAIR

In aid of the Book Concern and Paper.

The ladies connected with this laudable enterprise are progressing finely, and all goes merry as the marriage bell. They are looking for the co-operation of the ladies of New York, Brooklyn, Boston, New Bedford, Providence, Buffalo, and other cities. They look to the churches in our Connexion—East, West, North and South—for aid,—and especially those presided over by Bishop Weyman. See the worthy Bishop's letter, which has appeared in our paper for three successive weeks.

REWARDS AND PRIZES

The committee appointed for the purpose will present three magnificent *Silver Cups* to the lady or gentleman who will collect and forward to the President or Vice-President of the Association appointed to act in the premises by four of our Philadelphia churches, the largest sum of money. The person who raises the largest amount of money will get the first premium; the next highest will get the second premium, and the next best will get the third premium, or cup. Who bids for them?

Returns must be made by the 1st of November, at the very latest. The prizes will be fairly and honorably awarded. Gentlemen of unsullied integrity have charge of this department—and no partiality will be shown. Unlike a certain high Washingtonian official, they believe that "Honesty is the best '*Policy*.'" Justice will be done to competitors.

WHAT IS EXPECTED

The brave Lord Nelson, on the eve of that memorable naval action that left no doubt of the superiority of the English over the French fleets, said to his officers and men: "*England expects every man to do his duty.*" We are looking for unprecedented results in the A. M. E. Church, because, in this year, occurs the Semi-Centenary of our Church, and the Centenary of the M. E. Church. May we not then change Lord Nelson's immortal words a little, and apply them to our own ministry and members, and say, "Heaven and Earth expects every one to do his duty?" From what is to be learned, most of the pastors are as busy as bees in the hive. There are a few, however, who do nothing but find fault with the people, or study to get their own salaries. This class, we rejoice to say, (who are small in number and influence) are always behind in Conference collections. They forget the missionary work; they turn up their nose at educational movements, and do not care a cent about any thing outside of their own particular charge. They are generally in debt to the Book Concern for books and papers which they have received, and for which they have failed to make returns.

It is in vain that any man proclaims his love for the African Methodist Episcopal Church, who does not work earnestly and continuously, making sacrifices of comfort and feeling to promote its interests. In these times, full of trials, we *judge men by what they do, and not by what they say.*

Auspicious are the general indications that present themselves this fall, all over the Connection. Let us then avail ourselves of the rising tide, that we may be able to praise God for a glorious success.

THE LATE REV E. D. DAVIS

This eminent minister of the A. M. E. Church now no more, was one of those clear-headed, pure hearted and energetic men who always leave a lasting impression behind them.

Rev. E. D. Davis was as widely beloved as he was known. Three of our Christian giants have dropped in the ranks of the itinerancy this year. Rev Tibbs, Woodfork and Davis. May God raise up others to take their places and may we join them in that happy land where parting shall be no more. We publish below the following tribute of respect paid to the memory of Rev. E. D. Davis.

IN MEMORIAM.

Cincinnati, Ohio, Oct 2d 1866.

Editor Colored Citizen—Dear Sir:—At a meeting of the Sons of Protection, called to take into consideration the death of the late Elder Edward Davis, an honoured member of that society, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God to remove from our midst, by death, Elder Edward Davis, therefore,

Resolved, That while we humbly bow to this dispensation of Providence, as ordered in wisdom and love, still we sorrow deeply at the death of our beloved brother.

Resolved, That in his death his wife has lost an affectionate husband, his children, a kind and provident parent, the Sons of Protection a good brother, the cause of education an earnest persistent laborer, the Church of Christ an exemplary member, and an able minister, human rights, an efficient advocate, and society at large a useful member, and an honest man, a man whose whole life was an illustration of the truths to which he was wedded, and which he so unceasingly taught.

Resolved, That as a token of respect for our deceased brother, we will wear crape on our left arm for thirty days.

Resolved, That Rev Dr Watts, pastor of the A. M. E. Church of this city, be requested to preach Elder Davis's funeral sermon, and to designate the time when he will do so, that, as a Society, we may enjoy the privilege of attending it.

Resolved, That the Colored Citizen and Christian Recorder be requested to publish these proceedings, and that a copy of them be transmitted to the bereaved and grief stricken family.

Adjourned.

James Poindexter, *Pres.*
Jno Brooks, *Sec.*

P. S.—In pursuance of the Sons of Protection, Dr. Watts will preach Elder Davis's funeral sermon on the 2d Lord's day in the present month, 2 o'clock, P. M.

CONGRATULATION

Disfranchised as we are by the power of that diabolism of unreasonable and wicked prejudice against color, we congratulate the nation that the Union men of the States of Pennsylvania, Ohio, Indiana and Iowa have gained a victory over the enemies of Liberty and Justice, by carrying the elections by handsome majorities. Notwithstanding the influence of Presidential patronage, and the superior skill of the Democrats in "working the elections," victory is on the side of Right.

We can add to the glorious *radical* victories in Pennsylvania, Ohio, Indiana and Iowa, the city of Baltimore which has elected John Lee Chapman by a large majority. The work goes bravely on!

The "white-woman-marry-nigger" argument, which the Democrats have used in the last campaign to the extent of dishonoring American women, by trampling under foot the requirements of an ordinary regard for the delicacy due to females, has failed them,—has proved a two-edged sword! What next? Civilisation has grown too bright for the party of the Lecompton swindle and "Peace at any price" during our civil war, to take hold on the truly great American people.

EDITORIAL ITEMS.

Cuyler on Beecher. An exchange says:—A good many theories have been propounded in explanation of Mr Beecher's recent political movements; the following from the pen of Rev. T. L. Cuyler, seems to hit the nail fairly on the head. "The trouble with my eloquent brother just now is, that his theology is tainting his politics. He never had enough of the punitive element in his preaching. His whole theology has mainly consisted in the single word love; and has always lacked the Calvinistic backbone of his grand old father. The result is, that when he now preaches 'magnanimity to the South' he ignores punishment of the crime of treason, as well as justice to the negro, and protection to the white loyalists. The Cleveland letter would have come better from a Universal ist than from a son of staunch old Lyman Beecher."

The Charleston Journal.—This is the title of a new paper published for the interest of the colored people of Charleston, S. C. We have received the first issue. It is of good size, splendid typography, and displays much editorial ability. Rev B. F. Randolph, formerly chaplain of the 26th U. S. C. T. is the editor in chief.

E. D. Bassett.—The *Charleston Journal* says that E. D. Bassett of our city, has accepted an invitation to lecture before the Y. L. M. A., this fall.

PERSONAL ITEMS

Rev. R. H. Cain and family, left our city for New York, *en route* for Charleston, S. C., on Thursday last. Bro. Cain has greatly intensified the interest already felt in the missionary work, by the very encouraging report which he has made. Since the adjournment of the S. C. Conference, he, with the preachers in his charge, have taken in two thousand members, as our readers have already been informed by the Charleston correspondent of the *Christian Recorder*. Our prayers are for our dear brother, that unabated success may crown his labors.

Rev. J. W. Eads.—An article has been received from Rev. J. W. Eads, and we hope to be able to publish it in our next.

Rev. E. C. Joiner.—We have received a letter from Rev. Bro. Joiner, pastor of the Beltsville Circuit, which informs us of the prosperous condition of his charge.

Rev. W. W. Grimes. We learn that a great work is being done on the Woodbury Circuit, of which Rev. W. W. Grimes has charge; his indefatigable labors are not in vain.

A. M. E. Church.

New Jersey

Elizabeth.—Rev. E. T. Thompson writes:

"The ladies of this charge held a festival recently, and realized the sum of $65.75, which was appropriated for the pastor's salary. The committee of arrangements are entitled to great credit for this effort, and for which I tender them my heartfelt thanks."

Camden.—An interesting missionary meeting was held on Tuesday evening last, under the direction of the Corresponding Secretary of the P. H. and F. Missionary Society.

Pennsylvania.

Philadelphia.—Bethel A. M. E. Church was the scene of much interest on last Sabbath. Rev J. M. Brown preached in the morning, and Rev R. H. Cain in the afternoon. Great interest in the missionary cause was created by the discourses of these gentlemen. Our people have given Rev. R. H. Cain that hearty welcome which his great labors and success in the South deserve. The congregation of Bethel Church have warm hearts, good judgment, and well filled purses, as many poor missionaries can testify.

Union Church was favored with the presence of the Missionary Secretary, who succeeded in collecting about twenty five dollars. Rev R. P. Gibbs, the pastor, is again partially restored to health.

Zion Mission Church is still enjoying a gracious revival; over fifty have been added to the membership.

Rev. Bro Mitchem, of the Indiana Conference, has been quite ill since the last session, so we learn from Mr. George W. Barnes, of Dublin, Indiana.

North Carolina

Franklinton.—Mr Editor: Please allow me a small space in your widely circulated paper, to inform our friends what a good time we have here. Bro. J. H. Crawford has been laboring for us some two weeks, and has done much to further the salvation of our people. Bro. Crawford is both an accomplished and eloquent preacher. God grant that we had such men all over the South.

Yours in Christ, W. H. B.

New York

Brooklyn, E. D., Oct., 3, 1866.

Mr. Editor:—As a reader of your paper, allow me to express my gratitude through your widely circulated journal, to the teachers and superintendents of the different Sabbath Schools, for books received for the purpose of establishing Sabbath Schools in Georgia, under the supervision of the Rev. H. M. Turner, who has from three to ten thousand children without books, both in the Sabbath Schools and day schools. Seven hundred and ten volumes have been sent to Bro. Turner.

First Baptist, (white)	482	volumes
Zion M. E. Church, (col'd)	262	"
N. R. Ashby,	25	"
Mrs. Hasell,	15	"
Bethel Sabbath School, Mrs. Geo. Smith, Directress,	346	"

Mr J. J. Hodge, whose heart has manifested itself greatly in this good work, will please accept our thanks in behalf of an oppressed race.

N. R. Ashby,
Agent for Georgia,
272 South Third Street,
Brooklyn, E. D.

REVIVALS

Waver's Chapel, Baltimore, Md., Rev. J. D. S. Hall, Pastor, is still enjoying a precious revival. About forty persons have been added to the Church. The pastor preached an able discourse to the Sabbath School, last Sunday morning, which left a deep impression.

Israel Church, Washington, D. C., Rev. W. H. Hunter, pastor, is enjoying a great refreshing from the presence of the Lord. Many have been added to the Church, and many are still inquiring the way of life. The educational and missionary societies are revived also. The latter have contributed most largely to the general fund this year. The Sabbath School alone, has given thirty dollars to the missionary cause.

Rev S. S. Hammonds, at Annapolis, Md., has received into the Church during a few weeks past, one hundred and forty members.

St Louis, Mo.—Rev Willis R. Revels, Pastor of the A. M. E. Church, has been recently blessed with a mighty revival in his charge.

Miscellaneous.

For the Christian Recorder.

IMPROVEMENT OF THE COLORED PEOPLE IN MISSOURI.

Jefferson City, Mo., Sept. 19th, 1866.

Brother Lynch:—This is the capital of the great State of Missouri, and the centre of the political caldron, which is at this time boiling over, fed by the fires of the two great political parties, Union and Rebel, or as they are generally called, Radical and Conservative. The election for Congress is near at hand, and each party is contending with all their strength for the mastery.

The fight on the Radical side is fair and square; but on the Rebel side, it is low cunning, hard swearing, blustering and threatening of bloodshed and war. There is one thing that the rebels forget, that God is just, and justice and right must prevail.

By all the signs and indications now, the Radicals will carry the State by a large majority this fall. We pray continually for the extermination of every vestige of the old demon, slave oligarchy, from every part of our broad land.

This city, like old Rome, sits on seven hills. It is beautifully situated on the hills, and in the valleys, here and there, are beautiful residences, amid lovely groves and flower gardens. The State Capitol is a large building, standing on an eminence, commanding a fine view of the city and the Missouri river. The city contains about five thousand inhabitants, one-third of whom are of African descent. Our people here, have almost all been slaves, until within the last two or three years. They are industrious and thrifty. Many have obtained good property. All are prospering and making good use of their time. There are three schools taught here for colored children, and night schools for men and women. All are learning very rapidly. To learn is the highest ambition of the freedmen. In a few years they will excel those who have been free all their lives. A more determined set of people, I never saw or heard before. They give the lie to the Copperhead view, that freedom would ruin these people.

The soldiers of the Sixty fifth United States Colored Infantry granted $5,000 to the colored citizens of this city to be used in erecting a building for a High School. To this gift, Gov. Fletcher (a better and a more just Governor no State ever had) proposed to raise and add fifty thousand dolls to endow the school. By the way, in speaking of Gov. Fletcher, allow me to state that he is the first and only Governor of any State that commissioned colored militia officers. Col. Frank Robertson and other colored gentlemen of St. Louis, raised a regiment for the State Militia. The officers, all colored, were commissioned by the Governor. Mr. Editor, do you know of any State that can produce a Governor who will do as far for the colored people than Gov Fletcher, of Missouri?

One year ago there was no A. M. E. Church in this city. The Rev. Edward N. Doan, Elder in Charge, was stationed here one year ago, and by his energy and his zeal, he has erected a large church edifice, and received a large number of members. Brother Doan is doing a good work in this district, and, by the will of God, our Church is increasing in membership and good church property. In most of the towns and villages in this district Brother Doan has unfurled the banner of the A. M. E. Church, and the people are preparing to worship God under their own vine and fig tree.

My business has detained me here one week. In that time I have asked among the different families for a copy of a *Christian Recorder*, but I failed to find one. Do the elders, deacons, and preachers do their duty for our Church organ? If they would do their duty, I think we should have one good family paper in every family that belongs to our Church. The *Recorder* is one of the best family papers that is published, and is just the paper for our people, and a little exertion on the part of its agents would give it a large circulation in this State. Brethren, go to work for our Church organ.

Yours fraternally,
Moses Dickson.

For the Christian Recorder.

INTERESTING FROM RICHMOND, VA

Richmond, Va., Sept. 29th, 1866.

Mr. Editor:—Sir—Circumstances have combined to prevent me for sometime from writing to your valuable paper. Reading the able correspondence in your paper from almost every part of the United States, and finding nothing from Virginia, I have been prompted by a feeling of jealousy, to write a few items of news from Richmond.

Autumn has fairly set in here. For the last two weeks, we have been having, alternately, heavy rains. Sometimes it seems as if the fountains of the great deep have been broken up, and but for our unwavering faith in the promise of God, as given to our father Noah, we would quake and tremble amid the terrible storms which we are being subject to.

THE CHOLERA IN RICHMOND.

We have reason to believe, and truly hope, is on the decrease. The older inhabitants declare that it is no cholera at all in comparison to what it was on two former occasions, when it visited this city. God be praised for this fact, and for his preservation; but, surely, I have seen enough of death and desolation from its ravages. In one instance, a whole family, with its attendant servants, was swept away by its relentless march. The city authorities deserve much credit for the sanitary condition of the city, for it is to this fact, and the mercy of God, that we owe our preservation.

ELECTION IN RICHMOND.

To fill a vacancy in the Senatorial department of the Virginia Legislature, was held on day before yesterday. The candidates, of course, were all rebels. Robert Ould, commissioner for exchange of prisoners of the late confederacy, Col Johnson, and Tyler. All of these were commissioned officers in the rebel army.

It is truly heart-rending, for us, native-born citizens, unconditionally loyal, and who always have been loyal, to walk through the streets of our native city, a city in which we are required to pay every species of tax that a white man is required to pay; a city whose honor and welfare we take pride in promoting, and see others, who have been disloyal, and are still disloyal, foreigners from every part of the inhabitable globe, voting for what? Voting for men to make laws for the government of themselves? No! but for the government of us and themselves, and we hardly dare go up and look on, much less cast a vote.

GENERAL SCHOFIELD

We hear little or nothing from this officer. But one thing is certain, there is not now as much talk about what General Schofield will do as there was before General Terry went away. Whether he be radical or conservative seems almost impossible to ascertain.

The great cry now, is the stringency of the times and the scarcity of greenbacks. Our church exhibits as much embarrassment on this score as individuals.

We hope that for us, "there is a better day coming."

Very respectfully,
Yours truly,
S. M. O.

For the Christian Recorder

TRIBUTE

Of the Sullivan Street A. M. E. Sunday School to a Deceased Brother.

New York, Oct. 6th, 1866.

How sweet the memory of the dead!

We, the officers, teachers and members of the A. M. E. Bethel Sabbath School, together with the bereaved family of our late departed brother, George Lee, deeply mourn his loss. It is due to the memory of one worthy brother that we notice his excellent character. By his ability and his prayers he has largely contributed towards establishing in the Sabbath School a healthful influence. We miss his gentle steps and cheerful words. We miss his manly firmness and inflexibility in defending pure principles, united with the laudable meekness of a dependent and submissive child.

But he was not exempted from severe afflictions, which his faith so eminently fitted him to meet with composure, and sustain with the most exemplary patience, and even to the last he possessed much of that soundness of judgment, promptness of recollection, and strength of memory, which had distinguished him in an unusual degree, through life. He was a most devout and humble worshipper of God, an exemplary member of the Sabbath School, and a most earnest, active and faithful friend to the souls of his fellow-men, to the very moment of his peaceful removal to a better world, where troubles and sorrows are unknown.

Brother Lee expired on the 17th day of August, 1866.

Then rest on, dear brother,
With the bright angels above,
Who bore thee to glory
On wings of love.

For the Christian Recorder

FROM REV J. F. LANE

Rev. and Dear Bro. Lynch:—Since my recovery from a severe attack of the typhoid fever, which prostrated me for seven weeks, I have attempted to again rally our neglected little band. With the assistance of God, our banner still floats to the heavenly breeze, while the cry of the penitent is heard to say, "Save, Lord, or I perish." The dark cloud of adversity has passed, and we are now in the midst of success. We had a glorious Quarterly Meeting on the 9th inst. Many of the friends and the congregation of the M. E. church participated. The house was crowded to its utmost capacity.

Truly, the harvest is great, but the laborers are few.

Mr. Editor, please allow me to publicly express my gratitude to God for the manifestation of his power in the conversion of sinners in the city of Annapolis, Md., the place of my spiritual birth, and a place I love so dearly. And when I remember that only a few years ago, in the midst of wars and rumors of wars, God upheld me while I went forth, leading a small band of five, who declared their willingness to leave iron grasps and enlist under the A. M. E. Church banner, my heart overflows. At this time, with Rev. S. L. Hammond at their head, that band numbers forty times five, and is destined to sway the city.

I must now close my letter.

Yours as ever,
J. F. Lane.

Cumberland, Md., Oct. 2d, 1866.

For the Christian Recorder.

WILLIAMSPORT, PA.

Mr. Editor:—Perhaps a few lines from Williamsport would be of interest to your readers. Thirty years ago one or two colored families settled here, and slow was the increase until 1860, when the population numbered over eight hundred. At present we have two churches, and four charitable societies.

I visited the Equal Rights League on last Monday night, which was largely attended by both males and females. You can judge what Equal Rights Leagues are doing upon the North Western mountains, and they will for ever live while education, temperance, frugality, and industry remain. This league has a membership of one hundred persons, and they are improving their talents daily. From this you can see that the people are not every where asleep. These leagues are powerful in their sphere.

The colored people of Williamsport are very industrious and enterprising. The property owned by them is valued at one hundred and fifty thousand dollars.

Yours truly,
E. Emory.

Williamsport, Pa., Sept 24th, 1866.

NOMINAL PROFESSION OF RELIGION

When we look at the religion of the New Testament as Jesus taught it, and as, in a power surpassing even that of his own matchless words, he revealed it in every act of his life; when we take the lives of the few who through the ages have shared his spirit—men like the apostles and the early martyrs—men like Chrysostom, Augustine, and Bernard—men like Luther and Melancthon—like Gerhard and Arndt—like Spener and Francke—like Egede and Schwartz—like Muhlenberg and Helmuth—like Jeremy Taylor and Leighton—like Edwards and Payson, and with them conjoin the elect few among the living; when we take this religion, and contrast it with what currently passes for religion, we are struck with dismay. Either the noble army of true confessors had more religion than was necessary, or the mass of professing Christians are on the way to perdition; either the Romish doctrine of works of supererogation is true, or thousands who bear the name of Christ are destined to an utter rejection at the bar of God. When a pastor, whose heart moved with the love of dying men, looks at the actual condition of the great body of pretenders to religion, and takes up the New Testament to try them by its tests, and learns the result of an inability on their part to bear those tests, he is moved with horror. He feels as if he must stop preaching to sinners outside the Church, and confine himself to the sinners within it. When a minister is tempted to neglect preaching to nominal Christians, and to devote himself entirely or mainly to those who are avowed sinners, a course which always rests at last on the sophistry, that, when we have brought men into the Church, their salvation follows as a matter of course, let him know that his feet are in a snare of the enemy of souls. *Ninety-nine hundredths of the preaching of the Saviour, and of the writings of his Apostles, was addressed to professors of religion—members of the Church. So was nearly the whole preaching of the Reformation.* So is, in a large measure, the preaching in every genuine revival. We would make it one mark of a spurious revival, that its preaching is addressed exclusively to avowed sinners. We never saw the Church yet, in which the professed saints could afford to allow the avowed sinners the total benefit of the preaching for a week at a time.

The problem of the Church is not to induce men to profess religion. The Church of Rome has solved that problem, and any Church can solve it. Only lower the standard of religion sufficiently, and the work is done. The great problem is to make Christian Christians. Nothing so directly tells upon sinners in bringing them to the Saviour, as an elevated standard of piety in the Church. You do more to save them by showing what a Christian is, than by telling them what a sinner ought to be. It cannot be disputed, that, so long as there is want of faithfulness in dealing with professors of religion, the introducing of fresh members into the Church may be simply a heightening of their perils, and an extension of the corruption of the Church. New members assimilate themselves to what is around them. Brought in contact with "salt," they are preserved—brought into union with an impure leaven, they are not only corrupted, but become a leaven of evil to others. Often the piety of a congregation is so low that its few spiritual members almost dread the introduction of young professors into its depressing atmosphere.

How sublime a thing is real religion actually embodied in a living saint! It seems as if the worst of men—as if devils themselves could not withhold from it a secret admiration. So long as religion is merely described, men may insist, and, indeed, believe that there is no reality corresponding with the picture; but show them the living original, and they are mute in wonder and admiration. But oh, how rare is that great, that self-renouncing, that divine thing, which the New Testament portrays, and which the true saint is, and has, and lives! How many of those who profess to have, and to be, all that religion requires, are mere formalists? They are satisfied with the decencies of a credible profession; often, indeed, they are satisfied with the dubiousness of an improbable profession. It is enough for them to hold their outward relation, by any tenure, however ambiguous. Let a living Christian look over a whole congregation and ask, how far are the professors in it, as a *body* distinctly and certainly better than those who make no profession? how much are the average of the former class morally above the best of the latter? how many are there who do not require the judgment of charity to shield them from the suspicion of being either hypocritical or self deluded? and his inmost heart will echo. The faithfulness of a pastor, his own consistent life, may make, indeed, a great relative difference, but the best pastor on earth—yea, if that pastor were the great Shepherd of Souls himself—the most earnest, watchful, zealous pastor will have to mourn that the true Church, the Church invisible, is but a little flock, not only in contrast with the great world, but is little within the fold of the visible Church. How few can peruse the Sermon on the Mount thoughtfully, without joining in the cry of that prince of the middle ages, who, on hearing it read, thrust it from him with trembling hands, exclaiming, "O blessed Saviour! either these are not Thy words, or we are not Christians!"

CHRIST THE WAKENER OF HOLY SONG.

The true centre of all Christian song, a centre which the very name of *Christian* song implies, is Christ. To magnify his matchless grace, to breathe his spirit, to aspire to conformity with him here, and to eternal communion with him hereafter—these give their impulse to the Christian life, and to utter these with a fervor bearing some proportion to the matchless character of the theme, is to give birth to Christian poetry. The Lutheran Church has been pre-eminently the Church of sacred song, because in her system, and in her true heart, Christ is pre-eminent. Moravianism has contributed much to the store of sacred song, and Moravianism, so largely in its best elements, the rainbow within the rainbow of our Church, lives in the light of the cross. All systems of Christianity, as they escape from legalism, from the bondage of a hope which rests on works, and gather around the Saviour, and make him all in all, just in that proportion become the fountains of holy song. The religion that is always "said," and never "sung," is not the evangelism of the heart, the heart which is filled with a divine fulness, because it knows something of the length, and breadth, and depth, and height of the love of Christ, which passeth knowledge.

COLORED ODD FELLOWS IN VIRGINIA

The procession of colored Odd Fellows yesterday, was a most handsome affair, and compared favorably with any thing ever witnessed in this city for a great while.

The best order prevailed throughout the entire procession, the strictest principles of propriety being rigidly adhered to by all of the managers of the affair.

When we remember the embarrassing circumstances by which this people have been so long surrounded, and the great disadvantages under which they have labored, it is a matter of marvel that so much dignity and propriety should have been observed in the conduct of the pleasant affair.

The speeches, too, delivered in front of the Lyceum, on Washington Street, by Past Grand Master Wm P. Gibson, of Good Samaritan Lodge, Phila., Jas. McCrommel, of Unity Lodge, Phila.; John C. Bowers, of Unity Lodge, Phila.; James Jordan, of Olive Lodge, Baltimore, and Past Noble Father Perpener, of Harmony Lodge, Alexandria, are represented by competent judges as very able efforts, possessing an amount of literary merit seldom surpassed by those in the more privileged walks of life. The ball, at night, proceeded with the greatest harmony and good feeling, and the whole affair will long be remembered as a model one in its way, and furnishes the clearest evidence that colored people have a nice sense of propriety, and the disposition to conform their conduct to the established usages of polite society. We wish them the greatest success in their efforts to elevate themselves as a race.—*Virginia State Journal.*

WHO WANTS AN EDUCATION!

THE WAYLAND NORMAL SCHOOL, WASHINGTON, D. C.

The Wayland Normal School, also Boston School, will commence Oct. 1, 1866. It is located in the city of Washington, on T Street, between 19th and 20th Streets (West.) The building is now in process of erection by Maj. Gen. O. O. Howard, the head of the Freedmen's Bureau.

This School is designed to give the best education possible to young colored men having the ministry in view, and also to offer the advantages of a good Normal School to such young colored men and women as wish to become teachers of Freedmen in the South.

To indigent worthy young men, desiring to enter this School, there will be facilities for reducing the usual expenses of living. THE TUITION WILL BE FREE TO ALL.

For further information application may be made to J. McClary Perkins, the Principal, by letter, or personally at the Boston School building, on 17th and I Streets.

J. S. Backus,
Cor Sec A. B. H. M. Society.

*Amer. Baptist Home Mission Rooms,
39 Park Row,
New York City, Sept 11, 1866.*

For the Christian Recorder

CONVENTION

OF COLORED SOLDIERS AND SAILORS

In pursuance of a resolution passed at a meeting of the Colored Soldier's and Sailor's League, held in the city of Washington Sept 29, 1866, we invite all soldiers and sailors who have served in the Union Army or Navy, during the Rebellion, and who believe that they have not received from the Government a due recognition of their services, rendered her in the hour of need, and that in sustaining the Union with the musket, they have won their right to the ballot, to meet at Philadelphia, Pa., January 8, 1867.

S. D. Johnson, Pennsylvania.
T. R. Hawkins, Ohio.
C. B. Fischer, District of Columbia.
C. J. Singer, Kentucky.
G. M. Arnold, Louisiana.
J. K. Schroeder, West Virginia.
Lloyd Hammond, Maryland.
L. P. Samuels, Georgia.
W. R. Stokes, Maine.
N. F. Pillsbury, New Hampshire.
Peter Rogers, Tennessee.

Those who are favorable to the cause, and are willing to have their names used in this call are requested to address G. M. Arnold, 325 "I" St., Washington, D. C.

Endorsements of this movement have been received from many of the most prominent colored soldiers of the nation.

CENTENARY MEETING AT COOPER INSTITUTE

Brethren every where! the metropolis has spoken, and given the key-note to the great financial movement of the age. This subscription of over $700,000 came without solicitation, a truly voluntary offering. Had the New York and Brooklyn Churches been canvassed, nearer a million of dollars would have been the result. The canvass is now going on. It will be safe to say that the New York and New York East Conferences will make their offering one million dollars, one tenth of the $10,000,000 that the whole Church should raise. We may, therefore, dismiss the original estimate of $200,000; may we not also consider the $500,000,000 proposed as already guaranteed? Shall we not now go on to perfection, and aim for the whole $10,000,000, as suggested by C. C. North, Esq., thus yielding to the claims of the Church this Centenary year a sum equal to what we give the government as income tax?

The Church should know that several of the heaviest gifts at the Cooper Institute meeting came from men who had met with severe losses during the past year, men who paused not to see what percentage they could spare out of their income, but how much out of their capital. Others gave their entire profits for the past year. They were not willing to let so sublime an event pass without an offering commensurate with their obligations to Methodism. Looking through the Church, what do we behold? A vast body of prosperous men and women, who have been raised up by this Methodistic agency from original obscurity and poverty. Not relying on the present only, but drawing on the future, let our offerings be large, and befitting an occasion so grand. What say our brethren in Boston, Philadelphia, Baltimore, Cincinnati, Chicago, St. Louis? Let the commercial centers speak. The country will respond, and let those of limited means allow themselves to be defrauded of their privileges in this business. Thus shall our offerings roll up till Methodism shall be placed in the van of Christendom.—*Christian Advocate.*

WHAT THE PRESIDENT IS GOING TO DO.

Washington, October 10th, 1866.

The President has just sent into the Attorney-General, the following questions, and requested that a response to them be returned in writing.

First. Is the present Congress composed of members from the Northern States alone, such a Congress as the Constitution requires, or is it an illegal and unconstitutional assemblage?

Second. Would existing circumstances justify the President in sending his next annual message to an illegal and unconstitutional assemblage, pretending to be the Congress of the United States?

Third. Does that clause in section fifth of the first article of the Constitution, which makes each House the judge of the elections, returns, and qualifications of its own members, give to the present Congress the right to exclude the members from ten States, or to impose dishonorable and unconstitutional terms upon their admission?

Fourth. Does the President's oath of office require him to enforce those provisions of the Constitution which gives to each State an equal right of representation in Congress? [Article first, section 3d, section 3d, Article fifth, last clause.]

Fifth. What steps does the Constitution and his oath of office require the President to take in order to secure the assemblage of a Constitutional Congress?

Upon the reply that may be made by the Attorney General to the above, the President, there is reason to believe, has determined to take his stand. The questions put to the Attorney are all the more important when taken in connection with the bold utterances of the President at the Fifth Avenue Hotel, declaring that the "present" was only "so assumed Congress," and "not the Congress the Constitution called for," and also in connection with similar declarations, though less pointed, that fell from his lips prior to his return to the Capitol.

From these utterances, it is clear the Executive had fully made up *his own mind* that the Thirty ninth Congress was not a legal body. He now asks the opinion of the Attorney-General upon the grave and deeply momentous subject, and when it is given, he will govern himself accordingly.

It is not difficult to foreshadow what the response of Mr. Stanberry will be, and that he will chime in fully with the opinions of the Executive, as already expressed, there seems to be no doubt.

Foreign.

PALESTINE EXPLORATION

Mr. Grove read a report before the British Association on the topographical results of the first expedition of the Palestine Exploration Fund. The expedition was under the charge of Captain C. W. Wilson, R. E., with whom were associated Lieutenant Anderson and Corporal Philips, R. E. The party were well supplied with chronometers and other instruments, and their instructions were to make accurate and systematic observations between Damascus and Jerusalem. The present report embraced the topographical investigations only, which, however, were very important. Forty-nine separate places, the positions of which were before unknown, had been accurately fixed, both in longitude and latitude; detailed maps had been made on a large scale, of the whole backbone of the country from north to south, and of several outlying districts, such as the basin of the Lake of Galilee, the district of Samaria, the valleys between Jerusalem and the sea. These maps would very shortly be made public. The archæological explorations carried on at Capernaum, Chorazin, and other places did not fall within the section, and therefore were omitted from the report but enough was said to show that a very substantial step had been taken by this Association towards putting the map of the Holy Land right, to still further efforts. Mr. Grove announced the intention of the Association—of which he is the honorary secretary—to persevere until every square mile in Palestine has been properly and accurately surveyed and mapped; till every mound of ruins has been examined and sifted; the name of every village ascertained, recorded, and compared with the lists in the Bible; till all the ancient roads have been traced, the geology made out, the natural history and botany fully known. A second expedition was shortly to be sent out with these objects—to excavate in detail at Capernaum, Cana, Samaria, Nazareth, and Jerusalem. Another party (of whom it was hoped Mr. Prestwich, the eminent geologist, would form one) will attach the geology and the natural history, so ably begun by Mr Tristram. A work on the modern Syrians is in preparation by Mr. Rogers, of Damascus, under the encouragement of the Palestine Fund, as a companion to Lane's *Modern Egyptians*. The names of villages &c., are being collected by a competent resident Arabic scholar, and five meteorological stations are to be appointed, to which instruments will probably be furnished from Kew on a grant by Section A of the British Association. In conclusion, Mr Grove drew the attention of the meeting to the importance of these researches, as corroborating the statements of the Bible, which purported to be mainly a record of facts, and of facts about certain definite localities. Hitherto the book has been tested by internal evidence chiefly; the time has arrived when other tests must be applied to it—the tests afforded by a comparison of the descriptions with the country described. This test he was confident would stand, and he called on the members of the British Association to support the investigation.

AN EAST INDIA WEDDING.

A Catholic missionary in East India says:

"A few days ago, I blessed a marriage in which great pomp was displayed, and I will describe the festival to you, that you may have an idea of what takes place on such occasions, for the same ceremonial is always scrupulously observed. Indeed, every action of an Indian's life, from the cradle to the grave, is irrevocably ordered by custom.

"The solemnity I am speaking of now is called here, 'a grand marriage.' My Christians are generally too poor to have to do with any but 'little marriages,' which are performed very quietly, though with some attendant circumstances, that perhaps deserve a slight notice.

"A remarkable peculiarity, and one that belongs to both kinds of marriage, is that the bride and bridegroom do not know each other, do not even see or speak to each other, until it is too late to draw back. This is the decision of custom, and has its good and bad side, like many other things in the world. 'Why have you come here?' I asked, the other day, of a little girl, hardly twelve years old, who was led into church. 'My father said I was to be married, so I came,' she replied. A few hours later arrived the young man, pale, exhausted, and writhing in the grasp of pangs unutterable. Begging me to serve him first in the quality of physician, he told me his story. 'I had just done dinner, and was going out to my palm trees, when my father told me to go to the church, and be married; so I took my bath of oil immediately, which interfered with my digestion, and caused my illness.'

"The bath of oil is a necessary preliminary on these occasions. That over, the bridegroom arrays himself in his finest garments. Two cloths, about one foot three inches wide, and four or five times as long, ornamented with a fringe, compose his costume; one covers his loins, and the other is wrapped around him; a red kerchief is rolled about his head, and three pendants, nearly two inches long, and wide in proportion, adorn each ear. If he is too poor to own these jewels, he borrows them of his neighbors, and thus apparelled, goes to the church and presents himself before the sonami (missionary.)

"The maiden also lavishes butter or oil upon her toilet, but on the wedding day she is so completely swathed in the ten or eleven yards of cloth that form her raiment, that neither her jewels nor her face can be distinguished. Not only is she invisible, but she is supposed to see nothing herself, and when she wishes to change her place, the person who accompanies her, often a poor old woman, hardly able to stand, leads her by clasping her round the waist. I have sometimes beheld the singular spectacle of a score of little girls, from twelve to fifteen years of age, muffled in cloth, and crouched against the walls of the church, repeating the prayers to satiety, as they waited for me to come and hear them recite."

THE MISSIONARIES THE REAL PIONEERS OF AFRICAN DISCOVERY.

While the British Association is sitting, and occupied, among other things, with the statements of African explorers, it may be interesting to note the fact that it is missionary enterprise which really opened the way to these great discoveries. The following is from a recent number of the *Church Missionary Intelligencer:*

"In 1844, when Dr. Krapf first visited Zanzibar, Seid-Said, the Sultan of Muscat, was residing there having transferred his seat of government from the Arabian mainland to this Island about four years previously. From this central position he held under his sway the Arabian Oman, and the East Coast of Africa from Makdisha to Mozambique.

Said Said, being well-affected to Europeans, received Dr. Krapf, on his arrival at Zanzibar in 1844, with kindness and cordiality. 'When the Consul appeared with me at the entrance of the palace, the Sultan, accompanied by one of his sons and several of his grandees, came forth to meet us, displaying a condescension and courtesy which I had not before met with at the hands of any Oriental ruler.'

"At the expiration of three months, Dr. Krapf proceeded to explore the coast districts, and ascertain what prospects there were of obtaining access to the Galla nation. He carried with him a letter of recommendation from Said-Seid to the Governors along the coast—'This comes from Seid-Said, Sultan; greeting all subjects, friends, and Governors. This letter is written on behalf of Dr. Krapf, German, a good man who wishes to convert the world to God.' Selecting Mombas as his place of temporary residence, he visited from thence the mainland, making exploratory tours in different directions. In June, 1846, he was joined by the Rev. J. Rebmann as his colleague, and Rabbai Mpia was fixed upon as their first station. They had to build their house working with their own hands. The site was in a grove of cocoa-nut trees, from eight hundred to one thousand feet above the sea, and from which the fortress of Mombas, and the ships in the harbor, were visible. They had been suffering from fever at Mombas, but the elevation of their new home, and the work they had to do, exercised a beneficial influence on their health. Finding themselves in an unknown land, and anxious to ascertain what facilities it afforded for missionary enterprise, they commenced a series of journeys into the interior. It was when thus engaged that they discovered the snow mountains Kilimanjaro and Kenia. Nothing certainly could be more unlooked-for, and the geographical world at home rejected their accounts as fabulous. 'They had no astronomical calculations.' No, undoubtedly; for their business was not to discover snow-mountains, but to evangelize the heathen. Nevertheless, when the snow mountains came in their way, they could not but see them, and report what they had seen. However, after much disputation, the existence of these unexpected phenomena was placed beyond the possibility of doubt. Then came rumours of great lakes in an interior region, spoken of by the natives under the name of Uniamesi, and maps were drawn up embodying such information as could be obtained from native sources. These again—one in particular, drawn up by the Rev J Erhardt, in which, as we now perceive, two lakes were soldered into one—excited much curiosity, until at length the Royal Geographical Society sent forth the expedition which issued in the discovery of the lakes Tanganyika, Victoria Nyanza; while more recently, the Albert Nyanza has been discovered by Mr. Baker.

"During all this time our missionaries have perseveringly continued in the prosecution of their special work. The Rev. J Rebmann has been enabled, amidst the sickness or death of other missionaries, to hold his ground; and now this difficult enterprise is beginning to respond to the efforts bestowed on it, and yield the glad promise of a coming harvest."

MOBILE, ALABAMA, has a population of 40,963, twenty-eight thousand of which are colored persons.

The Board of Trustees for the freedmen's school, formed in Washington City have succeeded in making good their claim to a proportion of the public school money of the city, amounting to $35,000 or $40,000 per annum. They have also the prospect of recovering a similar proportion from the city government due the board, which has been withheld for a number of years, and appropriated to the white schools.

MUSIC OF SOLOMON'S TEMPLE

The disentombing of Assyrian sculptures, and the deciphering of Assyrian and Egyptian inscriptions, have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries, that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas, especially of Hebrew music, were confused, till recently sculptures and paintings have been brought to light which delineate the musical instruments of the early Oriental nations, and in a number of cases, veritable specimens have been disentombed. Such, for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a lapse of three thousand years.

The more recent investigations prove that the parent of all known musical science was Assyria. From the Assyrians, the Hebrews and the Egyptians, and indeed, all Eastern nations, derived their knowledge of music. The unveiled monuments show that in the time of Sennacherib music was a highly cultured art, and must have existed through generations. The polished nation used a harp of twenty one strings, the frame of which was four feet high, which accompanied minstrel songs, or was borne in the dance. The lyre of tortoise shell, the double pipe the trumpet, drum and bell were common. Even some of the bagpipe representations have been discovered, though none of stringed instruments like the violin played with the bow.

In all delineations of social and worshipping assemblies, musical instruments very like our modern ones, have a prominent place. The Hebrew music, at the time of the Exodus, was purely Egyptian; but it was much modified subsequently, by association with Asiatic nations. In the temple of Jerusalem, according to the *Talmud*, stood a powerful organ, consisting of a wind-chest with ten holes, containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows and ten keys, so that it could be played with the fingers. According to the Rabbins, it could be heard a great distance from the Temple.

The violet beds were wet with dew,
Which filled each heavy cup;
The little sunbeam darted through,
And raised their blue heads up.
They smiled to see it, and they lent
The morning breeze their sweetest scent.

INFORMATION WANTED

Of my mother, Lucy Mandinell, also my brother, Charles Greadoell, and two sisters, Cornelia and Ada. When I left them, they were living with a man named Turpin, one mile from Willow Springs, fifteen miles from Grand Gulf, and ten miles from Port Gibson, in Clayborne Co., Miss. I have two uncles, one named Thomas Mandinell, and the other Richard Mandinell. Their owner was a lady who lived at Willow Springs.

Any information will be thankfully received by addressing

JULIA MANDINELL CRAWFORD,
Care of J. W. WRIGHT,
Monongahela House,
Pittsburgh, Pa.
3t.

WANTED.

Two or three apprentices wanted. None but good sewers need apply at 410 South Seventh Street.

Sept. 29—4t.

SPECIAL NOTICE.

To the Ministers and Members of the A. M. E. Church:

DEAR BRETHREN:—We call special attention to Bishop Weyman's notice in relation to the great Union Fair which is to be held in Liberty Hall, in this city, for the benefit of our Book Concern and paper, and to assist in making the next payment on the house and lot where the Book Concern is located.

Will not our ministerial brethren do something for us, through their congregations, in the way of money or any thing suitable for a fair? We hope our brethren will not fail to lend a helping hand, as the object is worthy of their generous support.

ELISHA WEAVER,
General Book Steward.

NOTICE

All persons having photographs in the possession of Mr Francis E. Nelson, late photographist, are hereby notified to call on James W. Brown, agent, who will let them have them for a reasonable amount. Persons living at a distance, North or South, can have their likenesses, or those of their friends, sent to them, by paying the cost, which will be reasonable. Please address, or call on,

JAMES W BROWN,
No. 14 South Sixth Street,
Philadelphia.

Oct 3 4t.

SPECIAL NOTICE.

To the Ministers of the Philadelphia and New York Annual Conferences.

Dear Brethren: I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa., by the Book Committee, for the benefit of the Book Concern and *Christian Recorder*. The Fair will open on Thursday, November 1st, 1866, and continue two weeks. I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair, and send them to Rev. Elisha Weaver, No. 631 Pine St., Philadelphia, Pa. As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful. Let every pastor try what he can do for our Book Concern and *Christian Recorder*

A. W. WAYMAN.

Philadelphia, Sept. 21st, 1866.

INFORMATION WANTED.

The subscriber, being anxious to learn the present residence of his parents, James Crutchville and Delphy, his wife, and their children, George Washington, Francis Marion, John Wesley, Judge Heywood, and Thornton Pitts Crutchville, and Anna Perryman,—should this meet their eyes, they will please write to me at Monmouth, Warren County, Illinois. The above named James Crutchville and wife, were formerly the slaves of James Beaumont, of Clarksville, Tennessee.

DAVID CRUTCHVILLE.

Oct. 6—1mo.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Cane Freeman's estate, to John D. Peshey, and taken to some part of the South; and Matilda was sold to Maj Russell, of Williamson Co., Tenn. Their mother, Mrs. Lucy Howrell, will be thankful for any information concerning them. Address

JAMES J MAYS,
P O Box 1011 Richmond, Virginia.

June 30—3mo

INFORMATION WANTED.

Fifty Dollars Reward.

Information wanted of my daughter, ELSIE, who was sold to Columbus, Georgia, in 1864, to a Mr. Gerret. I will give the above reward for any information that may lead to her recovery. Address,

DUFF GREEN,
Care "Courier" Office,
Natchez, Mississippi.

Ministers of colored churches, and all others who may feel disposed, are earnestly requested to read the above notice to their respective congregations, and to impart any information thus gained.

sept 22–1mo

INFORMATION WANTED.

Any one who may chance to know any thing concerning the whereabouts of Henry Collins, will please inform his brother, James Collins, who is residing in Princeton, N J. The said Henry was formerly owned by Mrs. Sarah Harris, of Queen Ann County, Md.

september 22–3t

Married.

On the 10th day of May, 1866, by Rev. James H. Payne, Mr Leander Carman, of Iowa, to Miss Margaret Taylor, of Lima, Ohio.

On the 28th day of June, 1865, by the same, Mr. Samuel Nix, to Miss Jennie Redman, both of Lima, Ohio.

On the 1st of October, by the Rev. Daniel Draper, Mr. Alfred Berdine, of Kentucky, to Miss Hannah Ann Anderson, of Bridgeton, New Jersey.

Obituary.

RICHMOND, Wayne Co., Ind.,
Aug 29th, 1866.

Harrison Medlin departed this life in the city of Richmond, Ind., Aug. 29th, at the advanced age of sixty-seven years.

Brother Medlin had been a citizen of this city about twenty-six years, and has never strayed from the path of uprightness and rectitude, but labored with his own hands to make an honest living. He was not only a sober and peaceable citizen, but a good father, friend, and neighbor, a man that was ever ready to lend a helping hand to the poor, a friend to strangers, and a lover of morality and practical Christianity, always striving to keep the commandments of God.

By the death of this gentleman, we are called upon to mourn a severe loss, and we humbly bow in meek submission to the inscrutable will of a divine Providence.

He was a Steward and Trustee in the African Methodist Episcopal Church, and will be held in grateful remembrance by the young people, as ever ready to give them fatherly advice.

He embraced religion in Wake county, North Carolina, and became a member of the Baptist Church in 1812, and continued a member of said Church until 1840, when he received his letter of recommendation from that Church, and immigrated to this State, and settled in Richmond. After he came to Richmond, there being no regular organized Church in this place, he and his wife brought letters and joined the A. M. E. Church, where he remained and filled with great credit the respective offices of a member, steward, and trustee, until death removed him from his station.

The funeral sermon was preached by Rev. D. S. Winslow, minister in charge, from a portion of Scripture which reads as follows: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, they may rest from their labors, and their good works do follow them." His funeral sermon was attended by the Masonic Order, of which he was a faithful and influential member, and a large number of friends.

The great esteem by which he was held was plainly manifested by the sympathizing tears and expressions on the occasion. He has always acted the part of a father toward me, ever since I first knew him, and none will feel his loss more than I; but our loss is his eternal gain.

Uncle Harrison Medlin is gone. The seat which he so long occupied both at home and in the church, is now vacant. No longer will he favor the class meetings or the official meetings with his presence. His voice is no longer heard by the children of men. He has sown a rich harvest on earth, and has gone to heaven to reap its abundant benefits. Though he has gone before, his memory will still be cherished by those he has left behind.

Friends and physicians could not save
My mortal body from the grave;
Nor shall the grave contain me here
When Christ, my Saviour, doth appear.

Committee:—

HENRY S. BELL, *Chairman*.
WM CARTER.
ROBERT DENNY.

Ann Connell was born near Stanton, Delaware, November 26th, 1824. She had been a resident of Philadelphia since 1844. She was converted and joined Wesley Church, in '55 or '56. She was taken sick on Wednesday evening of last week. Her friends and relatives were convinced that recovery was not to be expected by the extreme acuteness of the pain she suffered.

Being desirous of seeing her class leader, Brother Hoskinson. He was sent for on Thursday evening. Word did not reach him in time for him to come that evening. Her sister, fearing that she might die before he could arrive, asked what message she had for him. She replied, "Tell him to meet me in heaven." To Mr. Isaac Williams she said, "It is not probable that I can ever again recover. I am resigned to the will of the Lord." To Brother Woolford, who asked, "Sister Annie, you have told us long of the goodness of God; how is it with you now on the verge of Jordan?" she replied, "All is right."

After many similar expressions, on Friday night, with the calmness of a wearied soul, needing rest, she passed into that sleep in Jesus, for which she had long worked.

Zion Standard please copy.

Also Sister Morgan, one of the oldest members of the Church, departed this life on the 8th inst.

J. P. H

Died, on Sept 25th, in Port Deposit, Maryland, Grecy Martin, in the 50th year of her age. She was a member of the A. M. E. Church twenty-four years. Her death was peaceful and triumphant.

On Oct. 2d, at the same place, Henry Jones, of cholera, aged 56 years.

Advertisements.

Mrs. Edith Mayhew,

NO. 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—6m

UREKA

Boarding House.

MRS L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

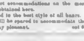
FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No. 348 K street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Meals served in the best style at all hours.

No pains will be spared to accommodate the guests and make their stay pleasant.

oct 6—3mo



WM. H. LONGFELLOW,

SURGEON DENTIST,

No. 1126 RODMAN STREET,

Between 11th & 12th & Lombard & South Sts.,

PHILADELPHIA

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.

mar—1yr

SHROUDING

AND

Laying Out of the Dead,

MRS. SARAH IRONS

(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is insured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.

may 12–1yr

Restore Your Sight!

USE

Dr. J. Stephens & Co.'s

PATENT

Cornea Restorers,

OR,

RESTORERS

OF THE

EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long Sightedness, or every person who wears Spectacles from old age; Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes, Pain in the Eye ball, Amaurosis, or obscurity of the vision, Photophobia, or intolerance of light, Weakness of the Retina and Optic Nerve, Myodesopia, or specks or moving bodies before the eyes, Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of Inflammation, &c., Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Address Dr. J. Stephens & Co., Oculists, P O Box 926. For sale at Scotten's Family Drug Store, No 10 Astor House, corner Barclay Street and Broadway, New York.

☞ Dr. J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.

July 7—1y.

COAL! COAL!

Coal delivered to any part of the city, by large or small measure by,

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 684 Lombard Street.

April 13—tf

J. H. MOORE'S

China, Glass, and Queensware

STORE,

No. 716 Lombard Street,

(Under Liberty Hall,)

PHILADELPHIA.

☞ *Orders received for COAL.*

Sept. 22—3mo.

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J BOWERS,

634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try ——‡—— *Call and Try.*

Oct. 7–tf.

IMPORTANT

TO

MERCHANTS, FARMERS & PLANTERS.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated

VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planters the propriety and importance of invariably writing the NAME IN FULL, and to order their factors or agents that they will not receive any other than the genuine Dr. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South-west, has induced the venders of many worthless nostrums to claim for these preparations similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated

LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr McLane's.

Prepared only by

Fleming Brothers, Pittsburg, Pa.,

Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup

Sold by Dealers Every Where.

Dr McLane's

Celebrated LIVER PILLS,

FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, show its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by

Fleming Brothers, Pittsburg, Pa.

Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.

Sold by Dealers Every Where.

DR. McLANE'S

American WORM SPECIFIC,

OR

VERMIFUGE.

No disease to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded, by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment, judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, armed handed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi-circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by

FLEMING BROTHERS,

PITTSBURGH, PENNSYLVANIA,

Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.

Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 3 cent postage stamps, or one Vial of Vermifuge on receipt of 13 3 cent postage stamps.

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The cars of Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10.30, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE			
ERIE EXPRESS	at	7 30 A.	M.
MAIL TRAIN	"	8 00	"
PAOLI ACCOMMODATION, No. 1	"	10 00	"
FAST LINE	"	12 00	M
PARKESBURG	"	1 10 P.	M.
HARRISBURG ACCOMMODATION	"	2.30	"
LANCASTER ACCOMMODATION	"	4 00	"
PAOLI TRAIN, No. 2	"	5.00	"
PITTSBURG AND ERIE MAIL	"	8.30	"
PHILADELPHIA EXPRESS	"	11.10	"
ARRIVE			
PITTSBURG AND ERIE MAIL	"	6.30 A	M
PHILADELPHIA EXPRESS	"	7.00	"
PAOLI ACCOMMODATION, No. 1	"	8 20	"
PARKESBURG	"	9 30	"
LANCASTER TRAIN	"	12.00 P	M
FAST LINE	"	12.30	"
PAOLI ACCOMMODATION, No. 2	"	4 40	"
DAY EXPRESS	"	5.40	"
HARRISBURG ACCOMMODATION	"	9 40	"
MAIL TRAIN	"	11.20	"

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. TANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '66

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price

CLOTHING HOUSE,

604 Market Street,

(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

DR. JONATHAN DAVIS.

Successor to C. B. Lowber, M. D.,

No. 733 S. 11th Street Philadelphia, Pa

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 6 P. M.

Agent for the Masonic Novel. jan 1 y

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.

Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water Baths

Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety

☞ Meals by the Day or Week. ☜

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is now, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones')
Perry & Co.

WANTED!

THE

Great Union Intelligence Office

Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.

Apl 26, 1866.

GENTLEMEN!

Now is the Time to get your

Fall and Winter Clothing

DYED, RENOVATED, & REPAIRED,

At the

NEW STORE,

No. 14, South Sixth Street, below Market, Philadelphia.

James W. Brown,

Late of No. 129 South Fifth Street.

N B.—Clothing made to order, and for sale.

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

ST. CLAIR DAVIS, Proprietor.

March 10, 6 mo.,

OLIVE BRANCH

BOARDING HOUSE

No. 814 Lombard Street, Phila.

Mrs. S. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,

HERB DOCTRESS,

NO 406 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS,

No. 403 South Sixth Street,

Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEOLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Beautifying, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale.

sep 24–tf

Cupping, Leeching &

BLEEDING.

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Poetry.

THE POOL OF BETHESDA

Around Bethesda's healing wave
Waiting to hear the rustling wing
Which spoke the angel nigh who gave
Its virtues to that holy spring
With earnest, fixed solicitude,
Were seen th' afflicted multitude.

Among them there was one whose eye
Had often seen the waters stirr'd
Whose heart had often heav'd the sigh,
The bitter sigh, of hope deferr'd
Beholding, while he suffer'd on,
The healing virtue giv'n, and gone

No power had he, no friendly aid
To him its timely succor brought
But while his coming he delay'd,
Another won the boon he sought
Until the Saviour's love was shown,
Which heal'd him by a word alone'

Had they who watch'd and waited there,
Been conscious who was passing by,
With what unceasing anxious care
Would they have sought his pitying eye,
And crav'd with fervency of soul,
His sovereign power to make them whole!

But habit and tradition sway'd
Their minds to trust to sense alone
They only sought the angel's aid,
While in their presence stood, unknown,
A greater, mightier far than he,
With power from ev'ry pain to free

Bethesda's pool has lost its power.
No angel, by his glad descent,
Dispenses that diviner dower
Which with its healing waters went.
But He whose word surpassed its wave
Is still omnipotent to save.

—*Barton.*

The Family.

AMERICAN CHILDREN

But if we old folks wish to realize what slow coaches we are, and always have been, we must compare the children of the present time with the playmates of our childhood. A French gentleman said to me the other day, "There are no children in America." He spoke the truth and it is a mournful one, for life without childhood is like a year without spring. In the vicinity of Boston, a boy of nine years old lately said to a boy of seven, "I am surprised to hear you talk so much about the girls. *I didn't at your age.*" Some girls of fifteen give it as their opinion that girls of twenty ought to retire from parties, and leave the beaux to young folks. A boy, matured by the experience of eight summers, having met with an allusion to Cupid, in the course of his reading, inquired who Cupid was. Being informed that he was the god of love, represented in ancient fable as a winged boy shooting arrows right and left, and that whosoever he hit was compelled to love somebody, he exclaimed, "Oh dear! then he has certainly hit *me*; for I can't help being in love with Jenny." A little girl of my acquaintance took upon herself the burden of years at a period uncommonly early. While being undressed for bed, when she was about six years old, she heard her father read from the newspaper an account of a mechanic whose arm was torn by machinery. No one supposed that the child took any notice of it; but when she went up stairs, she began to sob violently. When asked what was the matter, she exclaimed, "Oh dear! what *shall* I do if they marry me to a machineman?—Her mother, scarcely able to repress laughter, replied, "Don't cry about that, my child: perhaps you will never be married." "Oh yes, I shall," she responded, trying to swallow her sobs; "they *will* marry me to somebody, and likely as not he will be a machineman; and if he breaks his arm all to pieces, I shan't know what to do." If things go on such a rapid rate a hundred years longer, boys and girls of twelve will have to make their wills and retire from the arena of life, if they would avoid having it said of them "superfluous lags the veteran on the stage."

Seriously, the children of this country are greatly injured, soul and body, by leaving the nursery too soon. They go into parties too early, where they partake of food unsuitable to form strong nerves or healthy blood. They play the passions of human nature before they have felt them, and enter into the competition of vanities before they have sense enough to distinguish tinsel from gold. To themselves the misfortune of such a process of education is incalculable. They lose the natural relish for simple things, and acquire a diseased craving for excitement and variety. They tarnish the pleasures of life with too early handling, and thus never experience them in their freshness. They lose the inexpressible charm of unconsciousness, a loss for which no acquired graces can atone. And we, their seniors, whose artificiality and mistaken indulgence have blighted the hardy wild flowers of childhood, are poorly compensated by the sickly hot-house plants we receive in exchange. In many genteel English families, daughters are not allowed to dine out of the nursery till they are sixteen. That is an opposite extreme; but, of the two, methinks the English extreme is safer than the American.—*Mrs. L. M. Child, in The Independent.*

OPEN EYES

The school consisting of many little boys and girls, was assembled, and all were engaged in their studies, when a stranger gentleman entered the room, and at the invitation of the teacher took his seat. After they had read round, and spelled their lessons, the gentleman was asked to "make some remarks." Instead of doing this, he simply said, "I don't want to talk *to* them, but *with* them. I want to know who have eyes, and who have none. And now, I want you all to think a minute, and then tell me what you saw in coming to school this morning. Who will tell me what he saw?" No answer. Turning to a fine looking little fellow he said, "my boy, what did you see?"

"I didn't see nothing."

"What! come all the way with your eyes shut?" Didn't you see the road you came in?"

"Yes, sir."

"And the great bridge you came over?"

"Yes, sir."

"Very well, you did see something then."

"O, I didn't know you meant such things. I thought you meant new things."

"Well, you get my meaning now. Who else can tell me what he saw?"

"I saw a spotted calf," cried one.

"And I saw a big flock of little ducks swimming," said another.

And so one said one thing, and another thing, and some of the sights seems so common, that all the children laughed. It was a great while before he could get them to talk, and even the teacher seemed surprised to hear her scholars talking about common things.

"Now," said the gentleman, "I believe I saw everything that has been mentioned, and something besides. When I was a boy," (here the children looked on him as if they wanted to say, "is it possible, sir, that you were ever a boy?") "my teacher used to tell us always to "keep our eyes open," and thus see and note whatever we met with. Did none of you see that flock of wild geese that flew over you about the time you were coming to school this morning."

"O, yes, sir, we all saw them."

"And yet not one of you mentioned them!"

"We forgot them, sir."

"And that huge, poisonous adder which somebody killed in the road?"

"Yes, sir, we all saw that and looked at it."

"Very well. But you did not so see these things as to remember them. Now, as I was coming along I saw a prisoner shut up, and one who was free came and stole the prisoner's food, snatching it out of his mouth. Before I could interfere he had carried it off and was hidden among the trees. The poor prisoner uttered some notes of complaint, and I am afraid the thief will come again and rob him: and though I felt sorry for the prisoner, and knew the name of the thief, yet I could do nothing. But if I had had a gun, I do believe I should have shot the thief dead on the spot."

The children began to look wild, and to wonder what kind of a man the visitor was.

"I will explain a little more: the prisoner was a beautiful canary bird shut up in his wire-cage, and hanging in the piazza of the white house on the hill; and the thief was Mr Cat-bird, who darted out of the bushes and seized the food, and was back again in a moment." The children here laughed, and one little fellow cried out "capital!"

"Now, then, my children, you see what I mean by having your eyes open, as you come and go to school and as you pass along in life. One man, you will notice, is very interesting in conversation, and he can tell of a thousand things which he has seen and heard,—because his eyes have always been open; while another man equally old, has nothing to say, has noted nothing and remembered nothing. It is just so about your lessons. I have known scholars to read over their lessons again and again, and yet attach no meaning whatever to them. So it is in hearing a sermon,—have the eyes of the mind open, and make the ears to be eyes, and mark and remember what you hear. And especially I want you to read the Bible with your eyes open, and as long as you live, notice and remember all that you read in that holy book. And now I want you all to look at me, notice just how I am dressed, and go home and tell your parents just how the stranger looked, and all,—mind now,—*all* that he has said to you."

The stranger arose and bowed, and the school arose and bowed, and all said, "I wish he would come again, I guess he would find my eyes open after this!"—*Sunday School Times*

GARDEN AND SEPULCHRE

It has been noted that Joseph of Arimathea had a sepulchre in his garden, wherein was laid the crucified body of Christ, and from this it may be inferred that, in parcelling out the earth into rich possessions and gardens of delight, we should be reminded that a place should be reserved for a sepulchre, not literally, it may be, but nevertheless thoughtfully. In the eagerness for wealth and luxury, the mind is too apt to forget the sepulchre which stands hard by. When a man boastfully says, "I am increased in goods; I will now eat, drink and be merry," he may hear a solemn response, "This night thy soul shall be required of thee, and then whose shall these things be?" It is not forbidden that a man should acquire wealth, or take enjoyment in the midst of his loved family circle, listening to the joyous prattle of little ones, and rejoicing in the faces of health beaming in every countenance, and yet to-morrow he may need the sepulchre for this or that one, who is now the light of his dwelling. It may be a child that has been suddenly struck by the messenger of death, or it may be a beloved wife, or perhaps himself—it may be the most cherished flower in his garden and yet he may have overlooked to find a place in his garden for a sepulchre. Each family needs such forethought, for all are mortal, and to each as hour as we think not the call may be made to roll back the stone that covers the mouth of the tomb. It is not necessarily a gloomy reflection that the grave is in such close proximity to our dearest earthly joys. We have not been promised that our happiness here should never be suddenly interrupted, in forming the dearest earthly ties we should be well aware that in a moment they may be broken, death steals into our habitations, for the most part, unexpectedly, and hence in all our fondest arrangements for life, the sepulchre should not be overlooked, since it is just as necessary as any other part of the plan, but as in the case of our Lord, it is not so sealed that the tenant of it may not break forth into a fuller and more glorious liberty. The sepulchre is not, as a matter of course, shrouded in gloom. Its hopelessness strikes terror only to the impenitent; to the believing, it is only the narrow and brief way to a brighter sky. We pass through the garden to this gateway, opening upon wider and more fragrant fields. Christians should never forget the necessity for the sepulchre, neither should they make the necessity a matter of desponding reflection, since God has ordained it for their ultimate glory. Ye, however who make the present world your idol, and have no higher conception of happiness than its limited sources afford, remember amid your highest enjoyments, that whether ye dream of it or not, the sepulchre stands close by.—*Presbyterian.*

Child's Cabinet.

A WONDERFUL MILL.

The owner of a certain curious mill took great pains in building it, to use none but the very best materials, and to have it as perfect as possible. The owner also intended it to grind wheat for his own special use, and charged the man who took it, no high pay, to use none but the very best of wheat, to keep the mill in proper repair, to see that it was duly oiled and watched, and to make it his aim to see how perfect would be the flour which he should grind. Indeed, the pay was to be in proportion to the quality of what was produced. It would be difficult to describe this mill very accurately. But it was so constructed that it was always well housed, and yet so portable that the occupant could move it round wherever he chose, and thus take care of it. There is no need at present of my telling the name of the miller—but you know him. The mill was also so constructed that it was always at work, grinding, grinding something or other—if not flour, something else—a most productive concern. It so happened, of course, that it must be fed often, and it required great care to tend it and take care of it.

Going past this mill one day, I chanced to hear a conversation between the owner and the tenant.

"What is the matter with our mill?" asked the owner.

"Why, nothing as I know of. It keeps grinding all the time, and consumes a great deal, and produces a great deal."

"Yes, but what awful flour it produces! It is not fit for use. It can't be used for bread, pies, or cakes. Now you know I have taken great pains to have this mill produce none but the very best flour."

"I know it, sir, but it don't work well. I know it don't produce what it ought to make."

"Do you feed it?"

"Yes, I always keep the hopper full."

"Full of what?"

"Wheat, sir, if I can get it. But you know that real good wheat is dear to buy and heavy to lift, and so I don't always feed the mill with wheat."

"Indeed! May I ask you what you *do* grind up in place of wheat?"

"Well, sir, I sometimes find it convenient to put in chopped straw, and much chaff with little wheat. And sometimes, when I am in a hurry, I throw in dirt, and even 'filthy rags' If the mill clogs, I pick it out as well as I can, and let it grind on. Chaff and straw are so light that I like to see them. Sometimes I smoke the machinery with tobacco, or oil it with whiskey, but never let it stop. Indeed, you know, sir, it won't stop. I hope you are satisfied with the *quantity* it grinds."

"Perfectly. But what a perversion to make my beautiful mill receive all these useless and foolish and hurtful things, and put me off with the results, and call them flour!"

"It doesn't seem quite right, I know. But it is so much work to watch the mill and see that wheat is put in just at the right time, that I want to take an easier way."

The abused owner seeing that there was nothing but dishonesty and indolence, had the tenant cited to appear before a judge. Now, this court was held in a great hall and there Judge Conscience took his seat, and heard the case, and gave an awful sentence against the occupier of the mill. He was condemned to eat nothing but the filthy stuff he had been running through the mill ever since he took it, and as the heap was enormously large, it was thought he would never get through with the punishment—especially as, after all this, he continued to scrape in chaff and dirt and stones, and every thing he could get hold of with his hands. The owner was grieved exceedingly, and offered to remit the sentence and the punishment, if he would even then grind only wheat. But, no! the man would promise no such thing, and there the poor, ruined mill keeps on grinding, and he trying to eat all its produce!

My reader, do you understand my parable? That mill is the human heart. The wheat is truth and light from the Bible, and good thoughts. But when, as you know, the heart will be ever, like the mill, grinding what you put into it, you fill it with chaff in the shape of foolish novels and works of fiction; or fill it with bad books and bad thoughts of bad men, you are putting dirt into it. When you sin, and fill the heart with your woe, you are putting in stones and all manner of evil. Purity of heart and holy thoughts are the wheat of the soul, such as God seeks, and such as he intended the heart to produce. Your heart, dear reader, is a machine of great capabilities, and it can be fed either with the finest wheat, or with the filthy things of sin. With which are you daily filling it? And when the great Owner comes, what will be the reward you will receive for your use of that heart?—*Rev. John Todd, D. D.*

THE BETTER LAND

A father and mother lived with their two children on a rough island in the midst of the sea, where they had been thrown by shipwreck. Roots and herbs served them for food, a spring of water was their drink, and a cave their dwelling.

The children could no longer remember how they came upon the island. They knew nothing of the firm land, and bread, and milk, fruit, and whatever else there is still more precious, were to them things unknown.

There landed, on the island, one day, in a little ship, four negroes. The parents were very glad, and hoped now to be saved from their suffering. But the little ship was too small to carry them all over to the continent together, and the father wished to risk the passage first.

The mother and children wept when he entered the frail, wooden vessel, and the four black men were about to take him away. But he said, "Do not weep. Over there it is better, and you will all come soon."

When the little ship came again and took away the mother, the children wept still more. But she said, "Do not weep. In the better land we shall see each other again."

At last the little ship came to bring away the two children. They were very much afraid of the black men, and of the frightful sea over which they must pass. And so, in fear, and trembling, they neared the land.

But how glad they were when they saw their parents standing on the shore—when they reached to them their hands, led them in the shadows of high palm trees, and on the blossoming turf gave them milk, honey, and delicious fruits. "O, how foolish was our fear," said the children, "we should not have been afraid, but glad, when the black man came to bring us away into the better land."

"Dear children," said the father, "our passage from that desert island to this beautiful land has for us a still higher meaning. There is before us all a still longer journey, but into a far more beautiful land. The whole earth upon which we stand is like an island; this glorious land is for us only a faint image of heaven. The passage thither, over the stormy sea, is death, that little ship the bier in which, some day, the men will carry us away. But when the hour comes, as it sometime will; when I, your mother, or you, must go, then do not be afraid. Death is, for the good, only a passage into the better land."—*Little Corporal.*

Popular Natural History.

NATURAL MATHEMATICIAN.

Many years ago Miraldi, being struck with the fact that the lozenge-shaped plates of the honey-comb always had the same angles, took the trouble to measure them, and found that in each lozenge the large angles measured 109 degrees 28 minutes, and the smaller 70 degrees 32 minutes—the two together making 180 degrees—the equivalent of two right-angles. He also noted the fact that the apex of the three-sided cup was formed by the union of three of the great angles.

Some time after, Reaumur, thinking that this remarkable uniformity of angle might have some connection with the wonderful economy of space which is observable in the bee-comb, hit upon a very ingenious plan. Without mentioning his reasons for the question, he asked Kœnig, the mathematician, to make the following calculation; Given a hexagonal vessel, terminated by three lozenge-shaped plates, what are the angles which would give the greatest amount of space with the least amount of material.

Kœnig made his calculations, almost agreeing with Miraldi, and Reaumur concluded that the bee had very nearly solved the difficult mathematical problem.

Mathematicians were delighted with the result, and for a long time the calculations were not questioned. However, Maclaurin, the well-known mathematician, was not satisfied with even so slight a difference between the two mathematicians. He wanted precision, tried the whole question himself, and found Miraldi's measurement correct.

Another question now arose: How did this discrepancy occur? How could so excellent a mathematician as Kœnig make so grave a mistake? On investigation, it was found no blame was attached to Kœnig, but that the error lay in the book of logarithms which he used. Thus a mistake in a mathematical work was accidentally discovered by measuring the angles of a bee-cell—a mistake sufficiently great to have caused the loss of a ship whose captain happened to use a copy of the same logarithmic tables for calculating his longitude.—*Homes without Hands*

SAGACITY OF THE DOG.

A gentleman of the name of McLaffin, residing in Rockingham county, N. H., a few years ago, possessed a dog that was very remarkable for his sagacity. He one day told the dog to go and find a handkerchief which his child had lost in a distant field while picking berries. The dog started off with his usual alacrity, but in the course of an hour or two he returned without the handkerchief, looking as crest-fallen as though he had been caught in a neighbor's sheepfold. The master cuffed his ears sharply, and told him to go and try again, and not come back till he had found it. The dog started off again with apparent reluctance, while the master followed at a distance behind and unperceived. The dog went towards the field where the child had picked the berries, and sat down on his haunches—held down his head—and appeared to be in a deep brown study.

He sat in this attitude for perhaps half an hour, when he suddenly jumped up with a peculiar yell of exultation, and started for one corner of the field. Here he stopped for a moment, and then commenced trotting round the field, going about three feet from the fence the first time, about six feet the second, and thus continuing to near the middle at each succeeding circle. He went round the field about twenty times, when he jumped up into the air with a loud yell of triumph, picked up the handkerchief, and started for home.

The veracity of this narrative may be relied upon. We received it from Mr F——, a Baptist clergyman of great respectability. Now did the dog reason mathematically? Does this go to add proof that instinct is but another name for reason?—*Family Visitor*

Anecdote.

HOW MUCH MAKES A MAN RICH.

"To be rich," said Mr Marcy, formerly Secretary of State, "requires only a satisfactory condition of mind. One man may be rich with a hundred dollars, while another, in the possession of millions, may think himself poor, and if necessities of life are enjoyed by each, it is evident that the man who is best satisfied with his possessions is the richest."

To illustrate this idea, Mr. Marcy related the following anecdote: While I was Governor of the State of New York, said he, I was called upon one morning at my office, by a rough specimen of backwoodsman, who stalked in and commenced conversation by inquiring "if this was Mr. Marcy?"

I replied that was my name.

"Bill Marcy?" said he

I nodded assent.

"Used to live in Southport, didn't ye?"

I answered in the affirmative, and began to feel a little curious to know who my visitor was, and what he was driving at.

"That's what I told 'em," cried the backwoodsman, bringing his hand down on his thigh with tremendous force. "I told 'em you was the same Billy Marcy who used to live in Southport; but they wouldn't believe it, and I promised the next time I came to Albany to come and see you, and find out for sartin. Why, you know me, don't you, Bill?"

I didn't exactly like to ignore his acquaintance altogether, but for the life of me I couldn't recollect having seen him before; and so I replied that he had a familiar countenance, but that I was not able to call him by name.

"My name is Jack Smith," answered the backwoodsman, "and we used to go to school together thirty years ago, in the little red school-house in old Southport. Well, times have changed since then and you have become a great man, and got rich, I suppose!"

I shook my head and was going to contradict that impression, when he broke in:

"Oh! yes, you are, I know you are rich; no use denying it. You was Comptroller for—for a long time, and the next time we heard of you you were Governor. You must have had a heap of money, and I am glad of it—glad to see you getting along so smart. You was always a smart lad at school, and I knew that you would come to something."

I thanked him for his good wishes and opinion, but told him that political life did not pay so well as he imagined. "I suppose," said I, "fortune has smiled upon you since you left Southport?"

"Oh! yes," said he, "I haint got nothing to complain of. I must say that I have got along right smart. You see, shortly after you left Southport, our whole family moved up into Vermont, and put right into the woods, and I reckon our family cut down more trees and cleared more land than any other in the whole State."

"And so you have made a good thing of it. How much do you consider yourself worth?" I asked, feeling a little curious to know what he considered a fortune, as he seemed to be so well satisfied with his

"Well," he replied. "I don't know exactly how much I am worth; but I think (straightening himself up,) if all my debts were paid, I should be worth three hundred dollars clear cash!" He was rich, for he was satisfied.

Health.

BILIOUSNESS

With a greater amount of bile in the blood than is natural, the result is that the eyes and skin begin to wear a yellow appearance, while various other symptoms manifest themselves according to the temperament habits and peculiarities of the individual, one has sick headache; another complains of a want of appetite, sometimes loathing the very appearance of food, a third has cold feet and hands, a fourth has chilly sensations, involving the whole body, or running up and down the back; a fifth sneezes; women become hysterical and laugh, cry or talk, while men are moody, peevish or morose. Bile is naturally of a brisk yellow color, but as a man becomes more bilious it grows darker, and is at length as black as tar, causing a state of mind which the old Romans called atrabilety, "atra" meaning "black," a scowl is on the countenance and the person is ill-natured and fretful, finding fault with every body and every thing; hence, when a man is cross he is bilious and ought to be pitied, and at the same time be made to take an emetic. The ill-natured are never well, they are "bilious," the system is clogged, the machinery does not work well, and both mind and body are disordered. The safest and best method of getting rid of biliousness is steady work in the open air, for six or eight hours every day, working or exercising to the extent of keeping up a gentle moisture on the skin. This moisture conveys the bile away out of the system. The same result will be accomplished, but not so well, by a good steam bath, or by wrapping up in bed, drinking hot teas, thus "getting up a perspiration;" but the atmosphere of the room should be pure, and the diet for several days should consist of coarse bread and fruits. Medicines which "act on the liver" will do the same thing, but they should be advised by the physician, when other means have failed. The office of the liver is to withdraw the bile from the blood; it is the largest workshop of the body, and is at the right side, about the lower edge of the ribs. When it does not do its work, it is said to be "torpid," asleep, and medicines are given to stimulate it, wake it up, make it act work faster than common, so as to throw off the excess of bile. When it does not withdraw or separate the bile from the blood, the skin grows yellow, also the whites of the eyes, and the man has the yellow jaundice." When it separates the bile from the blood, but retains it within itself, constipation ensues, appetite is lost, the spirits become despondent, and the person is languid, lazy, fretful, irritable. The liver is to a sense like a sponge, and the bile may be pressed out of it, as water out of a sponge, by pressing the ball of the hand over the region of the liver from the hip to the pit of the stomach, two or three minutes at a time, several times a day. This is a good remedy in dyspepsia, and also relieves the stomach of wind, giving immediate and grateful relief sometimes.—*Hall's Journal of Health.*

House, Farm and Garden.

THE TOMATO

Few edible plants have a more singular history than the tomato. As is well known, it belongs to the natural order of the *solanaceæ*—an order which includes one of the most nutritious of esculents, the potato, and one of the most dangerous and deadly of vegetable productions, the night-shade. Its origin seems to be an unsettled question among botanical writers. It is generally supposed, however, to be a native of South America, and to have been cultivated at an early period by the people of Peru and Mexico. It made its appearance in Europe in the sixteenth century, the first mention of it being by Rembert Dodoens, the famous Dutch herbalist, whose work, published in 1583, speaks of tomatoes as vegetables which may be eaten as a sort of salad with pepper, salt and oil. John Gerarde, an English man whose "Herbal" was given to the world in 1597, tells us that in his time several varieties were to be found in the gardens of our country. Half a century later, in 1656, John Parkinson, another English writer on plants, treats of them as garden curiosities, cultivated more for their beauty of appearance than for utility. He styles them sometimes "love apples," sometimes "amorous apples," and sometimes "golden apples." In 1775, Rumph, a native of Holland, who compiled an elaborate treatise on the flora of the Dutch East Indies, informs us that two varieties of the tomato are grown by the Malays of the Asiatic Archipelago, and they are both cooked and eaten by the lower classes and that the name given to them is *tomati*. It is noteworthy that several specimens of *solanaceæ* are called *tomati* by the Mexicans, and we thus find an Aztec word current in Southern Asia—an extraordinary philological phenomenon which would seem to establish some sort of connection, at a very remote age, between the Old and New Worlds. Notwithstanding the fact that the tomato was known to be used as an article of food by several semi civilized races, it was long before the people of any enlightened nation ventured to introduce it to their tables. For more than one hundred and fifty years after the death of Parkinson, his description of its position in Europe continued to be the correct one. It was grown to a limited extent, merely as an ornamental plant. Not very old persons remember when it was regarded only in that light in this country. Its beautiful red and yellow fruit was esteemed solely as an adornment of a parterre of flowers—as a pretty thing in the front yards of our houses. That it was one of the most agreeable and wholesome of vegetables, no one ever imagined. It was not until the years 1839 and 1840 that it began to be at all eaten. After the latter date, however, it grew rapidly into public favor, and the increase in its consumption has hardly a parallel in the history of edible plants. Its real name took the place of "love apple," by which the last generation of Americans knew it. This latter designation indicates that it was introduced into Europe through some of the Latin nations. The French still style it *pomme d'amour*, or "love apple." The Italians, by whom it is now cultivated, called it formerly "*pomme d'oro*," or "golden apple" but now universally designate it *pomo d'amore* or "love apple." The German name is "paradise apple," the Swedes and Danes have no title for it, it being absolutely unknown in the north of Europe. It is singular that the United States, where it has been known only a short time, should make it a common article of diet. In Germany and France it is scarcely employed except in the manufacture of sauces, and to give a flavor to soups; and even in Italy, with a climate admirably adapted to its culture, it is far from holding the place which it does among us. In England, also, it is still regarded rather as a luxury than as an article of general consumption. The large red tomato is the variety most commonly to be found in market. But there are many others. These are the small red tomato, one kind of which is sometimes styled the cherry tomato, from its size and sprightly acid flavor forming an excellent pickle; the pear tomato, very tender, but ripening very slowly; the large yellow tomato, which differs very little from the large red, the fig tomato, which when dried, is prepared as a sweet-meat; and the perfected tomato, with a large juicy fruit, of either a scarlet color, or a crimson tinted with violet. A species denominated the Humboldt tomato, was brought to Europe some years ago from Peru, which is said to be a perennial, but which has not yet made its way to our gardens.—*Exchange.*

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Treasurer.—Jno. Peterson.
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This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
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The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty five dollars, shall make any person a life-member." July 22—tf.

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Mar. 3—6m.

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Ready-Made,
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CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her. ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.

Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE, *Clerk of Steamer Clarion.*

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior, Washington, D. C., 7th Feb., 1856.

Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., *Physician of the Marine Hospital.*

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.

Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.

Dr. Ayer: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Thus, by honest dealing, and prompt personal attention to business, he hopes, in the future as in the past, to secure the liberal patronage of his friends and the public generally.
WILLIAM STILL.
Philadelphia, June 15th, 1866
July 7, 66—ly

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OF THE
AFRICAN M. E. CHURCH,
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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 534 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

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Oct12—3 mos

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Further information will be given upon inquiry addressed to the Principal, ap5-ly
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april 14—3 mos

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[illegible] Rev. Hermon Lincoln
Jan 20, 1866 tf

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Rev. Elisha Weaver, Publisher. PHILADELPHIA, OCTOBER 20, 1866. Vol. VI. No. 42. New Series. Whole No. 302.

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Poetry.

For the Christian Recorder.

GOD IN NATURE, PROVIDENCE, AND GRACE

SUGGESTED BY HEARING A SERMON DELIVERED BY REV. JAMES LYNCH, AT WHARTON ST M E CHURCH

When in the summer's fervid heat
The gentle zephyr's breath,
Within the shady, cool retreat
Comes wafted o'er the heath
The soul, refresh'd and strengthened quite,
Sends up its thanks above,
To Him who makes each burden light,
And whispers, God is love.

But when the fierce tornado's blast
Comes sweeping o'er the land,
And ruin leaves where it has past,
Can we a Father's hand
Discern, 'midst desolation round?
Yes—sent us from above,
The scourge for sin is often found
To manifest His love.

When sailing on a placid sea,
Our bark doth gently glide,
And all things calm appear to be,
For God is on our side,
When the waves rise mountain high,
The stormy blast we prove,
In anguish unto Him we cry,
And find a God of love.

When pestilence, the scourge of God,
Afflicts a guilty land,
This truth we prove, the chastening rod
Is in a Father's hand.
The dread Malaria's fatal breath,
With noiseless step doth move
To bear us to the realms of death,
And still our God is love.

The mother, o'er her dying child,
Offers a mother's prayer,
In agony, so helpless, wild,
It savors of despair.
So dark and thick the clouds may be,
She knows not how to move,
And yet she trusts, assured that He
Is still a God of love.

The good man, by affliction laid
Upon a bed of pain,
With all his hopes on Jesus staid,
Doth suffer not in vain;
For in the midst of all, the Lord
Sends comfort from above:
In all His ways, and from His word,
Will shew that He is love.

Though not in nature, we behold
The fulness of His love,
Nor yet in Providence are told
The wisdom from above;
Yet in the kingdom of His grace,
Won by the cross can prove
His favor towards our sinful race,
For God alone is love.

A healing panacea this
For all diseases found;
A passport to the realms of bliss,
Where love and truth abound;
All problems at the cross are solved,
From hence we cannot move,
Since here alone this truth's received,
Ours is a God of love.

Communications.

For the Christian Recorder

THE MISSIONARY SOCIETY OF THE A. M. E. CHURCH

LETTER NO 2. BY REV J M BROWN.

The Constitution.—Its History.

All legal writers argue that "Law is a rule of action." By the action of different bodies of men, certain rules have been adopted, which are called laws. The authority to adopt these rules, is for the most part, derived from the consent of the governed, by the choice of the electors. This rule applies to the church as well as other bodies of men, and such rules as are adopted by such authorized organizations, are binding upon the governed, just so long as they remain under their control. The highest ecclesiastical bodies known to the American Presbyterian Church is the General Assembly; to the Episcopal, the General Convention. Each church among the Congregationalists and Baptists, is a sovereign within itself—acknowledging no authority higher than itself. All Methodist Episcopal churches, by mutual consent, agree to be governed by the final action of their General Conference, so that is the highest body known to this church. The people and ministry acquiesce in what is done, with the most implicit confidence. The one who opposes the final action of a General Conference, is regarded as an exception to the majority. This does not prevent any minister or member from pointing out defects in any law, or advocating a better measure, or making suggestions, which will tend to the improvement of those already passed.

The glory of the Methodist family is, that they have followed the developments of Providence. This *simple faith* in the Providence of God has made her the largest religious body in America, (if all sections of Methodism were united.) Her *modus operandi* is perfectly simple—so simple that men without letters have done much towards the extension of her interests. Each General Conference reduces to a law some necessary rule, suggested by the experience of some member or minister during the preceding four years. Prior to the last General Conference, no law was found in the discipline of our Church, reducing to a system our missionary work, if what is found in Chap 17th, pages 237, 238, 239, 240, if our present edition be excepted, the whole of which was published in letter No. 1, of this series.) By the action of that body, the Constitution of the Parent Society, which formed a part of Chap 7th, and is found at the bottom of page 240—was adopted. The obligations growing out of it *are quite as binding as any other law.* As promised in my last letter, I will briefly notice the Constitution, which I have carefully compared each section of our Missionary Constitution, and shall continue to do so as I progress with others whose object is the same as our own, viz:—THE SALVATION OF THE WORLD.

THE PREAMBLE.

The Constitution of the M. E. Church has no preamble, but ours has, and was adopted in 1860 at our General Conference, held in Pittsburg, Pa. It may have been earlier, but I have not an older copy before me, and the following will indicate the intention of the General Conference.

WHEREAS, We, the ministers of the A. M. E. Church, in General Conference assembled, have seen for years, and still see, with the deepest Christian anxiety, the deplorable condition of our people—our brethren, "*bone of our bone, and flesh of our flesh,*" who inhabit both hemispheres—which the word of God declares, shall be lighted up with the glorious rays of the Sun of Righteousness: and,

Whereas, We further remember, with deep emotion, the last command of our ascended Lord, "*Go ye into all the world, and preach the gospel,*" desiring to prove our love by our obedience, we therefore, resolve, hereby, to form ourselves into a Parent Missionary Society, whose head-quarters shall be in the city of Baltimore, and which shall be governed by the following

CONSTITUTION

The following principles are deduced from this preamble:

1. The covenant entered into by the ministers of the A. M. E. Church with reference to the salvation of our brethren,—"*bone of our bone, and flesh of our flesh,*"—we, therefore, resolve to form ourselves into a "Parent Missionary Society."

2. The sacred duty which each seemed to feel devolving upon himself, because they say,—"Whereas, we, the MINISTERS, in General Conference assembled, have seen for years, and *still see, with the deepest Christian anxiety, the deplorable condition of our people.*" What more can Christian men say? Men who know and fear God; whose eyes have been enlightened, whose hearts have been hardened and baptized by the love which impelled the Son of God to rescue a lost world from ruin?

3. This love is not bounded by geographical lines, but extends to those "*who inhabit both hemispheres, which the Word of God declares shall be lighted up with the glorious rays of the Sun of Righteousness.*"

4. Thus impressed they say, "Whereas, we further remember, with deep emotion, the last command of our ascended Lord, "*Go ye into all the world and preach the gospel.*" Those who love Jesus and remember "*with deep emotion*" His last command, cannot fail to enter with heart and soul, into a work so God-like. These emotional manifestations—this profound reverence for the last command of their Lord and Master, led the members composing the last General Conference to *organize* under its direction "the Parent Society."

Art. 1st. We have the name of the Constitution.

Art 2d. We have the object and intention of the Society:

1. To aid in spreading the *glorious news of man's redemption*;—

2. Not to those alone of our own country, but to those in foreign lands.

3. By the establishing of missions and mission schools.

For the Christian Recorder.

LETTER FROM NEW JERSEY.

Great re-union of Colored Soldiers—Speeches of Rev. Grimes and Turpin.

MR. EDITOR:—A few lines from West Jersey, may not be uninteresting to the readers of our invaluable CHRISTIAN RECORDER, which is a welcome visitor. The 27th of September was a great day in this part of New Jersey. According to previous arrangements, the colored soldiers that served in the Union army during the last war, who reside in this vicinity, met in front of Bushtown A. M. E. Church, under the following officers: Colonel C. H. Sullivan; Lieut Colonel J. W. Sherkly; Major Wm. H. Werner; Adjutant J. A. Sullivan; Sergeant Major B. Groome; Chaplain Rev. Wm. W. Grimes; Captains M. M. Dent, G. Kelley, and J. G. Sullivan. After due preparation the battalion was formed into line, headed by Professor Davis's band of Philadelphia, and marched to Mr. —— farm, where muskets were provided for those who were without arms; and the battalion was again formed into line, marched to a ten acre field near Woodstown, where they were drilled by the officers; both officers and men proved themselves very proficient in the manual of arms. At one and a half o'clock they marched into Woodstown. The like was never seen there before. Notwithstanding the copperhead element that seems to sway this little town, the American Flag was thrown to the breeze: from almost every house flags were displayed. The ladies all along the line of march waived their handkerchiefs. Professor Davis's band never played so well before; the best order was observed all through the day. The colored people turned out *en masse*, men, women, boys and girls all marched two by two behind the soldiers through the town to the town hall, where a platform was erected. After forming into a hollow square, the band played "Hail Columbia! happy land," when the Rev. Wm. W Grimes arose and introduced the Rev. J. D. Morris, pastor of the M. E. Church at Woodstown. The reverend gentleman delivered an excellent address, and being in the midst of his own parish, which consists of "Conservatives" and Union men, shaped his discourse on neutral ground. He dwelt on the origin of the different parties, both friends and foes of the colored people and closed his remarks by saying he was at Yorktown last week at a harvest home, when Grimes and Turpin spoke. He said he was invited to speak, but would not have done so for five dollars. I see Turpin here; *I will give him five dollars if he will not speak here to-day.* The band played the "Star Spangled Banner" after which the Rev N. H. Turpin was introduced, and raising the flag said, here is red white and blue, which means liberty, freedom, and happiness, that is all we want. He referred to the reverend gentleman who had just taken his seat, who dwelt on theory: we have had theory long enough, we want the practical truths, we want our rights as citizens. Rev Turpin was very eloquent and was frequently applauded. The band played "Rally Round the Flag." The Rev Grimes was called for, but the Colonel had mounted his horse, together with his staff. Mr Grimes came forward and stated that the regiment would drill in the centre of the town, near the hotel. The crowd soon dispersed and repaired to the parade ground; after going through the drills, they marched through the town, and thence to Mr Thomas Johnson's grove, where dinner was prepared. After stacking their arms the quartermaster informed the battalion that dinner was ready. A charge was made on double-quick, the table was soon surrounded and every one enjoyed himself. Many were the expressions of the aged persons of color. Brother, this looks like freedom, another, bless God, this is freedom, I thank God, I have been spared to see this day. The parade was a perfect success. And it has made an impression on the minds of our enemies, that the colored people will no longer live in ignorance, but that they will for all time to come continue to struggle for their rights.

Respectfully yours,

A SUBSCRIBER.

Yorktown, N. J., Oct. 3d 1866.

STATEMENT OF THE FREEDMEN'S AND SOLDIERS' FAIR ASSOCIATION. OF PITTSBURGH.

TO THE PUBLIC.

The undersigned officers of the Freedmen and Soldier's Fair Association, organized in Pittsburgh, Pa., February 16th, 1865, for the purpose of rendering aid and relief to freedmen and sick and wounded soldiers, would take this method of informing the public generally of the success of their efforts, and of the disposition made by them of the moneys received.

Under the management of the Association, a Fair was held in Lafayette Hall, commencing on the morning of June 12th, 1865, and continuing five days. Previous to this, liberal contributions had been made by the citizens of Pittsburgh and elsewhere, and two concerts had also been given in aid of the Association. From these several sources, the sum of $1,291.45 was realized, as follows, viz

From contributions,	$206.08	
From the two concerts,	205.80	
From sales at the Fair,	879.98	$1,291.86
Deducting the expenses of Fair and Concerts,		660.36
Left as the net proceeds of the enterprise,		$630.50

Of this sum, thus placed at the disposition of the Association, $300 have been contributed to the relief of freedmen, and $238 to such sick or wounded soldiers as were brought to its notice. A small amount also has been appropriated to one or two deserving objects of charity.

In consequence of certain misrepresentations and misstatements which have been publicly made, the ladies of the Association have deemed it proper to make this explanation of their affairs at this time, although it was their original intention to withhold it until all the money in their hands had been expended. In making it now, they would take occasion to express the wish that those persons who have striven to place them in a false position before the community, may always emulate them in their endeavors to perform honestly and conscientiously the duties devolving upon them. In justice to themselves, too, the ladies feel called upon to take notice of certain charges made against them at the Annual Meeting of the Pennsylvania State Equal Rights League, on the 10th day of August last, and to state distinctly, in contradiction of assertions there made, that the Fair referred to in this article was not for the benefit of the Pittsburgh Equal Rights League, but simply and solely for the benefit of the Freedmen and Sick and Wounded Soldiers; and further, that, with one or two honorable exceptions, they (the ladies) received no aid or assistance whatever from the gentlemen of the League, but rather opposition. and, in some instances, abuse.

In behalf of the Freedmen and Soldiers' Fair Association.

PHEBE MILLER,
MARY MURRAY,
LYDIA S. BILLOWS,
SUSAN P. VASHON,
SARAH B. MAHONEY,
JANE GRANDISON,
THERESA WATTERT,
EMELINE MCCRADY.

Pulpit and Pew.

PREACHING.

I must believe that undisturbed censure has been broadcast upon both the pulpit and the popular taste, by indiscriminate rebuke. That is not a healthful creation, for it is neither reasonable, nor Scriptural, nor true to the teachings of history, which decries the careful, the studied, the elaborate, the envious use of what are ambiguously called "natural means" in preaching. God recognizes no other than natural means. Supernatural power, acting through natural means, is the Divine ideal of successful preaching. So far as we have any thing to do with it, the means are as essential as the power. Philosophically speaking, indeed, we have nothing to do with any thing but the means. Prayer is but a means auxiliary to truth.

That is a legitimate and orthodox means which demands *thought* in the pulpit, as every where else where mind attempts to influence mind. That would be a criminal weakness in the pulpit, which should fail to meet such a demand. We must commend the alertness of the popular mind, which requires penetrative and suggestive preaching. Men always require this when they are in earnest. They have a right to it. We should not be fearful of "great sermons." We are in no peril of greatness above measure. It would be more becoming to our modesty to stir up each other's minds to remembrance of the evil wrought by small sermons. But the truth is, that, in this work of preaching Christ, "great" and "small" are impertinent adjuncts. In such a work, nothing is great but God; nothing small in his service. That is not only a hopeless, it is a positively false policy, which, in its fears of an excess of stimulus in the pulpit, would put down the popular craving for thought, by inundating the pulpit with commonplaces whose only claim to attention is that they are true. Even that which is severely and justly censured as "sensational preaching," is not so unworthy of respect as that preaching which popular impatience describes by the use of an old word in our English vocabulary, and calls it a "humdrum."

The policy of frowning upon the raciness of the pulpit, as an unholy thing, is not the policy commended in the Scriptures; nor is it the policy which historically God has blessed. Apostles charge us: Be strong; quit you like men. The Bible itself is the most thrilling living volume in all literature. Why do philosophers turn to it when all wisdom is exhausted? Yes, savages have wept, entranced by it, when they would play with their plumes under the reading of the Pilgrim's Progress, or Robinson Crusoe. The testimony is, that in every period of religious awakening in the world, the pulpit has been intellectually awake. Preaching has been thoughtful, weighty, pungent, startling and timely; so broad awake as to impress the world as a novelty. At such times there is very little of conservative tranquillity in it. It seems to be turning the world upside down. It has always been thus; it always will be. Cannot the depth of revivals of religion be generally measured by the weight of the discussions in which the pulpit has pressed down truth into the popular heart?

The principle, in brief, which should decide all questions respecting the intellectuality of preaching, is this: that the popular mind will always demand, and ought always to receive, so much of weighty, racy, penetrative, original thought as the popular conscience is sufficiently educated to appropriate, and it should receive no more.—*Bibliotheca Sacra.*

PASTORAL VISITATION

The New Testament contains a variety of specific directions to ministers concerning their work. I have lately been looking over these directions, to see what is said upon the duty of pastoral visitation. I find that when our Lord first sent out the twelve "to the lost sheep of the house of Israel," he commanded them, saying. "In what place soever ye enter into a house, there abide till ye depart from that place;" and that when he afterward sent out the seventy, he said, "Go not from house to house, and salute no man by the way."

After this the great commission was given when Christ was about to ascend. It enjoins preaching, baptising and teaching.

In the Epistles of Paul to Timothy and Titus, concerning the behavior of the minister in the house of God, I find that attention to reading, to exhortation, to doctrine, to meditation, to preaching, teaching, and to other duties, is enjoined. Thus far I find no direction to ministers to visit from house to house in the discharge of their official duty.

I next turn to the example of the apostles, and find that they gave themselves to prayer and the ministry of the word, while the deacons attended to other matters in the church. In all the instances of their visiting private houses, the object seems to have been to attend religious meetings; as when Paul in Ephesus taught "publicly, and from house to house."

Concerning visiting the sick, I find this direction given by the Apostle James: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." The direction is to "send" for the elders. When Paul was in Ephesus, if there was teaching to be done, he went from house to house for that purpose; if the sick were to be healed, he sent; "so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them."

Concerning the relative importance of attending religious meetings, by the ministry, and making pastoral visits, these Scriptural facts will speak for themselves. If I have omitted any passages bearing on the subject, others can supply them.

WHAT CAN I DO FOR CHRIST?

"Christ is the object of the Christian's supreme affection. From the hour in which he sees Jesus as *his* Saviour, his great anxiety is to do something for such a Saviour. Not that he expects thus to purchase *any* thing of him, but that he may, to some extent, shew an appreciation of that boundless love shown in his salvation. Like Paul, in the moment of his first seeing the Saviour, he asks in tones of deep earnestness: "What wilt thou have me to do?" It is a *personal* inquiry. And when he has learned what is his duty, with willing mind and loving heart he obeys.

Among all those purchased by the blood of Jesus, there is *not* one who cannot do something for him. However weak, or ignorant, or obscure, yet may he labor for the blessed Redeemer. Yet, alas! how few are there who are now members of the churches, who ask, with anxious spirit, "What can *I* do for Christ?" The church is supposed to *do* the work, but *individual members* seem not to reflect that *they* compose the church, and unless there be individual action, there will be no work done by the church. How many members in our different churches who do nothing for Christ, but are lazy, indolent professors of religion! They are of no benefit to the church or the world, so far as salvation is concerned. To such, Christ might well say in words of reproach, "Why stand ye here idle all the day?"

This ought not to be so. Christ having done so much for each one, should not each labor for his glory and the extension of his kingdom? There are various departments of labor, into one of which each may enter. All cannot preach, but all may send forth, by their contributions, some who can preach. In the Sabbath School there is work for all, and surely, if we think it important to make known the words of God, we should be willing to do so in the Sabbath School. Reader, have you asked yourself this question since you made a profession of religion? Are *you* doing any thing for Christ? Can you point to any member of the church to which you are attached, and say that he has been brought in through your instrumentality? Will you wear a starless crown in that heavenly world? Is there any one who has been aided in his Christian life by you? Have you ever aided any of the little ones of Christ in their struggles and toils? Have you presented the "cup of cold water?" "Inasmuch as ye did it unto one of these, ye did it unto me."—*Western Recorder.*

PREACHING DOCTRINE

Truth is the great means of converting and sanctifying souls. Every other human agency is merely subsidiary. This one is paramount and indispensable. Let, then, the live preacher preach doctrine thoroughly, earnestly, tenderly; not as old, musty relics, but as new, living truth; not in the spirit of forgotten controversies, but as applied to the issues of to-day; not as an abstract from theological tomes, but as a fresh expression of the lively oracles; not separate from Christ's person and work, but as proved and illustrated by his entire wondrous course. Here is power, real, enduring power. Such preaching tells. It never grows stale or wearisome. It deals with themes whose resources are literally inexhaustible. All angels and archangels could not wear them out, much less can any man or set of men. God, the Trinity, the soul, sin, redemption, eternity, judgment—whose plummet shall ever sound these depths to the bottom, much less bring up all that they contain? Sensational, sentimental, descriptive, imaginative discourses soon run themselves out. Even practical sermons have a comparatively narrow range, but doctrine, Scripture doctrine, admits of statements and applications endlessly diversified, ever new and ever attractive.—*Christian Intelligencer*

Practical.

GOOD MEN'S WORKS FOLLOW THEM

Many of our countrymen leave home, and, undergoing a voluntary exile, take their way to India or other distant climes. Their object is to make a fortune; and the hope that lures them on, often to a life of privations and an early death, is that they shall return to pass the evening of their days in the enjoyment of ease and affluence. According to the store people set on wealth, and show, and sumptuous living, and expensive pleasures, will this conduct be considered wise or foolish. Men may entertain different opinions on that matter, but all, with one consent, will pronounce him a fool who, after making a fortune abroad, leaves it there, to return as poor as he went away; poorer, indeed, with enfeebled health, a shattered constitution, and few friends surviving to welcome the wanderer back, and cheer his dull old age. Asking for what purpose he banished himself, toiled, wasted his prime and manhood, people would pronounce such conduct to be errant folly.

Yet, thousands whom the world esteems wise, commit a greater folly; nor is there any walk of life but is thronged with still greater fools—with thousands who toil and struggle, scrape and save, rise up early and lie down late, and eat the bread of sorrow, to gain what only adds to the bitterness of that inevitable hour, when they must leave all behind. Naked man comes from his mother's womb, and stripped of all his wealth and honors, naked he returns thither. What is money to the dead, or fame, or fulsome eulogies, or the pomp of a funeral, which interests all but him whose cold clay it mocks with empty honors? The plaudits of the world wake no echoes in the tomb; nor can all the glittering objects which so many eagerly, and some exclusively pursue, either add in the smallest measure to the happiness of the saved, or abate, in the least degree, the miseries of the lost. All the grandeur and the good things of this world must be left behind; and how do they waste life's golden hours, who spend them in pursuing objects they gain but to lose, and possess but for a span to part with forever? More free of care and sin, much happier, and not more foolish, is yonder group of laughing children, that build castles of sand within the tide mark, or seated on a sunny bank, crown their fair brows with garlands of wild, withering flowers.

The value of all works may be proved by this very test—will they follow us? Accompanying us out of this world, will they go with us into the next? That only is of real value to a man which he can carry with him. A touchstone that, which neither gold, nor houses, nor broad acres, nor sounding titles, nor household comforts, can stand! With ruthless hand, death strips all alike, nor is it true that one dies poor, and another rich. All die equally poor, the recoils of death being as impartial as its pains. It is as hard to expire with kings amid silken curtains and on a bed of down, as with beggars in a barn on a pallet of straw; and, indeed, I have thought that death, with its filmy eye, and restless head, and panting breath, and pinched, pallid face, looked to the full as terrible in the gilded halls of nobles as in the barest cabins of the poor. "There is one event to all," says the wise man; and the question of true importance touching the dead is not the common one, What have they left?—but this—What have they carried away?—*Dr. Guthrie, in Sunday Magazine.*

BE STRONG.

To be a Christian, even in the lowest sense, is a great thing. But it is possible to be in Christ, and yet be worth very little to his cause. Spiritual life may exist, and still be so weak and sickly as to accomplish nothing great or useful. It is our duty and privilege not only to "put on Christ," but *to be strong in him*, and in the power of his might. It is not enough to have grace, we must grow therein, must add to our faith, virtue; and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience; and to patience, godliness; and to this, brotherly kindness and charity. It is only when these things are in us, and abound, that we shall be neither barren nor unfruitful in the knowledge and service of Christ Jesus our Lord.

There are many reasons why all Christians should endeavor to "be strong in the Lord." The Christian life is arduous and difficult, hence we need strength to perform its duties, and to endure its trials. It is a warfare, and war is always a serious and earnest business—especially so when the enemy is numerous and powerful. Such is emphatically the Christian warfare. He contends not against flesh and blood only, but against principalities and powers; against the rulers of the darkness of this world, against spiritual wickedness in "high places." His enemies are the world, the flesh, and the devil. Their name is legion, and they are well intrenched. He must, therefore, have strength to encounter such a foe with success. Again, the Christian life is called a race—a life-long race. The prize for which he runs is glorious—not a crown such as earth can give, but a crown of life—a crown of immortality and eternal glory. Here, again, he needs strength, that he may run with patience, and endure to the end, in order to obtain this crown. Or, if we take the weakest figure, and call his life a *service*, still it is an arduous, a self-denying, and difficult service—one that requires great energy, and patient continuance in well-doing. In every view of the case it is clear that the Christian needs strength—a strength not to be found in himself, but only in the Lord, who is everlasting strength.

What then are the conditions or means by which this strength is to be obtained? First, we must seek it in Christ. It is in the power of his might only we become strong. Second, we must put on the whole armor of Christ. The panoply is complete. Arrayed in this we are invulnerable and invincible. We can not only quench all the fiery darts of the wicked one that he may hurl against us, but we can carry the war into his own camp. Third, we must look well to our rations. He that would be strong must have sustenance. The best of soldiers may easily be vanquished, if once cut off from their base of supplies. The stoutest arm will soon fail, if forced to contend with both hunger and fatigue. We must lie near to God, and feed much upon the *hidden manna*, if we would renew our strength, and mount up on wings as eagles. The vigorous growing Christian is one who loves his Bible, who loves the place and duty of prayer, who lives in daily and intimate communion with God, in the use of all the appointed means of grace within his reach. Fourth, frequent exercise is indispensable in the development of strength. If a man would become an athlete, he must consent to a long and patient training. Years are required to develop the fullest strength. The same is true in the camp. Much patient toil and drill is necessary to a full development of the physical powers in any profession. The condition is the same in spiritual things. The strong man every where is a working man, a man of active habits. A soldier or laborer, who would insist on lying in the shade, and leading an inactive, lazy life, in order that he might husband his strength for some great emergency, would inevitably fail when the emergency came. It is the daily constant exercise that gives him the needed strength for great occasions. How important at a time like this, when the fields are so ample, and so white to the harvest, that all who profess and call themselves Christians should be men of strength! "Strong in the Lord, and in the power of his might."—*Christian Press*

LITTLE BY LITTLE.

We are not made ourselves by great events, nor do we make others by separate events and determinations. It was the glory and beauty of the great and good Dr Arnold, of Rugby, that whether he bathed with his scholars at evening or walked with them at noonday, or preached to them on Sunday, they felt at all seasons the gentle influence of a good and true man. There was no *trying* to be a power. He let his *life* work speak, and the result is known. "Little by little" is the law of nature's influence. It is the motto of the dew, the lesson of the light, and in the manifold quickenings of the spring, and the glorious unfoldings of the summer, you cannot watch the steps of progress—it is "here a little and there a little." Thus we influence others, and are influenced by them. So the son becomes like his father, and the school-boy like his class mate, and the daughter like her mother. Seek for some great thing to do, and where will you discover it? Set to work at a great reading, a great visiting, a great writing, and what have you achieved? Yet, try silent and steady working, and then how vast the achievement?

When the good Samaritan gave his loving help to the man who had fallen among thieves he evidently obeyed only the law of his nature, and did that which he was accustomed to do. It was a little act, an unobtrusive deed, done in a quiet way, consequently the record of his deed has moulded the lives of many more. Just a word here and a word there, a visit here and a visit there, a little kind deed here and another there, and you are a missionary of Christ, a friend of the sorrowful, a helper of the needy.

Alas! how we all seek for some great thing to do, forgetful of the fact that an earnest and holy life acts like quiet sunlight and gentle air, and that in living near to God ceaseless, every thing in our life has been a telling quantity, though we may not see it so to be. No Christian man would be, or could be, what he is without those little meditations, prayers, submissions, and self-conquests which have been all blended together in the formation of his Christian life.—*The Quiver*

Education.

MORAL AND RELIGIOUS TRAINING

IN THE PUBLIC SCHOOLS

It is *irrational* to pass by the moral and religious nature of children in our schemes of public education, as much so as it would be to write the heart in a scientific treatise on anatomy, or the main-spring in an analytic description of a watch. For, though composed of different constituent elements, there is as much unity in the human mind, viewed as a constructional whole, as there is in the aggregate perfection of the animal body, or of a watch—and a child whose higher nature is kept in abeyance, or is debased and dwarfed, while the purely intellectual powers are stimulated and polished to the highest degree, is no more an *educated child* than the animal organism is complete without the heart, or the mechanism of a watch without the main-spring. Such culture is illogical, one-sided, and distorted. The loss is more than that of the neglected faculties, for the divinely appointed harmony by which the co-ordinate and concurrent development of the whole, is essential to the best development of every part, is broken through, and the intellectual powers themselves suffer through sympathy with the inaction and lethargy of the moral nature.

But it is also *dangerous* to neglect the moral nature of children in shaping a system of public education. Statistics are not favorable to the theory that the mental powers alone should receive attention in public schools. Indeed, it could not be otherwise. Virtuous principles are not indigenous to the human heart. Be the *cause* what it may, all history and experience are in evidence to the contrary. The let-alone policy will not meet the case. The world furnishes no instance of permanent moral excellence as the result of *spontaneous* development. All opportunity is in the opposite direction. When a child *develops*, without instruction, into a knowledge of logarithms, we may also expect him to acquire an intuitive knowledge and practice of the Golden Rule—but not till then. At least as much care is requisite to implant an abiding moral truth in the heart, as to fix a scientific principle on the brain—neglect will leave the child equally ignorant of both. A child must be *trained* up in virtuous ways—line upon line, precept upon precept—as sedulously as in language, or mathematics, or he will certainly become a moral savage, with all his learning. Not only is there no self-purifying force by which the soul will expand in moral beauty of its own inherent nature, but, on the contrary, such is the law of the moral nature, that, unlike the intellectual, if it does not advance, it will recede; if it does not become better, it will become worse, and that continually.

Now, if culture is power, what security is there in intrusting it to persons of no well defined ideas of right and wrong—no adequate sense of moral obligation, no in-wrought convictions of truth and duty? Unless the heart become warm and the conscience tender, while the understanding is strengthened and the intellect rendered acute, who shall say that every weapon drawn from the arsenal of learning may not be hurled against the citadels of truth and justice? Who shall say that law may not sink into chicanery, statesmanship into trickery, logic into sophistry, liberty into licentiousness, and elegant letters themselves into the means of debauching the morals of the young?

Let such things be taught at home, and in the Sabbath Schools and churches, we are told. They *are* taught there, to some extent, thank God. But who make this objection? Those who give home instruction to their children in moral and religious duties? Not at all; but those only who do nothing, and care nothing, for such things. Thus it comes to pass that so far as the objection is entertained, its effect is to deprive the very youth of moral instruction who need it most, and who will not receive it at all, unless in the public schools.

Now, if the whole superstructure of free public education by State authority, has any solid foundation at all, it is to be found in those relations of the individual to the State, which confer upon the latter the right to demand of the former such a preparation for the duties of civil life as are essential to the safety of the body politic, and the duty to enforce the demand in all proper ways. It is in virtue of those high and unchallenged prerogatives that States ordain systems of free schools, and send their tax gatherers to every farm and workshop, collecting revenues from the willing and unwilling, the consenting and dissenting, alike. The public good, the safety of the commonwealth, the welfare of the State, as the supreme community, is the great warrant for doing this, and the claim has been allowed as unanswerable for more than fifty years.

And States prescribe, too, what studies shall be pursued in order to secure the desired end, and all acquiesce in the necessity. Now, has not a State as much right—is it not as plain a duty, to declare that efforts shall be made to make the embryo citizen honest, pure, truthful, and truth-loving, as to prescribe that he shall be taught the elements of language and calculation? Is it not essential to the welfare of the body politic, that a child shall *not* be a thief, a liar, or a scoundrel, as that he *shall* be an adept in penmanship, reading, and arithmetic? Is it legitimate to demand the latter, but usurpation to attempt to prevent the former? Will the five to eight branches prescribed by law, make children gentle, conscientious, kind and trustworthy, by logical necessity? Need I say that the most splendid and colossal scoundrelism of the age, is educated scoundrelism.

I am persuaded that the right of a State to provide for the moral education of its public school children, in all proper and practical ways, rests upon the same basis as its right to provide for their instruction in the elements of science, and that the right and duty of both is clearly unquestionable—they stand or fall together. And I am profoundly convinced, too, that *it must be done*, if the lawful and wide spread decay of public virtue is to be arrested, and the nation saved from the gulf of moral perdition towards which it is plunging.—*Hon. Newton Bateman, L. L. D.*

Gleanings of Travel.

A SABBATH IN THE HILL COUNTRY OF SWITZERLAND

Irenæus, the foreign correspondent of the New York *Observer*, writes as follows

You have never been in Trogen. You have never heard of Trogen. You do not know where on the map, to look for Trogen, and you probably would not find it, if you looked for Trogen.

Trogen is one of the little villages in Canton Appenzell, in Switzerland. It is reached by carriage from St Gall, a large town on the railroad from Zurich to Constance. As soon as you leave the line of the rail, you begin to ascend, and it is all the way up, up, up, till you get here. We passed a convent about half way up, inhabited by nuns who were once expelled from St. Gall. They have now a rich establishment, very secluded, and perfectly impenetrable in its interior mysteries. You can see the reception rooms and the chapel and the grating that separates the nuns from you and all the world: that's all;—no, not quite all; in the chapel they will show you a human skeleton, decked with magnificent jewelry, enough to adorn a princess: and this may teach you that the pomps and vanities of the world are wasted on one who is soon to be a bundle of bones.

When you reach the summit of the hill, a scene of extraordinary grandeur and loveliness lies around and below you. As far as the eye reaches, it is a succession of green, cultured and peopled hills, often crowned with villages, but mostly marked by scattered dwellings in the midst of beautiful farms, white roads winding around and over the hills, and in the distance, through an opening lies the lake of Constance, a picture of silver in a fair setting of emerald. Trogen is the largest of the villages, but there are three more in sight, Speicher, Wald, and Rechdobell, each with its single church tower, for the people are all Protestants, and all Lutherans. In this village and Speicher, close by, there is not one Roman Catholic family, and I believe that is a very unusual fact in this country, where there are nearly as many of the one as the other, and they are mingled closely in many of the cantons.

It was the first Sabbath since I left America that I was obliged to spend without being able to hear the Gospel preached in my own tongue. But here there is only one church, and that German. Service is held at nine o'clock in the morning. The church is a well built edifice of stone, about one hundred years old, with frescoed ceilings, representing the Ascension, Christ blessing the children, and other scenes not intelligible to me. The women sat by themselves and made three fourths of the congregation. As each one came in, he or she stood in silent prayer, reverently bending: the women then sat down, the men remained standing. They stood patiently till the minister came in and opened the services, and they did not take their seats until the sermon was begun. On this occasion there was an unusual number of children present, as in one of the large schools there had been, during the week past, the death of a scholar, and now all the pupils came in procession, and took their seats together. All the men who were relatives of the deceased wore black bombazine gowns swinging loosely on their backs, a badge of mourning. The service opened with a voluntary hymn by the children in the gallery, well sung. Then the pastor read a psalm which was sung by the entire congregation; there was no organ. I should think every one in the house had a voice, and used it with the spirit and the understanding also. Prayers were then read by the pastor, all the people standing. At the close, the minister announced his subject, and then the people (the men for the first time,) sat down.

He was a young man, clothed in a black gown, with a blue silk or woollen ruffle about his neck. He read his text, "On earth peace, good will toward men," and shutting the book, delivered his discourse without notes, with great ease, fluency, animation and much eloquence. His manner was good, and the attention of the congregation was kept closely fixed. His leading idea was that *peace* is to be found only by union with God through Jesus Christ. And he pursued this thought beyond the experience of the individual to the wants of the community and the nation, insisting, with great earnestness, that wars come from the want of Christian love—that good will which Christ came to bring, and he warned his people, and the people of Switzerland, that now, as in ages past, their only hope for national unity and peace, was in union with God, on whom alone they could depend.

At the close of the sermon he read prayers again, the people all standing. Then he proclaimed the names of certain parties intending marriage, and also he mentioned the names of any who had died during the past week. After a hymn had been sung, he descended the pulpit. The people, still standing, bowed their heads reverently in silent prayer for a moment, and just then a man in the body of the church cried out an advertisement of an auction sale to take place in the neighborhood. The women now left the house, not a man sitting down, or moving from his place, till all the females, old and young, had reached the door. The minister next walked out and the men followed. The service was over in one hour and a half. An hour glass stood on the pulpit, but was not in use, as the large clock was in full sight, and the bell clanged every quarter of an hour, as it does day and night.

No more preaching for that day. They have but one service on Sunday, and that at nine in the morning, and the rest of the day is generally devoted to rest and recreation. At one in the afternoon, the children met in the church to be instructed by the pastor. I attended, and found the ground floor of the large church filled with children, several hundreds, the girls on one side and the boys on the other, the minister in the pulpit, calling them out by name, promiscuously, in any part of the house. The one thus called would rise in his or her place, and answer the questions proposed, in a Bible lesson, previously prepared. On each answer the pastor would make a few earnest remarks, and proceed to another question. They were evidently interested, and the minister had the faculty of making them so.

In this secluded village, among the hills, it is intensely pleasing to study the power of religious attraction, and learn whether human nature develops better than in the heated atmosphere of our towns and cities. And it has always been an interesting inquiry as to the comparative amount of personal religion to be found under the different modes of exhibiting the Christian system. With me there is only one test of true religion, and whenever a person turns away from sin and trusts for salvation in the merits of Christ's death, there is a real Christian. And they are to be met and loved in all places where the gospel is preached, whatever the language and whatever the accompanying forms, or excesses, or deficiencies. If only those get to heaven who are altogether after our pattern, some great sinners will get there, and many will fail who have been bought with Christ's blood.—*Therefore* I see the image of Christ in these humble worshippers with whom I have been bowing myself before God to day. Not one but my good landlady knew me, a stranger to them all, and they to me; but as each one entered and stopped to pray before sitting down, I felt that among them I could behold my mother, and sister, and brother.—*New York Observer*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Oct. 20, 1866.

CONTENTS

FIRST PAGE.

POETRY.—God in Nature, Providence and Grace.

COMMUNICATIONS.—The Missionary Society of the A. M. E. Church—Letter from New Jersey—Statement of the Freedmen's and Soldier's Fair Association of Pittsburgh.

PULPIT AND PEW.—Preaching—Pastoral Visitation—What can I do for Christ?—Preaching Doctrine.

PRACTICAL.—Good Men's Works Follow Them—Be Strong—Little by Little.

EDUCATIONAL.—Moral and Religious Training in the Public Schools.

GLEANINGS OF TRAVEL.—A Sabbath in the Hill Country of Switzerland.

SECOND AND THIRD PAGES.

EDITORIAL.—Special Notice—Centenary Celebrations—A Great Movement—To Our Readers—Attention! Read!—The Fair—Methodist Quarterly Review.—Rev. Bishop Payne, D. D.—Essay on Education.

EDITORIAL ITEMS.

PERSONAL ITEMS.

A. M. E. CHURCH ITEMS.

GENERAL SUMMARY.

MISCELLANEOUS. — Impressions of Baltimore—Natchez Correspondence—Brevity of Human Life—Celebration of 22d of September, at Fleming, O.—Uprising Among the Whites in Baltimore—Synopsis of a Discourse—Report on Schools and Finances of Freedmen—Work for Those who will Work—Zion Mission A. M. E. Church

NOTICES.

INFORMATION WANTED.

MARRIED.

OBITUARY.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

MISCELLANEOUS.

ADVERTISEMENTS.

All moneys or orders must be addressed to Rev Elisha Weaver, Box 2975, Philadelphia, Pa.

SPECIAL NOTICE

To all who are Indebted to the Book Concern.

BRETHREN:—It is with feelings of deep regret that we find ourselves once more compelled to make a formal appeal to you for immediate aid. Many of you are greatly indebted to us for books and papers. Some of our brethren have allowed their bills of indebtedness to accumulate, until they have reached the amounts respectively of twenty, thirty, fifty, sixty, and even as high as two hundred dollars. Why are not these bills paid? Would it not be much better for brethren to pay as they go? It would then be much easier for us to conduct matters in a proper and becoming manner. Our capital is thus placed beyond our reach—placed in the hands of persons who will not refund it. Unless those who are indebted to us discharge their liabilities, we cannot possibly carry on our work of publication. Will not the brethren send in their amounts due by the return of mail? Let them earnestly consider these remarks.

E. WEAVER,
General Book Steward

Oct. 13—4t.

CENTENARY CELEBRATIONS.

All over the United States the M. E. Church is having a jubilee unequalled in ecclesiastical history. Around her altars the members are gathering and are making every temple reverberant with the sound of thanksgiving. In this great jubilee the A. M. E. Church, an off shoot from the first great body of American Methodism, joins to swell its rejoicings. This year will ever be remembered in the history of Methodism. What a striking coincidence, that the Semi Centenary of the African M. E. Church, and the Centenary of the M. E. Church should both occur in the same year!

The free-will offerings contributed—amounting in the M. E. Church to hundreds of thousands, and in the A. M. E. Church, surpassing that in proportion to wealth and numbers—will place the temporal institutions of Methodism on a firmer basis, giving them increased power for usefulness.

We of the A. M. E. Church must not, however, let our zeal and labor decrease. We must remember that we have engaged in a mighty work. We must remember that we have received under the care of our Church more of the colored people of the South than the M. E. Church, with its untold wealth, and in order that this work shall be a blessing to those connected with it, we must provide educational facilities, and means to support the gospel. Wilberforce University, therefore, must be sustained. The trustees are now making Herculean exertions to replace the buildings destroyed by fire, and if our members and friends will but think of the inestimable importance of this Institution, they will see to it that they are paid for.

The Missionary cause, Wilberforce University and the Book Concern of the African Methodist Episcopal Church, are the great backbone of its temporal organization. Will not all of our ministers see to it, that in this eventful year, the backbone of our temporal organization is strengthened?

A GREAT MOVEMENT

AN IMPORTANT MEETING AT BETHEL CHURCH BALTIMORE, MD

One of the many good things which the results of the war have brought about, is the Savings Bank for colored citizens, chartered by Congress, March, 1865. This institution has its principal office at No. 57 Cedar St., New York, and is rapidly extending its branches all over the country.

In Baltimore there is a branch in a thriving condition, and in the interest of which there was a public meeting held in Bethel Church, on Wednesday evening, Oct. 3d.

The meeting was opened with singing and prayer, by Rev J M Brown. Rev B T Tanner, the pastor, made a few opening remarks, touching the importance of our people becoming interested in *saving money*, as a means to their future elevation.

By motion of the speaker, Rev R H Cain was elected Chairman, and Rev. J. M Brown, Secretary. The Chairman thanked the audience for the honor conferred on him, and introduced Rev Mr Alvord, "*Inspector of the banks and schools connected with the Freedmen's Bureau*," who delivered an eloquent address on "The Interest of our People, The results of the War." He pronounced slavery as dead—*forever dead!* He stated that there was a class which predicted that the colored people, as a race, would die out. But he assured us this was not so, by saying, 'There is no sign of death.' Vitality is every where visible. What, then, is most needed? I believe in religion, and never believed that you had any more than you needed! Get all you can! You need all you can get to convert souls—to convert the world. You need money also for *all* benevolent purposes—to build churches, school-houses, etc., etc. It is your duty to provide for yourselves. The Congress of the United States has chartered 'The National Freedman's Saving and Trust Company,' which has in its various branches the following sums, as may be seen from the amounts annexed:

Statement for the month of June, and for the six months ending June 30th, 1866.

Augusta, Ga., C. H. Prince, Cashier, June, $183.95; 6 months, $3,760.88.

Baltimore, Md., N. Noyes, Cashier, June, 3,129.75; 6 months, 5,716.75.

Beaufort, S. C., S. L. Harris, Cashier, June, 1,949.18; 6 months, 61,414.73.

Charleston, S. C., J. H. Jenks, Cashier, June, 1,975.25; 6 months, 21,510.05.

Huntsville, Ala., L. Robinson, Cashier, 6 months, 672.22.

Jacksonville, Fla., N. C. Dennett, Acting Cashier, June, 2,160.70; 6 months, 20,854.24.

Louisville, Ky., S. A. Porter, Cashier, June, 1,030.00; 6 months, 73,584.05.

Memphis, Tenn., A. L. Rankin, Cashier, June, 344.90; 6 months, 5,169.08.

Mobile, Ala., C. A. Woodward, Cashier, June, 847.88; 6 months, 19,005.51.

Nashville, Tenn., John J. Cary, Cashier, June, 4,792.50; 6 months, 19,653.28.

Newbern, N. C., A. A. Ellsworth, Act. Cashier, June, 176.00; 6 months, 658.00.

New Orleans, La., C. S. Sauvinet, Act. Cashier, June, 675.00; 6 months, 673.00.

Houston, Texas, W. R. Fayle, Act. Cashier.

Norfolk, Va., H. C. Percy, Cashier, June, 4,867.91; 6 months, 18,748.76.

Richmond, Va., Chas Spencer, Cashier, June, 1,173.38; 6 months, 4,226.18.

Savannah, Ga., I. W. Brinckerhoff, Cashier, June, 947.41; 9 months, 25,083.29.

Vicksburg, Miss., J. A. Hewley, Cashier, June, 715.55; 6 months, 13,477.07.

Washington, D. C., Wm J. Wilson, Cashier, June, 2,609.21; 6 months, 23,703.93.

Wilmington, N. C., S. S. Ashley, Cashier, June, 56.00; 6 months, 2,241.23.

Total, June, $27,825.45; 6 months, $240,153.20.

Total amount of deposits received,	$616,802 54
" of drafts paid,	384,795.48
Balance due Depositors,	$232,007.06

Augusta, Baltimore, Jacksonville, New Orleans, and Houston, have recently gone into operation. Preliminary steps are now being taken for a Branch in New York city, and at Alexandria, Va.

At the regular monthly meeting of the Board of Trustees, held on Thursday, July 12, a semi annual dividend of two and one-half per cent. was declared on all sums of five dollars and upwards on deposit six months previous to July 1st, 1866.

Cashiers will carry the amount of dividends due each depositor as above, to their credit, in the Ledger.

Enter on weekly report, as dividend No. 2, $ (total amount at each branch) and charge to the principal office, as in transfers.

The friends of the bank congratulate themselves on their ability to pay a dividend from their *earnings* in the face of the necessarily large expenditures incidental to a new organization covering so much ground.

Efforts will be continued to secure uniformity in the method of book keeping and reports, by sending an experienced agent to each of the branches, in this coming autumn.

The trustees and officers of the bank tender grateful thanks to the many kind friends, who, by their counsel and gratuitous labors, have so largely contributed to bring into working existence this important Educational Institution for the colored man.

And there were, in addition to the above, Sept. 1st, $705,248 54 on deposit. Much more was shown as to the success of these banks, and the way the *poor* may possess a competency for old age. The Dr. kept up a deep interest throughout. All felt like doing something toward this commendable enterprise.

General Gregory, Commandant of the Post, and Assistant Commissioner of the Freedmen's Bureau for Maryland, was next introduced to the audience. He gave a glowing account of the work in Texas, and the success which had attended his efforts as Assistant Superintendent of Freedmen in that State. The General's remarks were of a very eloquent and electric nature. He held the attention of the audience for an hour, and all seemed highly pleased with the views he set forth. One of the greatest characteristics of his speech was the urging the people to educate themselves and their children.

Mr. Townsend, President of the Bank of Baltimore, and Rev R. H. Cain, also addressed the meeting. Mr Cain's remarks related mainly to his paper, the *South Carolina Leader*. He received a number of *subscribers*. He stated that his paper was edited and printed by negroes, all of whom were slaves (except the editor) when Sherman's Army passed through that region, and none of whom, one year ago, knew any thing about the art of printing. The oldest of Mr Cain's employees in the printing business is only 23 years. Mr Cain's remarks had a telling effect upon the audience.

The meeting was a success. The audience, after having listened with intense interest for two hours to the various speakers, returned to their respective homes in excellent spirits.

TO OUR READERS.

The Editor expects to be absent for the next five or six weeks, on a tour to the South, as far as New Orleans. He will visit Alabama, Georgia, South Carolina and Virginia, returning home. Though "on the wing," he hopes to be able to supply weekly the usual amount of editorial matter, together with a full account of the condition of the freed people, their churches, schools, &c. This tour is not only intended to be one of business, but also of inspection; and our readers shall have the full benefit of our observations.

ATTENTION! READ!

Will not all the ministers in the Philadelphia and New York Districts be sure to set their congregations to work for the great Union Fair? Bishop Wayman has his eyes fixed on all of the ministers who have charge of circuits and stations. He will see whether or not they interest themselves, together with their congregations, in the good cause, by assembling together and raising sums of money, or contributing such articles as are suitable for exhibition and sale at the coming Fair.

We look for grand efforts from New York, Brooklyn, Providence, Newport, New Bedford, Boston, Pittsburg, Cleveland, Chicago, St. Louis, Louisville, Indianapolis, Richmond, Baltimore, Washington, and other cities. Send in your donations by the first day of November, and not later than the 3d day of November, to Elisha Weaver, No. 631 Pine street, if sent by express, if sent by mail, direct to Box 2975 Philadelphia Post Office.

If our brethren and friends wish the *Recorder* to continue among them as a medium of intelligence to our too truly benighted people, they must work while they have the chance. Consider the great interests that are at stake, and come forward like men. Your own welfare hangs trembling in the balance! t-f E. W.

THE FAIR.

We wish to say a word to our Philadelphia ladies in reference to the great Union Fair to be held in Philadelphia for two successive weeks, commencing on the first of November. Mrs Hallowell and the Vice-Presidents of the Union Fair are working nearly every night in the week, and are pushing things along nicely. They have got representatives from all the colored churches in the city. There are also young ladies engaged from each of the colored churches in this city, to attend the tables. There will also be a table stationed at the end of the Hall, reaching across, to be called the President and Vice-President's table. This will form a grand feature of the occasion.

There will also be a post-office, neatly decorated, and attended by young ladies of the finest literary taste.

Season tickets for the two weeks, 50 cents. Single tickets, 20 cts. E. W

METHODIST QUARTERLY REVIEW.

The *Methodist Quarterly Review* is full of good things. Every article is worthy the closest attention of the studious reader. It is a treasure of knowledge.

REV. BISHOP PAYNE, D. D.

Bishop Payne has been spending the last week in Baltimore and Washington, attending to important business. He expects soon to return to the West. The Bishop's health is good, and he is as vigorous now as he was ten years ago.

ESSAY ON ELOCUTION

Rev. Thomas Strother has sent us an able and elaborate essay on elocution, which may be looked for by our readers with interest.

EDITORIAL ITEMS

PACIFIC APPEAL, (San Francisco, Cal.)—We have been in receipt, regularly, for some weeks past, of this weekly journal,—one of the organs of the colored citizens on the Pacific coast,—edited and published by colored men. We gladly greet its re-appearance, after a temporary suspension. Its columns exhibit ability, and contain much of interest to its Eastern friends. It looks healthy. Long may it live, growing stronger in power and greater in worth. There are now two "colored" newspapers published in California. We have often alluded to the *Elevator*, which has now an acknowledged reputation.

THE TENNESSEEAN.—We fear this paper is either dead or dangerously ill. We deeply regret that it should be so; for the noble colored men of Tennessee worked hard to keep it alive, and its editors and proprietors lacked neither energy nor ability. We thought, however, that it caught a dangerous fever, some months since, when its gentlemanly editor called on President Johnson, and begged him to aid it, and received from that worthy functionary twenty-five dollars, which caused him to write to Nashville, to his co-editor, saying, "*You must not be too radical!*" When "conservatism" sends floundering into an abyss a Raymond of the New York *Times*, and gives him a decreasing circulation, it will sink to lower depths a colored public man. So may it be! We wish most earnestly that the *Colored Tennessean* may soon again make its welcome appearance.

UNION OF THE A. M. E. AND ZION A. M. CHURCHES.—We feel more assured than ever of a union between these two great bodies of colored Methodists, since the adjournment of the "extraordinary General Conference" of the latter at Harrisburg a few weeks since. The animus of that body seemed to be influenced by a love for God and our whole race; and we say Amen to each advancing step that brings us nearer together. We cannot pen this paragraph without alluding to the steadfast zeal which that Christian hero, Rev. Singleton Jones, has manifested in this matter, which we do, with a full appreciation of the course pursued by others greatly entitled to public admiration.

JOHN H BROOKS. This active worker for the advancement of his race, at Washington, sends us words of cheer, and expresses a hope that a union of the white and colored Methodists of the United States may be effected, provided that no terms be submitted to that will ignore our manhood or recognize proscription.

BETHEL CHURCH, PHILADA. is the oldest, largest and wealthiest church in the A. M. E. Connection. Yet, strange to say, it has no parsonage for the home of its pastor, simply because the congregation permit men to be elected as Trustees every year, who lack the spirit and energy to make improvements demanded by the increasing development of our people. The congregation will do any thing possible to be done in the way of improvement, and that this is not done, must undoubtedly be attributed to its own officers.

EPISCOPAL MISSIONS.—The Protestant Episcopal denomination is zealously carrying on two mission churches for colored people in this city. They seek the destitute. Let us emulate their good example.

SCHOOLS FOR COLORED CHILDREN IN SOUTH CAROLINA.—According to the Report of the Inspector of the Bureau, there are in this State 75 schools, 148 teachers and 9,017 scholars. This is exclusive of all private or State Institutions.

PERSONAL ITEMS

MRS MARY STILL, the faithful missionary to the Freedmen of South Carolina, sailed for Savannah on last Saturday. She was accompanied by two young ladies, who go out to assist her. Her soul seems to be in this great work, and her labors are greatly blessed. God grant that her life may be spared, and her eminent usefulness continued.

MRS MARY AUGUSTA JOHNSON, wife of Professor Johnson, the celebrated blind lecturer, is teaching school at Woodbury, N. J. The people of that town congratulate themselves on her appointment, and are now expecting good results therefrom.

T. W. CARDOZA, formerly a Principal of a public school in Charleston, S. C., spent a few days in this city last week.

FREDERICK DOUGLASS, Esq.—The report that Frederick Douglass is going to establish a paper in Alexandria, Virginia, seems to be entirely without foundation.

A. M. E. Items.

Rev. J. Clayborn has organized a new Society at Murfreesboro, Tennessee, consisting of fifty members. The A. M. E. Church has many friends in that section of country. It is expected that two church buildings will be deeded to us in that vicinity.

The congregation at Wilmington, Delaware, Rev. D. P. Seaton, Pastor, has raised $485 for the liquidation of their debt during the last three months. The last quarterly meeting was a most precious season.

Quarterly Meeting at Zion Mission (Rev. Theodore Gould, Pastor) on last Sabbath was characterized by an unusual religious interest. The revival meetings had just closed with the week preceding. Rev. Stephen Smith preached a solemn and effective discourse in the morning. In the afternoon, Rev. Mr. Miller, Pastor of the Scott M. E. church, preached a remarkable discourse, "Every body's Sermon." Many of his congregation accompanied him. At night, Rev. E. Weaver preached a good discourse. Love Feast on Monday night was attended by a large number, the house being crowded to its utmost capacity.

The dedication of the A. M. E. church at West Middletown, Washington Co., Pa., took place on the 23d inst. The congregation repaired to the church at the hour of 3 o'clock. The Elder was met at the door by the Stewards and Trustees of the church. The keys were presented by the Stewards in behalf of the Stewards and Trustees, and were received by Rev. J. W. Devine, of Allegheny city.

After the house had been opened, they entered, reading the 24th Psalm. When the ministers were seated, the choir sang, "Before Jehovah's awful throne," after which the Elder in charge read the 122d Psalm. Prayer was offered to the throne of grace.

Rev. Devine then rose and pronounced the church dedicated to the worship of God. The name given to the church is "Devine's Chapel." The ceremonies being ended, Elder Devine preached an able sermon from 1 Kings, sixth chapter and seventh verse.

General Summary.

MISS BROWN, the colored medal scholar of the Wells School, in Boston, was admitted recently to the Girls' High and Normal School, having 89 per cent. of correct answers to a very severe schedule of questions.

CAMP MEETING.—The Semi-Centenary Camp Meeting of the African M. E. Church was held at Oakland, California, on the old camp-ground. It is proper that we should celebrate the fiftieth year of our existence by this feast of tabernacles. The exercises continued nine days.

D. F. WAINES and son, also S. E. Weiner, of New Bedford, arrived at San Francisco last month.

DRAYTON.—M. W. Paul Drayton, P. N. G. M., will leave for Wilmington, N. C., and other portions of the South, on the 16th inst., for the purpose of transacting special business for the craft.

SCHOOL-HOUSE IMPROVEMENTS.—The Board of Education of the city of Brooklyn, have answered the petition of the colored residents of the 9th Ward, asking for needful improvements in the vicinity of, and in the school building, known as Colored School No. 2. The building, for some time past, has been greatly in need of repair, while, at the same time, an inclosed play ground for the scholars, with kindred accommodations, has been a want much thought about and talked of. A substantial fence now surrounds the entire school grounds, the erection of which, together with the other improvements that have been added, proves a source of gratification to the numerous tax payers.

A LETTER from Port-au-Prince states that the city was nearly destroyed by the explosion of the Arsenal. Many vessels were burned and lives lost.

BUTLER, Burnside, Botts and Brownlow are the busy B's who propose to improve the shining hours to the Radical hive this fall.

THE word Jehovah, or Lord, occurs in the Old Testament 6,855 times. The middle chapter of the Bible, and the shortest is Psalm cxvii.; the middle verse is Psalm cxviii 8. The middle book of the Old Testament is Proverbs; the middle chapter, Job xxix; the middle verse, II Chronicles xx 17, least verse, I Chronicles i 25. Middle book of the New Testament is II Thessalonians; middle verse, Acts xvii 17, least verse, John xi 35. Ezra vii. 21 has all the letters of the alphabet.

THIRTY-TWO years ago, remarks the New York *Tribune*, when Douglass left his Green Mountain home for Illinois, his great rival, Lincoln, was keeping a postoffice, fresh from the glories of the Black Hawk war; Andrew Johnson was mayor of a little mountain town in Tennessee, Jefferson Davis a lieutenant of dragoons was chasing the Indians, Seward was grieving over his defeat as Governor, Breckinridge was studying the orations of Cicero against Catiline, at a Kentucky college, Chase was endeavoring to gain a law practice in Cincinnati, Sumner was entering the Boston bar, Broderick was cutting stone, Grant was a schoolboy in his teens, and Farragut was watching the honor of his flag on the torrid coast of Brazil.

HON. Charles Sumner opened the Fraternity Course of Lectures on Tuesday evening last, by an address, in Music Hall, Boston, on "The One Man Power *versus* Congress." He had an immense audience, and a very enthusiastic reception.

THE Sisterhood of St. Mary, the Virgin, is the name of a new religious order recently founded in New York. It is to the Episcopal Church what the Sisters of Charity is to the Catholic Church.

THE POWER OF CONGRESS.—In the case of Luther against Borden, given in 7 How., U. S. Reports, p. 1, (which grew out of the "Dorr war," in Rhode Island,) the Supreme Court held that, under the fourth section of the Constitution, providing that the United States should guarantee to every State a republican form of government, &c:

It rests *with Congress* to decide what government is the established one in a State. For as a republican form of government, *Congress* must necessarily decide what government is established before it can decide whether it is republican or not, and when the Senators and Representatives are admitted into the councils of the Union, the authority of the Government under which they are appointed, as well as its republican character, is recognized by *the proper constitutional authority, and its decision is binding on every other department of the Government*, and could not be questioned in a judicial tribunal.

That is the Constitution, as expounded by the tribunal whose decisions are equally as binding on the President as on the people.

MORE COLORED MEN ON THE JURY.—It is an interesting fact, and an evidence of the progress of the age towards equal rights for all, white and black, that in the superior court of Suffolk county, Massachusetts, for criminal business, there is, this term, one colored juryman, and in the superior court, for civil business, first session, one, and in the second session of the same court there are two. No objection is made to them, but, on the contrary, it is said they are an improvement on many white people heretofore drafted for this purpose. This is the first term of these courts where colored men have been put on the juries, although in a recent term of the supreme court, in a trial for murder, as we have recorded, there was one who served.

AFRICAN TRAVELING NOT PLEASANT.—Passengers on the railroad from Alexandria to [illegible] make bitter complaint of the bad usage they receive. The carriages, they say, are "something between beast trucks and fourth-class carriages," and between six o'clock in the evening and seven o'clock the following morning—the time taken by the journey—no food or drink could be had at the stations.

PRESIDENT JOHNSON claims to be the greatest "pardoner" in history. He has pardoned, within the last year, not less than forty villains, who had been convicted of counterfeiting the national currency.

Miscellaneous.

For the Christian Recorder.

IMPRESSIONS OF BALTIMORE—No. 2.

BY T W C.

In my last, I spoke simply of the procession of the great Radical demonstration, and unintentionally neglected to mention the great speeches. They were of the right stamp; but if they had been seasoned with the great moral principle of universal suffrage, they would have been still more acceptable.

The industry, honesty, wealth and intelligence of the colored people of Maryland, especially of Baltimore city, is a sufficient guarantee for their friends to claim for them equality before the law in *every* respect. There is not a city in the Union which surpasses Baltimore for the above qualities. For their industry, I need only speak of the great ship yard, of which you gave an editorial notice a few weeks since. It is the greatest enterprise of colored men in this country, and it does one real good to visit it, and see a hundred colored men hard at work upon large vessels under the supervision of colored men, and in a yard owned by colored men. Our generous spirit would not allow us to be selfish, and we are glad to see a few white men also at work in the yard. Their ingenuity, however, does not surpass, scarcely equal, that of the colored men. The shares of this company are sold at the rate of five dollars each, and are an excellent investment for those who wish to invest in a profitable and safe enterprise. Bishop Payne owns forty shares, and Fred Douglass owns a number also. The profits divided among the stockholders, for the first six months, were seven thousand dollars. Show us an enterprise which pays as well. Very few among the whites do. Thirty per cent is as much as can be expected from any company.

When we wish to hold another Convention, I move that it be held in the Ship Yard of the "Mutual Joint Stock Company," at Fell's Point, in the City of Baltimore, with Bishop Payne for President, and Fred. Douglass for spokesman, and let the applause be the sound of the calkers' mallets on the hulls of the vessels. A more lengthy notice of this enterprise might be given, but you did justice to it some time since; therefore, I shall not add more.

The manner in which our Methodist friends lavish their money upon their churches here, is surprising and gratifying. The Methodist Episcopal churches of this city support their pastors better than any other Church. I have always said that our people do not appreciate their church privileges sufficiently,—especially other denominations than the Methodist. I am not a Methodist, and I hope no one will think that I am biassed by denominational proclivities; but I am ashamed of our Presbyterian and Episcopalian Churches. Not one of them supports its pastors wholly. And although they consist of the aristocracy of our people—so called—yet they suffer themselves to be no more nor less than paupers upon their white friends. Here, in Baltimore, the pastor of the Presbyterian church has to look to the white churches for the greater portion of his salary. The rector of the Episcopal church said, with his own lips, that he does not get enough from his congregation to find him in *clothing*, not to speak of house rent and living. I have, among the members of the above named churches, many very warm friends, but I cannot help observing the utter want of appreciation of their church privileges.

Adam Clarke said that every man ought to appropriate one-tenth of his annual income for benevolent objects. One half of this tenth ought to be for his church. If this were done, our Presbyterian and Episcopalian churches would be better supported, and our Methodist friends would not be obliged to beg so much.

The leading and largest church in Baltimore is Bethel, of the A. M. E. Connection. This church was remodelled under the immediate supervision of Bishop Payne, and reflects great credit upon him as an architect, as well as a D. D. It is of brick, with imitation of stone in front. Its walls, inside, are frescoed in the most tasteful manner, and its portly columns with an arch from one to the other, give it a magnificent appearance. It has a pulpit of ordinary size, which is of solid white marble. About fifteen hundred or two thousand persons can be easily seated. It has a fine organ presided over by Mr G T Cook, of the *True Communicator*, and an excellent choir under Mr Wheeler.

Rev B T Tanner, a very pious and learned minister, has charge. Brother Tanner is beloved by his congregation for his admirable qualities, and we think that a better appointment could not have been made (unless it would be friend Lynch.) While speaking of Brother Tanner's zeal and learning, we hope we shall be pardoned for speaking of the school which he keeps in the basement of the church. The congregation of Bethel church numbers, at least, *fifteen hundred*. Now, when a pastor, with no assistance, has such a large congregation, he has no time whatever to teach a school. He must not only neglect one or the other, but he must neglect *both*. The School Room requires the teacher's undivided attention every school day, from nine o'clock, A. M., till three, P. M., and the afternoons are needed to prepare for the work of the next day, and at night, after the day's labor, a person can not feel like attending to the meetings of his church. The church need the pastor's attention *every day*, for studying, visiting, attending to the sick, funerals, &c.,—especially a church which has such a large congregation. And when a pastor of such a church attempts to teach a daily school in addition to his other duties, he is doing injustice to his health, which he ought to keep for the good of his people, as well as for himself. One of the most prominent ministers of the connection said to me a few days since, "If Brother T. is teaching because he wants more money, he ought to make his congregation give him more. If a thousand dollars a year is not sufficient, let him make his people give him two thousand. They are able to do it." And if he wishes to do good to his people in a literary way, there is no better place than the pulpit. Nothing is more gratifying to a Christian than to sit in his pew on the Sabbath and enjoy a good sermon, fresh from the study of his pastor, when the Spirit of God directs him in all that he studies for his Sabbath day's labor.

On the other hand, nothing is more discouraging to a Christian than to hear a sermon from his pastor, who is worn out on the Sabbath from his week's labor in the school room, in addition to his other work, or to hear a "supply" nearly every Sabbath.

The minister's school room is his church. He is to edify his congregation, and in order to do so, he must prepare himself during the week. A small church of two or three hundred does not require the attention of its pastor as much as one of fifteen hundred, and when the former can not very well support its pastor, then a resort to the school room may be taken.

I appreciate Brother Tanner's society as much as I do that of any one in Baltimore. His piety and zeal are not to be too highly spoken of, and the only error is that he thinks he ought to teach in addition to his preaching.

There are a number of fine, intellectual young men, members of his congregation, upon whom lasting impressions might be made. Some of them ought certainly to be worked upon for the ministry.

I find my sheet running out and I must close. I hope to finish my impressions of the churches in my next.

For the Christian Recorder.

NATCHEZ CORRESPONDENCE.

MR EDITOR:—I embrace the opportunity of writing a few lines to you. I wrote you a letter on the 17th of July, that you and myself should be deeply interested in. I hope you will receive it, likewise the last papers I sent you. I have obtained the names of Miss Adeline Williams and Mr Daniel Halley. Please send regularly. I have obtained a new subscriber to-day.—a very worthy Confederate friend of ours, who has taken a liking to our paper. I brought it to his notice by lending him a copy to read. He will pay the subscription the next time he comes to town. Please see that his paper is regularly forwarded. He says if the paper continues as it now is, he will use his influence to get subscribers. His address is, K. A. Buell, Natchez, Mississippi.

I could do a great deal more for the paper, but I am engaged in a Commission House, and the only time I have is in the evening and on Sunday; and you know that I cannot neglect the duties of the preacher in charge.

You sent me a bundle of extra copies. My little son sold one dollar's worth of them; the rest I gave to our poor colored friends in the country, who will be able, after while, to take the paper and pay for it. I frequently send you a copy of the poor, contemptible *Natchez Courier*. Please inform me whether you ever receive it or not. I sent several little notices for publication, but I have never seen any thing of them; so I have concluded that my language is too poor and lame.

My daughter, Mrs. McCary, wishes me to ask you if you received a communication from her some time since.

Mr Editor, for heaven's sake, and for the sake of humanity, do not forget to search for those men who are carrying our people off to the Island of Cuba.

I remit you $1.00 for papers, sold by my little son.

Yours truly,
N. FITZHUGH,
Bunker Hill, Pine St., Box 240,
Natchez, Miss.

For the Christian Recorder.

BREVITY OF HUMAN LIFE

BY REV. J. W. EADS

MR EDITOR:—Man is a compound being, composed of a body and soul. He is distinguished from all other living creatures by his lofty form walking erect with firm step lofty bearing, and his countenance glowing with intelligence, and so admirably is his form adapted to all the ends of practical life, that the very structure of his body authorizes us to infer he was made for some noble purpose. He is endued with perception, memory, reason, judgment, conscience, and volition. So wonderful are the operations of the human mind, that it can scrutinize an atom and grasp a universe.

These tabernacles must be dissolved. These curious forms are destined to decay. The worms will one day feast upon their fair and delicate proportions, and revel amid the ruins of the soul's deserted tenement. The beaming eye, the blooming cheek, the sinewy arm, the vigorous constitution, the most athletic specimens of physical humanity must bow to the inevitable decree: "Dust thou art, and unto dust shalt thou return," and that life itself is but the journey of death. We are at best but mourners in the funeral train. And so does death, like the personified calamity of Homer, tread our aching hearts, while no sound is heard from his footsteps.

For six thousand years the earth has been the sepulchre of life to its busy bustling millions,—the vast burying ground where now moulder the children of ages in undistinguishable equality.

The rolls of mortality, the chronicles of the long lost dead, and the epitaphs of departed grandeur—these alone constitute fully one half of all our learning and all our recollections. Although less observant of it, we have as much to do with death and the dead, as with life and the living. Where is it we do not meet with the ashes of the dead, with mementoes of the departed, and are not thrilled with memories of those that were? Adam himself returned to dust, and all his posterity constitute but one long funeral train, ever marching to its own burial. Every tick of the clock opens a new sepulchre. One human body, it is said, sinks into the earth every second, sixty every minute, nearly four thousand every hour, and ninety thousand every day, more than six hundred thousand every week, more than two millions every month, about thirty millions every year, about three billions every century, and not less than a hundred and seventy billions,—a multitude which no mind can grasp,—have disappeared in that all devouring vortex since the first funeral was celebrated in sight of the gate of Paradise. And in thirty years more, a number equal to the entire present population of the globe, amounting to ten hundred millions, will have mingled with the dust.

Yours with respect,
J. W. EADS.

Toledo, Ohio, Oct. 2d, '66.

For the Christian Recorder.

CELEBRATION OF SEPTEMBER 22D. AT FLEMMING, OHIO.

TUNNEL, OHIO, September 22d, 1866.

MR EDITOR:—The colored people of this section of the country assembled on Saturday morning, the 22d instant, at Flemming's Station, on the Marietta and Cincinnati Railroad, nine miles west of Marietta, to celebrate the fourth anniversary of the Emancipation Proclamation.

Prayer was offered by the Rev. W. H. Brown, of Marietta, Ohio. The Emancipation Proclamation was then read by Mr Peebles, of Chesterfield, Ohio, which elicited three rousing cheers.—Another song was sung, after which Mr. Dudley Asberry was introduced, and made a brief speech, eulogizing Abraham Lincoln, the author of the Emancipation Proclamation. His remarks were very grave, and to the point. I believe Mr. Asberry is a native of this county. Newark is his place of residence. When Mr. Asberry closed his remarks, the multitude enjoyed the festive board.

Mr J. J. Hollister made a few appropriate remarks.

John M Langston, the renowned colored orator, of Oberlin, Ohio, was introduced, and made a speech of about two hours' length. It was characterized by sound logic.

During the meeting, the best order was observed. There was no drinking of intoxicating liquors on the ground; there was no quarrelling or fighting. Every thing went on harmoniously.

The sad experience of the last five years ought to teach the people of this nation that they cannot trample with impunity on the God-given rights of a defenceless race, and at once confer upon the (our) colored people the right of suffrage. There can be no permanent peace in this country until this be done.

The Union Republican party has inscribed on its banner, the beautiful inscription, "Liberty and Justice to all." The boon of liberty has been given us, and now do justice by giving us the ballot. When this shall be done, all is well.

J. W. LUTTLES.

UPRISING AMONG THE WHITES IN BALTIMORE

EDUCATION OF COLORED CHILDREN.

Rev. Henry Ward Beecher and General Howard.

A mass meeting of the citizens of Baltimore was held at the Front street Theatre, on Thursday evening, under the auspices of the Baltimore Association for the Moral and Educational Improvement of the Colored People. Chief Justice Chase presided. The speech of the evening was made by the Rev. Henry Ward Beecher. He said,—

If one of your ministers were to pray for the poor, and mean by that negroes, in how many churches would that be tolerated in your city to day? But it will not be so a great while. In ten years there will not be a church in Baltimore in which sacrifices shall not be made for this outcast race. Great changes take place in every city. The Southern people are more impetuous, more generous, more genial, and when they come in, it is with power and suddenness. Are negro schools sustained in Maryland? Do men who want office plead that they have been the defenders and protectors of the negro?

The mode now in vogue in some sections of the country of treating the negro, is neither politically wise nor Christian right. A father cannot make his son any thing, a mother her daughter, that they please. You cannot make a living creature any thing, one way or the other. If he has the right thing in him, you cannot crush him. If he has not, you cannot reanimate him. Every body has to make himself. If he has the stuff in him, it will tell. All that you can do is to give him a chance. Speaking for the negro, and in his name, I say that is all they ask of you—a fair field, fair play, a chance such as you have had—schools and liberty and they will take care of supporting them. Let them have a chance for enlightenment, and then for labor, and without any hastiness they will prove what is in them. To the young of Maryland, I say, come forth as teachers. In the face of the solemnities of the great final scene and final reward, so discharge your duties toward the poor among you, as you shall wish that you had done when you stand before the throne of your Father and their Father, and hear him say; 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me.'

Major General Howard stated that there are now about one hundred and fifty thousand freedmen and other children being educated by the Freedmen's Bureau. Although there had been twelve school houses for colored people burned in Maryland during the year, he understood that there were three times that number now being constructed He believed that five years would witness the putting aside of the follies and prejudices which now prevail in many quarters though he did not, of course, apply this remark to all the people of the South, for there are some men there who are so full of malignity and hate that it would seem that they never, never can be changed—some of those men of whom General Sherman said: "The country will never be at peace until they are killed or driven out of the country."

Those who claim that the negro will die off, know that they state what is not true, all the evidences prove to the contrary He was very hopeful with regard to the future. The Freedmen's Bureau was simply serving to save the shock of the colored man's transition from a life of slavery to one of freedom The operation of this agency was only temporary, but the speaker had learned during the great war that there was power in the United States Government and that that power was not vested in one department and he was satisfied that when the Freedmen's Bureau ceased its operations, the Government would be able to protect the humblest citizens in all his rights in every part of the country

SYNOPSIS OF A DISCOURSE,

Preached by Bishop Simpson, on the occasion of the Dedication of a Church in Philadelphia

Bishop Simpson, the gifted and eminent divine and patriot, whose name is familiar to all in the land, selected for his text a portion of the 63d chapter of Isaiah, "Who is this that cometh from Edom, with died garments from Bozrah?" and argued that our Saviour, as a conqueror, was the person referred to He traced the fall of Bozrah, and said the discovery of its ruins seemed to bear out the passage in scripture which said. "Prepare ye the way of the Lord." The people of the earth had been scattered and their languages had been confounded, but now it seemed, "that many run to and fro, and that knowledge was increasing." The Lord had always given temporal relief before administering spiritual comfort, as was illustrated in making the blind see and the deaf hear; but, greatest of all, affording free instruction to the poor. Some persons had predicted the millennium would take place in 1866, and if they were not exactly right in their calculation, every thing indicated that the time was not far distant when the light of God would shed its lustre all over the world. Russia had freed millions of serfs who were never permitted to learn to read. Austria had sealed its places of instruction to the masses, and in one short month Prussia had come down upon it and almost blotted its existence from the map. Venetia had been ceded to Italy, thus surrounding the temporal power of the Pope, and breaking the sword by which men's consciences had been governed.

The Pope might continue to be a bishop of the Church, but his temporal power had crumbled beneath him Next to the great papal power was that of Mahommedanism, and truly may it be said with that: "Many shall run to and fro, and knowledge will increase." The inhabitants of many of the islands under the dominion of Turkey were in revolt, and England and France stood in hesitancy as to how they should act in the case.

Every thing denoted that the light of God was being spread broadcast, and a band of glory would yet environ the globe. The whisperings to and from Europe beneath the waters were not sufficient to spread light, but our own people were making connections over the land and through the waters to Russia, and, in a short time, he who conceived a thought such as arose in the breast of Daniel, could spread it throughout the world the same day.

The newspaper press, which daily spread its millions of sheets like the falling snow-flakes, was a mighty engine of light. The steam vessels, that connected New York with the East Indies, and the packet ships that landed emigrants on our shores from all parts of the globe, were indications that the conqueror of the world was at work. Men from Germany, France, China, Japan, and other places, come here, and their joyous songs in praise of our institutions, were heard in those countries, and responded to by those who come and were welcomed here.

The mighty revolution in our own country had permitted four millions of persons to learn to read, and the light was breaking forth simultaneously in Russia and in our own cherished land.

The conqueror, said the bishop, hovered particularly around churches, and he earnestly appealed to all present, for none were too old to be veterans, nor too young to be babes in the arm of mercy, to take advantage of the time and come into the bosom of the Church.

The above conveys but a faint idea of the eloquent discourse of the learned divine, who, to be appreciated fully, must be heard The vast audience listened to him with marked attention.

REPORT ON SCHOOLS AND FINANCES OF FREEDMEN.

BY J. W. ALVORD, INSPECTOR

We have been favored with a copy of this document, through the compiler, Rev J W Alvord. It is full of very interesting information concerning the Freedmen's Schools. Among other things we learn the following:

"The whole number of pupils in the colored schools of the eleven States lately in insurrection, including Missouri, Kentucky, Maryland, and the District of Columbia, up to the last date of reports, is ninety thousand five hundred and eighty-nine (90,589;) teachers, one thousand three hundred and fourteen (1,314;) schools, seven hundred and forty (740) These numbers have increased rather than diminished since that date.

"The best schools in Virginia are at Hampton and Norfolk, and the adjacent plantations, where the field could be occupied soon after the war commenced. Attainment in all the branches of a common education has been most commendable, and an abatement of zeal or slackening of progress is apparent among scholars most advanced. The higher classes are destined to go still higher, if opportunity is afforded them."

Many good suggestions are made, and the entire report proves that the educational movement among the freedmen is one of the grandest successes of the nineteenth century.

The amount of money in the Freedmen's Trust Co due depositors, Dec. 31st, 1865, was $201,126.55.

WORK FOR THOSE WHO WILL WORK

THE INDUSTRY OF THE COLORED PEOPLE OF RICHMOND.

A letter appears in the New York *Daily Times*, of the 6th inst, over the signature of Benjamin Noyes, and dated New Haven, Conn, Sept 29th, 1866, in which the writer, while referring to his visit to the Old Dominion, and his observations while in Richmond, says.

"My next ramble was upon Capital Square Here I met a few loungers of various grades; they were all white—native, Irish and German.

"The white laborers complained of no work.

"'What! no work, when half of Richmond is being rebuilt?'

"'Yes, no work; for a white man has no chance here: they will hire a dozen old slaves to one white man Yes, sir, there is no chance for a poor white man here'

"I had noticed, while viewing the new stores and warehouses going up in the midst of acres of ruins, that the laborers were nearly all black and no part of the building was erected without their aid—stone-cutters, layers of stone and brick carpenters, workers upon iron fronts, caps and cornices, tinners layers of slate &c, &c indeed, it may be said that acres of buildings, of the latest New York styles, are now erecting over the burnt districts and a large majority of the laborers and artisans are black"

For the Christian Recorder

ZION MISSION A M E CHURCH

MR EDITOR—When I received from the Bishop my appointment to Zion Mission A M E church, located in Seventh street, below Dickerson, Philadelphia, Pa I cheerfully entered upon my labors. The number of members was forty five, and, as is generally the case, a great many of them could not be found. Some had gone South to see their friends, and others to the watering places. Some had moved over into Jersey, some, who lived near the church, would pack themselves up and go down to Bethel, or some other big church, which could afford to give away one or two hundred of its members, without missing them, as it were; while others would sit down at home And as for the congregation, we had only an unpleasant glimpse of it on the corners of the streets, as we went to and returned from the deserted sanctuary. The view was a passing one!

Now, Mr. Editor, you can only imagine what we experienced When we occupied the sacred desk to declare the unsearchable riches of Christ Jesus the Lord, our voice resounded down the aisles, up the pews, and through the galleries, only to be heard by a few pilgrims, scattered here and there through the church, who, like Hannah and Simeon meeting in the temple for the consolation of Israel, had gathered to hear our words When we rose to make our appeals in behalf of the cause of Christ, our voice fell on the "dull ear" of the empty pews. We are poor, and this is not calculated to improve our condition very materially.

Now, Mr Editor, this church is subject to an annual ground-rent of sixty-three dollars, and a mortgage of two thousand dollars What, then, must be the emotions that swell the heart of the man who is dependent on such a charge for the support of a wife and three children? And what must be the feelings of the few who have borne the burden in the heat of the day? But we took courage and went forward with this almost hopeless undertaking.

We organized a Tuesday evening prayer-meeting, and there a few of God's cross bearing children assembled. God was pleased to meet with us there, and a spiritual interest began to grow, and on the 18th of September we commenced a series of meetings, which have been blessed of God. About forty souls profess to have received the blessing. We now number ninety-one, and still the meeting goes on There appears to be a growing interest manifested in behalf of the church. There is an industrious and enterprising class of people in this part of the city I hope and pray that God will incline their hearts to this church

We were at a loss to know what to do to get fuel for the winter. So I took occasion to call on my friend, Mr. Wm Still, who is carrying on the coal business at 1216 Washington Avenue He has the neatest and best arranged place that I have seen any where. What gives it most grace in my eyes is that it is owned and carried on by a colored man It would do your heart good to go there and see Mr Still's fine place of business.

We conversed upon the propriety of colored men going into business, in order to break down the silly and very unthinking prejudice of the American people. We need scarcely say that Mr. Still entered into the subject with his characteristic gusto. Changing the subject, we debated upon the importance of preparing for a better world than this I then button holed Mr. Still, and made a plain statement of the condition of our church. He instantly informed me that he would send me a ton of coal gratis. The promise was not an idle one; for a ton of elegant coal soon lay sparkling on our pavement. May God bless the kind donor, and reward him fourfold in this life and that which is to come. Those of our people who may be in want of good coal, should at once repair to the establishment of Mr. Still.

Now, Mr Editor, my opinion is, that if the lovers of Christ and Methodism would all rally around this church, brighter days would dawn upon it. The Bishops should send their strongest men to its aid. And I also think that if the Rev. Stephen Smith, who has already done so much for the A. M. E Church, would be so kind as to cancel the debt of two thousand dollars which this handful of people owe him, he would never miss it; and it would prove a coronet of glory upon that gentleman's head, and unborn generations would arise and call him blessed Oh, how it would cheer the hearts of this little flock of Christ, who now feel that they have a heavy and intolerable burden resting upon them, were this pressing responsibility lifted from their shoulders!

We hope that the philanthropic heart of Bro Smith will be moved towards this people, and that, through the blessing of God, this church will become one of the most flourishing charges in the city We look forward to the time of this grand consummation

Pray for the prosperity of Zion!

Yours for the spread of the gospel,

T GOULD.

Philadelphia, Penna, October 9th, 1866

NOTICE

Quarterly Meeting.

Quarterly Meeting will take place at Union church, Coates street, to-morrow, Sabbath, Oct 21st At half-past 10 o'clock, Rev Theodore Gould will officiate; at 3 o'clock, Rev Joseph Smith, at 8 o'clock

Love Feast on Monday night.

R. H GIBBS, Pastor

NOTICE

At Wesley church Hurst street, (Rev Wm Watson, pastor,) interesting services will take place to-morrow, Sabbath, October 21st All the friends of Methodism are invited to attend. Eminent speakers are expected to be present on the occasion

QUARTERLY MEETING NOTICE

Quarterly Meeting at Bristol Pa, on Sabbath, Oct 28th; at Jerusalem, Pa, Sabbath, November 4th; at Harrisburg Hill, Pa Nov 11th

Conference on Saturday previous to each meeting, at 3 o'clock, P M

THOMAS M. KINNAIRD,
Minister in charge

INFORMATION WANTED

Of my mother, Lucy Mandinell, also my brother, Charles Brandinell, and two sisters, Cornelia and Ada When I left these, they were living with a man named Turpin, one mile from Willow Springs, fifteen miles from Grand Gulf and ten miles from Port Gibson, in Claiborne Co, Miss. I have two uncles, one named Thomas Mandinell, and the other Richard Mandinell Their owner was a lady who lived at Willow Springs.

Any information will be thankfully received by addressing

JULIA MANDINELL CRAWFORD,
Care of J W WRIGHT,
Monongahela House,
Pittsburgh, Pa.
St

WANTED

Two or three apprentices wanted None but good sewers need apply at 410 South Seventh Street

Sept 29—4t

NOTICE

All persons having photographs in the possession of Mr Francis E Nelson, late photographist, are hereby notified to call on James W. Brown, agent, who will let them have them for a reasonable amount Persons living at a distance, North or South, can have their likenesses, or those of their friends, sent to them, by paying the cost, which will be reasonable. Please address, or call on,

JAMES W BROWN,
No 14 South Sixth Street,
Philadelphia.

Oct. 6—4t

SPECIAL NOTICE.

To the Ministers of the Philadelphia and New York Annual Conferences.

Dear Brethren: I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa. by the Book Committee, for the benefit of the Book Concern and *Christian Recorder* The Fair will open on Thursday, November 1st, 1866 and continue two weeks I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair and send them to Rev Elisha Weaver, No 631 Pine St, Philadelphia, Pa. As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful Let every pastor try what he can do for our Book Concern and *Christian Recorder*

A. W. WAYMAN.

Philadelphia, Sept. 21st, 1866.

INFORMATION WANTED.

The subscriber, being anxious to learn the present residence of his parents, James Crutchville and Delphy, his wife, and their children, George Washington, Francis Marion, John Wesley, Judge Haywood, and Thornton Pitts Crutchville, and Anne Parrymen,—should this meet their eyes, they will please write to me at Monmouth, Warren County, Illinois The above named James Crutchville and wife, were formerly the slaves of James Beaumont, of Clarksville, Tennessee.

DAVID CRUTCHVILLE

Oct. 6—1mo.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Cane Freeman's estate, to John G. Peskey, and taken to some part of the South; and Matilda was sold to Maj Russell, of Williamson Co, Tenn Their mother, Mrs. Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYO,
P. O. Box 1011 Richmond, Virginia.

june 30—8mo

Married.

At Norristown, Pa, Oct. 11th, 1866, by Rev. H. J Rhodes, Mr. Henry C James, of Sadsburgville, Chester Co., Pa., to Miss Amanda W Lewis, of New Garden, Chester Co., Pa.

October 11th, by the same, Mr. Abram Murray to Miss Elizabeth Chambers.

Oct 11th, by the same, Mr Elijah H. Wright to Miss Rachel A. Hayes, all of Chester

At Chester, Pa, Sept. 18th, 1866, by Rev. Wm Murphy, Mr. Charles Ramp, to Miss Mary Wilson.

At Washington, N J, October 11th, 1866, by Rev. Wm W Grimes, Mr Henry Thomas, of Blackwoodtown, to Miss Margaret C W. Sreares, of Woodbury, N J.

Burlington, New Jersey, June 17th, 1866, by Rev. T Gould, Mr Charles Paul Montgomery to Miss Rebecca Ann Johnson, both of Burlington

Obituary.

☞ Several Obituaries are unavoidably crowded out and will appear in our next.

DIED, at Richmood, Va, on the morning of the 19th of September 1866, Mrs JOSEPHINE CORKERMAN, aged 21 years, 3 months and 11 days.

After a short illness, caused by mental and physical debility, this young widow, and devoted friend of education, unexpectedly breathed her last Her sympathising friends, together with the physician, acknowledged the fact that she died a martyr to the labors and duties of the school-room during the extremely warm weather of the entire summer.

She was a favorite teacher, whose constant ardor for the work, great missionary spirit, and heart element, could not repel the deep yearnings and importunings of her friends and pupils to continue her successful work in developing the minds of both children and adults, who were committed to her charge night and day

Soon after her physician observed her entire loss of appetite, her slight complaint of chills and fevers, and rapid sinking, he advised her that without an immediate withdrawal from her work, especially during the intensity of the heat in a Southern summer, that her case was a dangerous one, from which advice, she consented to rest, and some recuperation, if possible; but, alas! it was too late a period for poor wasted human nature to recover; hence her death deprives the freedmen and freemen, and their children, at Richmond, of a true friend, whose self sacrificing course among them since July, 1865 has given unmistakable evidence of the truth and piety which she professed. A few days before her death, she wrote her brother, Prof W F Johnson, a letter addressed to West Chester, Pa, in which she said, "I am trying to live such a life on earth, that should my Heavenly Father call me at any moment, I shall be ready to go" This is but the language of all consistent followers of Christ, whose abiding faith is the fruit of God's spirit. Nay; they shall rest from their labors, and their works shall follow them Mrs C's death will be mourned and felt by a large concourse of her relatives and friends, both North and South

J

Advertisements.

JOSEPH BRISTER,
DENTIST,
No 844 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 6t—1m

Mrs. Edith Mayhew,
NO. 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged in the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—1m

EUREKA
Boarding House.
MRS L C CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D C at No 314 E street between Eleventh and Seventeenth being one of the most desirable locations in Washington city The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—6mo

WM. H. LONGFELLOW,
SURGEON DENTIST,
No 1126 RODMAN STREET,
Between 11th & 12th & Lombard & South Sts.,
PHILADELPHIA

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
mar—1yr

SHROUDING
AND
Laying Out of the Dead,

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.
may 12-1yr

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long Sightedness, or every person who wears spectacles from old age; Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of Inflammation, &c.; Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success and without the least fear of injury to the eye. More than 5000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Address Dr. J Stephens & Co., Oculists, P O Box 926. For sale at Rushton's Family Drug Store, No 10 Astor House, corner Barclay Street and Broadway, New York.

☞ Dr. J. Stephens & Co have invented and patented a Myopia or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.

July 7—1y

COAL! COAL!

Coal delivered in any part of the city, by large or small measure by,

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street
April 14—tf

J. H. MOORE'S
China, Glass, and Queensware
STORE,
No 716 Lombard Street,
(Under Liberty Hall,)
PHILADELPHIA.

☞ *Orders received for COAL*
Sept 22—3mo.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
634 Lombard St,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,
at the lowest market price.

Call and Try. —:— *Call and Try*
Oct. 1y-tf.

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS.

We have been informed that the usual practice of Merchants, Farmers and Planters in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, it is not always the genuine Dr McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We [illegible] urge upon the planter or [illegible] importance of [illegible] writing the NAME IN FULL and [illegible] their letters or agents that they will not receive any other than the genuine Dr McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South-west, has induced the vendors of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills unless you are sure you are getting the genuine Dr McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills,
Vermifuge and Lung Syrup
Sold by Dealers Every Where.

Dr McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr McLane's Celebrated LIVER PILLS, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably followed their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested and stand or fall by the effects produced. That they have been so tested, and that the result has been in every respect favorable, we call thousands to witness who have experienced their beneficial effects.

Dr McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform and on the execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exerts over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what feels term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seat in a diseased state of the liver. I will enumerate some: Indigestion, deranged state of the bowels, irritable and fretful feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed, last, but not least, more than three-fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side, sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done A slight dry cough is sometimes an attendant. The patient complains of weariness and debility He is easily startled His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills in cases of Ague and Fever, when taken with Quinine are productive of the most happy results No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary As an anti-bilious purgative, they are inferior to none and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills,
Vermifuge and Lung Syrup
Sold by Dealers Every Where.

DR McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked and consequently the proper remedy is not applied But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed to other or [illegible] some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, yet owing to the irritation invoked by any of the numerous train of diseases to which infancy is exposed then it is fearfully augmented by their irritation. Hence it has frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, both defies to treatment judicious in other respects but which entirely fails, in consequence of overwhelming [illegible]. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even headed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi-circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone, fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills,
Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of [illegible] three cent postage stamps, or [illegible] Vermifuge on receipt of 15 three cent postage stamps.

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 00, 1866, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 25 minutes for a trip

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P M., to connect with Pittsburg and Erie Mail, and at 10 25, P M., with Philadelphia Express

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him

TRAINS LEAVE AND ARRIVE AT DEPOT THUS.

LEAVE.		
ERIE EXPRESS	at	7 70 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M
PARKESBURG	"	1 10 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No. 2	"	5 30 "
PITTSBURG AND ERIE MAIL	"	8 30 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	0.30 A. M
PHILADELPHIA EXPRESS	"	7 02 "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	6 30 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	3.40 "
HARRISBURG ACCOMMODATION	"	6 40 "
MAIL TRAIN	"	11 20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN P. VANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily. (except Sunday) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

DR. JONATHAN DAVIS.
Successor to O N Lawber, M. O.,
No. 733 S 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 6 A. M—from 4 to 6 P. M.

Agent for the Masonic Gavel. jan 1 y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders

Its situation is central, it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ **Meals by the Day or Week.** ☜

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co have undoubtedly the largest stock of ready-made clothing, and finest variety of styles ever presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

WANTED!
THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.
Apl 7th, 1866

GENTLEMEN!
Now is the Time to get your
Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,
No 14, South Sixth Street, below Market, Philadelphia
James W. Brown,
Late of No. 116 South Fifth Street
N B —Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable and has been built expressly for Hotel purposes It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

Mr. OLATA DAVIS, Proprietor.

March 16, 6 mo.,

OLIVE BRANCH
BOARDING HOUSE
No. 614 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M BENNETT,
HERB DOCTRESS,
NO. 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Nilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel Dysentery, Asthma, Dyspepsia, Jaundice Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases and guarantee a cure without the use of mercury Her Indian eyesalve can be used by her She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
No. 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c,
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Softening, Odoriferous, invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING:
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
Jan 7—no 5-1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which are guaranteed good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D,
(ECLECTIC.)
No. 818 Pine Street, Philadelphia, Pennsylvania.

OFFICE HOURS.

From 7 to 8 A. M.	PHILADELPHIA.
From 12 to 2 P. M.	
From 8 to 9 P. M.	

Also, particular attention directed to all classes of Ulcers recent or chronic Treatment and cure, without the use of Mercury or any other injurious drug, warranted.

Jan 7—no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts,
(Near the Harrisburg Depot,)
BALTIMORE.
DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.
Jan 28 1y. *Philadelphia, Pa.*

Poetry.

ONE YEAR AGO.

What stars have faded from our sky
What hopes unfolded but to die!
What dreams so fondly pondered o'er
Forever lost the hues they wore!
How like a death-knell, sad and slow
Tolls through the soul, "one year ago"

Where is the face we loved to greet,
The form that graced the fireside seat,
The gentle smile and winning way,
That blessed our life-path day by day?
Where fled those accents soft and low,
That thrilled our hearts "one year ago"

Ah! vacant is the fireside chair,
The smile that won no longer there;
From door and hall from porch and lawn
The echo of that voice is gone;
And we who linger only know
How much was lost "one year ago"

Beside her grave the marble white
Keeps silent guard by day and night
Serene she sleeps nor heeds the tread
Of footsteps o'er her lowly bed;
Her pulseless breast no more can know
The pangs of life "one year ago"

But why repine? A few more years,
A few more broken sighs and tears,
And we, enlisted with the dead
Shall follow where her steps have led,
To that far world rejoicing go,
To which she passed "one year ago."

The Family.

THE FARMER OF OSNABRUCK.

On a farm, not far from Osnabruck, a young lad between seventeen and eighteen years of age served among many others; he was wicked and ungodly, and caused much trouble and anxiety to the farmer, who would long ago have dismissed him, if he had not been his own flesh and blood—the orphan child of his deceased brother. But he became more and more displeased with him on account of his quarrelling with the other servants, his cursing and blasphemy, his cruelty to the cattle he had to take care of, his lying and deceit to his superiors, which increased every day. For it is with sin as with falling bodies, which the longer they fall the faster is their downward motion.

It happened one day that Farmer Maier's best horse became lame, so he sent the good-for-nothing lad into the town for the horse doctor, and told him to run, or he would thrash him. The boy set out to Osnabruck. It was early in the morning. The sun was shining brightly, the dew hanging from every blade of grass; the nearer he approached the town the pleasanter it became. The road was no longer lonely, many people were walking and driving on it. In large wagons, decorated with green and hawthorn blossoms, large companies were seated, who drove by him singing. The church bells sounded from afar off, and seemed to him as it they said, "Come to me! Come to me!"

"But," he inquired of a hasty traveller, "whither are all these people going, and what is taking place to-day in Osnabruck?"

"It is," was the reply, "the festival for the mission to the heathen."

Festival for the mission to the heathen! The words struck the lad forcibly. Of the mission he knew not a syllable, but of the heathen he had often heard. One of his fellow-servants had been at the last fair in the city, and talked much about the strange things he had seen there—the rope-dancers, the wild beasts, the horsemanship; but the savages which were there exhibited were the strangest of all. Wild men appeared half naked on the stage, with black skin, woolly hair, snow-white teeth and eyes, bows and arrows were their weapons; living chickens, which, with bones and feathers, they devoured before the spectators' eyes, their food. Wonderful things, indeed he had been told about these heathen savages! And to-day it was the heathen mission festival, so he hastened his steps to get as quickly as possible to the horse doctor, and then to run off to see these black heathen eat their strange dinner before he returned home. He reached the town, found the doctor, who promised to ride out at once, and immediately saddled his horse. The lad was very happy that all had gone off so well. But where are the savage heathen? He ran out of the house, and followed the crowd of country people, of whom he inquired where the heathen festival was?

They invited him to go with them. He entered the church, and sat down in the middle of a great crowd. The organ poured forth a whole sea of melody through the wide extent of the church, and the ten thousand voiced song of the hymn rose and fell like the waves of the sea, and each wave struck the heart of the lad. At last the voice of song and the organ were silent. "Now they will come," thinks the lad, as he stretches out his neck, looks around, and gazes where all gaze, and, indeed, a black man ascends the pulpit. But only his dress is black, his face is white and benevolent. It was good Pastor Weibezahn, who was to preach the missionary sermon. He spoke powerfully, so powerfully that his words, now more than ten years after his death, are still heard; and in Osnabruck there are many, many now who will ever remember them, for "he, being dead, yet speaketh." The poor boy had never heard such preaching before: each word smote his heart—his inmost heart. The misery of the heathen, as Weibezahn depicted it, is his own misery. But the Saviour's love, which seeks the lost, is also for *him*—yes, indeed, for *him* too. His expectations are deceived, and are not deceived; he expected to see savage heathen—he has at least seen one savage heathen—*himself*. The sermon is over; but as every really good sermon begins its work when it is finished, so it happened here. "You are the savage heathen!" an inward voice repeats to him. But at the same time it says further, "You can be saved through the Lord Jesus Christ. Only go to him: he will willingly receive you."

The congregation left the church. The plates were filled with money. The poor lad had nothing, he had already given every thing. He had given himself to his Saviour. He left the town, as did others also; he spoke with them on the road, he received more and more light and comfort and peace; he found Christian hearts who invited him to come next Sunday to their meeting for reading the Scriptures and prayer.

The lad went home. The horse-doctor had been there long ago, and Maier was contented with the lad's speed and attention. He ate and drank and went to his work just as before; but there soon appeared a difference—a great difference. He became a diligent lad, he did his work, and more, too, than was required of him, in a quiet and cheerful spirit. From the shelf over the door he took down his dusty Bible, put it under his arm, and then went after his flock. The animals were henceforth kindly treated, and returned home quietly; for as the shepherd is, so is the flock. In the evening he performed unbidden all sorts of work, gave a helping hand to the farmer's wife, assisted the children to learn their texts and hymns for school, was kind and friendly to his fellow-servants, had fear in his heart, and led a happy, cheerful life.

At last his uncle found out what had happened to him; he shook his head when he heard all about the heathen, and what had wrought the change in the lad, for to him the Lord was still an unknown God. But he was not displeased. Although the lad had some foolish things in his head, yet thereby he had got a good servant, with which he was well content, as thousands are who like to have the fruit of Christianity, but not Christianity itself. Thus nearly a year passed away; the boy grew older, and made progress in Divine things. Not so his master.—But when he could no longer restrain his anger against the other servants, who gave him more and more trouble, he said, one evening, in a great rage, as he struck his clenched fist upon the table. "Only wait till next week, when there is again the annual missionary festival in Osnabruck. I will put the horses to the largest wagon, and pack the whole lot of you in it. You shall all go thither, for nothing can be done with you. And this seems to have had a great effect, as has been proved by that lad" (pointing to his nephew). "Come here, boy," said he, "you shall no longer be a shepherd, but I will make you a farm servant, and double your wages."

And so it happened, the farmer, with all his men and maid servants drove to the missionary festival, and to several it was really of great use, especially to himself, for henceforth things became very different in Maier's house, and many a Bible found its way down from the shelf into the hands of one longing for salvation in that farm, and from hands into the heart.

THE STORY OF FAITH.

Some time ago I stood by the bedside of a sick laborer who had a wife and four children. He had lain sick for three weeks, and the sickness had exhausted all his means. Noticing that he was weeping while he sang a precious song of Zion, I asked him why he wept? was he troubled with the thought of parting from his wife and children? He looked at me steadfastly, almost reproachfully and answered:

Does not Jesus stay with them? Has not the Lord said that he is a Father of the fatherless, and a Judge of the widow? No; they are well cared for. I have prayed the Lord that he would be their guardian. Is it not so, wife? You are not troubled, you are not afraid, you believe in Jesus."

"Surely," she replied, "I believe in Jesus, and rejoice that you go to Jesus. I shall follow you with the children in his own time. Jesus will help me to train up the children through his Holy Spirit."

"Why did you weep, then?" I asked.

"For joy; for I thought if the singing is so beautiful here, O, how beautiful will it be when the angels help in it! I wept for joy that this blessedness is so near."

Then he motioned to his wife. She understood, and went to the shelf, and brought down a little saucer in which her husband kept his money. There were six groschen (about seven pence) in it, all that remained of his store. He took them out with trembling fingers and laid them in my hand, and said:

"The heathen must have these, that they may know how to die in peace."

I turned to his wife, who nodded assent, and said,

"We have talked it over already. When every thing has been reckoned for the funeral these six groschen remain."

"And what remains for you?"

"The Lord Jesus," she said.

"And what do you leave for your wife and children?"

"The Lord Jesus," he said, and whispered in my ear, "He is very good and very rich."

So I took the six groschen and laid them in the mission box as a great treasure, and it has been a struggle for me to pay them away. But, if they had not been paid away, the dying man's wish would not have been fulfilled.

That night he fell asleep. And he was buried as a Christian ought—with sermon, and hymn, and prayer, and tolling of the bell. And neither his wife wept, nor his three eldest children—neither in the church nor at the grave. But the youngest child, a boy of about five years who followed the body, wept bitterly. I asked him afterward why he wept so bitterly at his father's grave, and the child made answer:

"I was so sorry that father did not take me with him to the Lord Jesus, for I begged of him with my whole heart that he would take me."

"My child," I said, "your father could not take you with him; only the Saviour could do that: you should pray to him."

"Ought I, then, to pray to him for it?" he asked.

"No, my child," I said: "if the Saviour will take you, he himself will call for you; but if he will have you grow up, then you must help your mother, and have her to live with you; will you?"

He said:

"I would like to go to Jesus, and I would like to grow up that mother might live with me."

"Now, then," I replied, "say to the Lord Jesus that he must choose."

"That is what I will do," he said, and was greatly delighted and in peace.—*Pastor Harms, in "Good Words."*

Child's Cabinet.

COURAGE AND COWARDICE.

A merry group of boys played in the sun by the quay wall one Saturday afternoon, filling the air with laughter that seemed to make even an old man like me young again as I heard. I took my seat on a gray stone bench by the water side, and sat watching, now the happy boys, and now the deep tide that flowed fast to the sea below my feet. Here is sunshine, there is shadow, the constant water flowed—here slipping smoothly by the sea wall, there fretting against the prow of barge or ship it ran; and as I watched it, I thought of my own past life, with its lights and glooms, calms and frets, slipping on fast to the eternity beyond; and looking out beyond the harbor's mouth, I could see the great ocean lie in sun light, and prayed that my eternity might be bright as that.

Perhaps I looked a quaint old body as I sat musing, and this may have provoked the boys to play me a trick. One of them passing me knocked my hat off with a stick. Luckily I had not a wig, like John Gilpin, or that would have gone too. It would have gone into the water, as no doubt he had intended, had not one of the boys caught it. The others laughed, and the mischief doer muttered something about "an accident," while my young friend handed it to me politely.

"What a lad he is!" I could hear my disturber say as he ran off; but the lad did not look disturbed by the compliment.

I was roused again presently from my musing by a shout from the boys.

"It's over!" And looking around, I saw my friend, standing capless.

"Brice threw your cap over on purpose."

"Fight him, Wilson."

"Yes, give it him, Wilson. We'll see fair play," said the boys, eagerly. Brice squared, and stood ready in due fighting position.

"I will not fight," said my friend Wilson. "I am sorry you threw the cap over, Brice, for it was all but new; and I don't see the fun in mischief of that sort. No—I am not going to fight you."

"Come on, if you dare," said Brice with irritating look and gesture; and all the boys gathered around Wilson, and urged him to "go on," and "give it him."

"I don't like fighting, and I will not fight," said the boy.

A moment before the boys had been ready to make a hero of Wilson; but now their mood changed, so fickle a thing is popular applause, and two or three cried, "Coward!" "He daren't!"

"I am no coward; and I dare do any thing that is right," he said, while his crimsoning face showed how he felt the taunt.

"Coward! Never mind him, Brice; he's nothing but a milk sop. He'll come here in a new cap to-morrow, and let you kick it around the quay for an appetite, if you're inclined," said one.

"It is not cowardly to be afraid to do wrong. I won't fight for the sake of a cap." And Wilson, as he spoke, thought of the minister's exhortation last Sunday. "We have a great example to follow, you know," he added, "and it's our duty to follow it. No—I am not going to shame that Great Name for you to laugh at, Brice. I must do what I think right, and if you call me a coward, I cannot help it."

A chorus of laughter greeted Wilson's speech, in which Brice's voice was loudest.

"Go home, we don't want a coward's company."

"Go home, coward!" And Wilson turned away.

He had not gone twenty yards when he turned, as did I, at the sound of a heavy splash.

"He's in!"

"He'll drown!—he can't swim!"

"Brice is drowning!" cried the boys at the edge, and some ran for help, others began to throw their clothes off, as if to jump after, but seemed to look at the deep water running ten feet below, fast as a mill stream, and lose courage, and none would venture. There was any amount of noise and shouting; and one threw a rope over, that fell far short of the drifting boy.

"I'll try," said a voice near me; and Wilson threw his jacket on the ground, ran a stone's throw along the sea wall, and plunged in gallantly head-foremost.

"He'll save him!"

"He won't—he's not much of a swimmer."

"They'll both go!"

Wilson had outrun the tide before he sprang over, and the next instant he had stopped Brice, catching him by his hair.

"Run and throw him the rope!" I said, and was obeyed, but the rope fell short, and they drifted on.

"The coal-barge!—strike out for it, Wilson," shouted many voices.

"He sees it!—he is doing it!"

"Let him go, Wilson!—save yourself!"

But Wilson was not the boy to let go. He had now caught Brice's jacket, and was striking out with all his remaining strength for the barge. Would he reach it? Would the boat put off from the ship reach him in time? Slowly and painfully he swam partly across the tide. I shut my eyes—I could not watch him. I held my breath to hear the word of life or death.

"They're safe!" I heard at last, and looking up, I saw Wilson holding on with one hand to the stern of the coal barge, and keeping up Brice's head with the other. Next moment the boat reached them.

"Boys!" I said, when Wilson had walked quietly home—for he went quickly, more to shun our praises, I am sure, than to change his dripping clothes—"Boys! try and don't mistake a hero for a coward next time. Believe an old man when he tells you the truth, that he who fears his Maker fears no man—no danger—not death itself!"—*London Leisure Hour.*

THE STRAYED KITTEN.

On a bright summer morning a pleasant little group was gathered at a cottage door. It was a sight worth looking at to see John Harley's children, as they were engaged so good-naturedly in their plays. There was Hannah, the eldest, sitting on the door-step with the baby in her lap, and in a motherly way watching over the younger ones, now giving an admonition when it was needed, and then laughing heartily at some clever prank. By her side, on a little stool, sat Letty, a chubby little girl about three years of age, busily turning over the leaves of her picture-book, and describing aloud the various things she found in it. On the other side of Hannah was Master Ned, now talking to his sister, and now having a bit of play with the baby; while his younger brother Tom, too restless to sit long at any time if he could help it, was careering around them and exhibiting all kinds of antics for the general amusement of the lookers-on. In front of the old cottage stood several venerable trees which cast a cool and wide-spread shade over the whole scene. At a little distance appeared the pretty brook, which not far off kept in motion the mill in which the father of these children found employment.

While in the height of their enjoyment a sound of distress caused them to become suddenly quiet. In a moment it was repeated. It was evidently a cry from a kitten, which after a minute or two appeared, and was seen with much hesitation approaching our little friends. The boys instantly sprang towards it with the design of seizing it, when Kitty hastily ran up the trunk of one of the old trees. There, safely out of reach, it continued to mew piteously.

"Come here, boys," said Hannah; "it is a poor little kitten that has strayed away from its home and its mother, and has got lost. Do not disturb it, and it will come down after awhile."

"Oh, how I wish we could coax it to stay here!" said Ned. "It would be so nice to have it live here. And it would be such a dear little plaything for Letty."

"I would like to have it for my Kitty," said Letty.

"Then, if you want it to stay, we must all treat it very kindly," said Hannah. "I think, from the way it mews, it is not only frightened, but very hungry. Run into the house, Ned, and ask mother if she will give us some milk for it."

His mother gave Ned a saucer of milk, which was placed on the ground in full view of the kitten, and all the children stepped away from the spot. Kitty no sooner saw the milk than hunger overcame fear. She scrambled down the tree and cautiously approached the saucer. Her heart was won by this hospitable treatment, and finding no one disposed to do her any harm, after having made a hearty breakfast of milk, she consented to let the children take her in their laps, and indeed soon became very fond of them.

Do you know why I have told you this story, my dear children? It was for this reason, to show you how powerful kindness is, in subduing fear and distrust, and in exciting love. Had the children noisily rushed after Kitty, and determined to compel her to become their pet, she would have fled from them in dismay. Or, had they caught her, she would probably have scratched and bitten them in a very unamiable way. But kindness conquered her. And if kindness can subdue an unreasoning animal, it will far more surely, in the end, overcome a human heart. I have known many and many boys and girls, and some very ill-tempered and passionate ones, but I never yet knew one who could not be overcome by the simple plan of doing them acts of kindness, and persevering in that course in spite of all provocation to a contrary treatment. And now I want you, my young readers, one and all, to try the power of kindness on your playmates or associates. Especially, if there be among them one or more who have made themselves disagreeable to you by their ugly or selfish or ill-tempered ways, try what you can do with those very ones by a course of uniform and real kindness. Even should the experiment seem to fail, you will receive a real benefit to yourself from having tried it.—*Sabbath School Visitor.*

Science and Art.

PENS AND PINS.

Mr Babbage, in his "Economy of Manufactures," published in 1832, tells how ten persons had to work seven hours and a half in order to produce a pound of pins. Now, nearly every thing is done by machinery, and hand-labor is employed only in guiding the machines. An almost semi-intelligent thing of iron and steel, a machine with innumerable cranks and levers, rams and hammers, and a cylinder toothed file-like, receives from a horizontal drum the end of a hank of brass wire, pulls sufficient for a pin into its voracious maw, and swallows it; the work of digestion goes on; a clinking and rapping sound is heard, the previously straight bit of wire re-appears with a head, and drops down into a slit, the head uppermost, the point downwards, to be against a revolving steel roller, the surface of which is toothed; the friction of the roller causes the pins to rotate, while the end of the wire is being sharpened and converted into a point. The pin now made is forced out, and drops into the receptacle prepared for it, a perfect pin, to be cleansed by boiling in a solution of tartar, and made white and silver-like by being boiled in a solution of tartar and tin, and after papering, to be selected—the boiling, whitening, and selecting, being the only operations in which human labor or intelligence is required in the making of a pin.

Pens, in the present stage of manufacturing art, require a much greater share of hand-labor than pins. At Mr Gillott's Birmingham establishment, a hundred and twenty million pens are made each year by machinery, guided by four hundred women, and a hundred men. The steel is procured from Sheffield. It is first cut up into narrow strips, and carefully pickled by immersion in diluted sulphuric acid, and then reduced to the proper thickness by being passed through metal rolls. In this condition it is fit to be made into pens, and for this purpose it is passed into the hands of a girl, who with a punch fitted into the screw of a hand press, and a corresponding bed, speedily cuts out the blank. The incipient pens are now in a condition to have the maker's name, and any ornamental device, stamped upon them. For this purpose they are annealed, in large quantities, in a muffle, and after being cooled, they are placed under a large stamp, in which is held the device to be impressed, cut in steel, the hammer of the stamp falls, and the marking and ornamentation is complete. Up to this stage the future pen is a flat piece of steel.

It is then transferred to another female, who, by means of a press and die, makes it concave, if it is to be a nib, and forms the tube if it is to be a barrel pen. Hardening follows. By this process a number of pens are put into an iron box, which is placed in a muffle; when the whole is of a uniform red heat, they are plunged into oil, and then the superfluous oil is removed by agitation in a revolving tin cylinder. At this stage the pen is as brittle as glass, but the tempering which follows imparts elasticity.

After that, the pens are again placed in a revolving cylinder, with pounded crucible, sand, or some other cutting substance, the abrasion of which, by the revolution of the cylinder, speedily discloses the natural color of the steel. Next follows the grinding of the nib, by submitting it to the emery wheel. The pen is then in a condition to be slit, the slitting being the most peculiar of the many processes of steel-pen making. A chisel or wedge, with a flat side, is fixed to the bed of a press, and the descending screw has a corresponding chisel or cutter attached to it, which passes down, and is most accurately fitted. The pen is laid on the lower chisel; the screw is made to come down, and with it the upper chisel, by which a slit is made, and the pen completed. The last stage is the coloring brown or blue. This is done by placing the bright steel pens in a revolving iron cylinder, under which is a charcoal stove until the desired color is arrived at. The final brilliancy is imparted by immersing them in gum lac, dissolved in naphtha.—*London Society.*

Miscellaneous.

MANUFACTURING "PROSPERITY."

The suffering, degradation and sin by which what is called "prosperity" seems to be necessarily purchased in a country that devotes itself exclusively to manufactures, is shown by the condition of the working classes in the manufacturing towns in England, some description of which is appended below. It is a happy thing for our country that as yet we are for the most part an agricultural people, and that our area is so extended that the various seats of the manufacturing interest are scattered over all the land. Amongst us, also, the rate of wages is high enough to enable the workman to live in comparative comfort. It is, however, at the same time the unmistakable tendency of capital to concentrate its manufacturing operations in the large cities and towns; but while this is no doubt a great advantage to the manufacturer, its effect upon the operatives is only injurious. The lives which hundreds of thousands are leading in factories is most wretched, ruinous alike to body and soul. On political economical grounds, manufactures are certainly a great benefit to a country, but besides the arguments which are furnished by men's selfishness and materialism there are none others in favor of them, at least as they are usually conducted in England, whose enormous wealth and influence are mainly dependent upon her ability to undersell the rest of the world. She has been compelled to devote herself almost exclusively to manufactures; her area is confined so that the larger portion of the laboring population is driven to the factories as a means of livelihood, and what that condition entails, let the following facts show. After reading them, who will desire that we should ever occupy the position of a great manufacturing country?

God has given us a land of almost measureless extent, and of surpassing fertility. May the cultivation of the soil, with all the healthful influences which come from contact with it, ever remain the main occupation of our people. It is not the most rapid means of accumulating wealth, it is by far the happiest life, and the most conducive to the progress of a people in virtue and religion. The following is the account of the condition of some of the English operatives to which we have referred.

"The reader of the reports of the Children's Employment Commission, made in 1863, '64, '65, and '66, to the British Parliament, feels that the vision of a great and prosperous manufacturing district is little better than a glimpse at pandemonium. Many readers will remember the results of the investigations made at the instance of Parliament in 1840, when it appeared that in the mines and collieries of England, and in many large manufactories, children of all ages, from five years of age upwards, worked from sixteen to eighteen hours a day, with little intermission, in the most painful occupations, shut out as well from the light of all human knowledge, all knowledge of the existence of a God, as from the blessed light of day. After a long interval another commission was appointed in 1861, which made the several reports above mentioned, a few memoranda from which we give: In the department of earthenware and china manufacture, for which Staffordshire is so famous, out of 27,432 operatives, there were, four years ago, 593 children not over five years of age, of whom 159 were females; and 4,696 other children between five and ten, of whom 2,917 were females. The mortality among these children was excessive, caused by exhausting labors. Little boys, called "mould runners," are employed to convey articles into small rooms, called stoves, fitted around with shelves for drying, in which the thermometer ranged from 130 to 148 degrees. The children are employed running to and from these rooms all day in winter, with the thermometer at zero, clothed in rags, carrying from thirty to fifty dozen moulds, running a distance of probably seven miles in a day of ordinary work. The inevitable consequences of these transitions of temperature are consumption, asthma, acute inflammation and death. Fathers were found compelling their little daughters, from eight to ten years old, to run all day in and out of these heated furnaces.

"In the business of lace making, at Nottingham and its neighborhood, children were known to have commenced work at two and three years of age in pulling out threads; the usual age is between nine and ten, but in some private houses the children are set to work at five years of age. In the manufacture of pillow lace, the children are collected in small rooms twelve feet square, where from fifteen to twenty are confined at work for fifteen out of the twenty-four hours. In some houses, to keep the lace clean, the children sit without shoes in the coldest weather, the floors being of plaster or brick. During these weary hours the mistress resorts to a long cane to stimulate the diligence of the children. One girl, Sarah J. Perry, worked in some places in winter from eight and nine in the morning until eleven and twelve at night, and in summer from six or seven in the morning till seven in the evening. The number of persons employed in the lace business is about 150,000, most of whom are children.

The straw plait manufacture is attended with still greater hardships than the lace making. Ladies who wear fashionable Dunstable straws are scarcely aware that of the 48,000 persons engaged in plaiting, between six and seven thousand are children, and that girls only three years old are set to this work often, and five is the age at which they commonly begin. The children are driven by the rapacity of their parents to the work rooms before a winter's dawn, after being worked the greater part of the previous night. In one room 10½ feet square and seven in height, forty two children were found seated with the window shut. The air space for each was about the same as if they had been shut up in boxes three feet each way.

In the manufacture of hosiery, girls begin to work at seaming as early as four and five years of age. These little creatures are kept at work shamefully late, and mothers have been known to pin them to their knees to keep them at work and prevent them from falling down from sleep and exhaustion, and they slap them to keep them awake. A child has a certain number of glove fingers to do before it is allowed to go to bed, and it must do them. Parents often sit up all night at work, and make their children do the same. In the manufacture of metals, blast furnaces, mills and forges, great numbers of children are employed, working from six in the morning until eleven at night. Little girls are employed fourteen hours a day at bellows blowing, standing on platforms to enable them to reach the handle of the bellows. In one instance a father worked his three young boys from four in the morning until twelve at night, for weeks together. In the manufacture of cutlery, the processes of fork grinding and razor grinding are the most fatal to human life. Besides the present hardship of the occupation, it is asserted that 749 of every 1,000 die before reaching forty years of age, 'rotting off' at thirty four and thirty-five, and sometimes at twenty-two and twenty-four years. Nevertheless children are forced to this deadly employment, both boys and girls, at six, seven and eight years of age. In the manufacture of crinoline steel for hoop-skirts, boys of nine years old are worked three nights running, as well as during all the days of the week. One boy, aged nine, worked from seven in the morning until nine, and often until twelve, for months together. Another of ten has worked two days and two nights continuously. Another worked every night till eight or nine, and all night on Fridays, and sometimes on other nights. Another worked from 6 P. M., until noon next day for a week together, and sometimes for three shifts running, that is, from Monday morning until Tuesday night.

"In the manufacture of glass the same exhausting labor is exacted of children by the rapacity of their parents. One instance is quoted of a boy ten years old working from seven on Friday morning till seven on Saturday evening without cessation, only lying down a little now and then on any thing he could find. In another glass factory a boy worked thirty-six and another for sixty consecutive hours. Such instances serve to illustrate the condition of the working classes in the boasted manufacturing districts of England, showing the absolute necessity that free labor, even in a free country, should be protected by the strong arm of the law from the cupidity and ignorance of parents and others. The commissioners remark, 'that most of the workshops of this great commercial country (England) have fallen into the track of competitive industry, when unrestricted by law, namely: to cheapen prices by the employment of women and children, and increasing production by protracted hours of working, without regard to age, sex, or physical capability, or to the need of social requirements. Thus thousands of the working classes are in a state of semi-barbarity; parents who appear to have little or no natural affection, fathers who are wholly sensual, mothers who are without domestic knowledge, children utterly ignorant and without obedience, and masters who are not perhaps regardless, but who have never duly considered the consequences of congregations formed of such materials.' What a spectacle for a civilized country to present! The generation growing up around Sheffield is described as "equally ignorant of the country in which they live, of the ruler by whom it is governed, and of the Founder of the religion which it acknowledges."

"We have made only a few extracts, and have abstained from adverting to the statistics of female demoralization, the necessary accompaniment of the brutal ignorance, the promiscuous life, and the almost total unconsciousness of even the existence of a God, in which so many of the laboring people of the manufacturing districts are living!"—*Moravian.*

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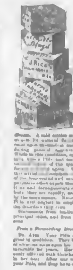

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PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.
DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.
Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.
DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1856.
DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.
Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.
SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.
Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.
DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.
DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.
Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.
I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.
PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.
HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.
DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Thus, by honest dealing, and prompt personal attention to business, he hopes, in the future as in the past, to secure the liberal patronage of his friends and the public generally.
WILLIAM STILL.
Philadelphia, June 15th, 1866.
July 7, 66—1y

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OF THE
AFRICAN M. E. CHURCH,
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We keep on hand, in connexion with our other book Sabbath school books of various kinds: Question Books Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationary, Inks, Pens, Pens Envelopes and Blank Books.

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 434 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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Rev. Elisha Weaver, Publisher. PHILADELPHIA, OCTOBER 27, 1866. Vol. VI. No. 43. New Series. Whole No. 303.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the

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Poetry.

BEAUTIFUL AND CURIOUS.

AN ACROSTIC.

We find the following curious piece of poetry in the Presbyterian Magazine. The initial capital letters spell, "My heart is in the glorious Cross of Christ," and the words in italic, when read from top to bottom and from the bottom to the top, make the Lord's Prayer.

Make known the Gospel truths, *our father*, King;
Yield us thy grace, dear *father*, from above;
Bless us with hearts, *which* feelingly can sing
Our life thou *art for ever* God of love,
Assuage our griefs in love *for* Christ, we pray,
Since the bright Prince of *heaven and glory* died!
Took all our shame, and *hallowed the* display,
In first be-ing man, and then being crucified
Stupendous God! *thy grace* and *power* make known
In Jesus' *name* let all *the world* rejoice,
Now labor in *thy* heavenly *kingdom* own,
That blessed *kingdom*, for thy saints the choice!
How vile to *come* to thee is all our *cry*,
Enemies to *thy* self, and all that's *thine!*
Graceless our *will*, our lives *for* vanity,
Loathing thy truths *being evil* in desire
O God, thy will *be done from earth*,
Reclining on the gospel let us live,
In earth from sins *deliver-ed* and forgives,
Oh, as thyself, *but teach* us to forgive,
Unless the power *temptation* doth destroy,
Sure is our fall *into* the depths of wo,
Carnal *in* mind, we've *not* a glimpse of joy,
Raised against *heaven* in us no hope can flow,
O *give* us grace and *lead* us on thy way;
Shine on us with thy love, and give us peace,
Self and this sin which rise *against* us slay;
Oh! grant each *day our trespasses* may cease,
Forgive *our evil deeds that* oft we do,
Convince us *daily of them* to our shame,
Help us with heavenly *bread, forgive* us too
Recurrent lusts, *and we adore* thy name,
In thy *forgiveness* we as saints can die,
Since, *for us and our trespasses* so high,
Thy son, *our saviour*, bled on Calvary.

Communications.

For the Christian Recorder.

CAIRO CORRESPONDENCE.

Mr. Editor:—After a long silence, I again have recourse to the columns of the Recorder, as I believe it to be the proper medium through which a few passing thoughts may reach the minds of the reading and thinking portion of our people.

There has been much excitement in this section of the country of late part of which was occasioned by our "Moses" "swinging around the circle." I happened to be in Chicago when the *Centre* touched that point, and witnessed the agonies of the renegade Copper-Johnson, while the loyal masses of that mighty city demonstrated so patriotically their disgust at so vile a traitor as he has proved himself to be. He attempted to repeat his Cleveland harangue, but the people would not listen to him. Some said that they expected to see him come in a "wheel-barrow;" others said they looked for him to appear in a "coffin." In the midst of these loud cries and jeers could be heard from every quarter the key-note of the patriots' shout—"*Grant! Grant! Grant!*" So the mighty "A. J.," "I," "My Policy," had to retire to his quarters, there to spend the night in bitterness and wo, meditating on the harmony and blessings resulting from the "My Policy" that worked so beautifully at New Orleans and Memphis! With Shakespeare's creation, "A. J." can say, "A long farewell to all my *greatness!*"

As circumstances would have it, I was also permitted to be present when the Southern Loyalists reached the city; and surely it was a time long to be remembered. I never before witnessed so much enthusiasm as was manifested on that occasion. They were escorted to the Tremont House, where, it is said, there were forty thousand persons assembled, their loyal hearts beating with warm devotion for them and the cause they represented. On the day following their arrival, they addressed large crowds of people, on the issues of the day, and their radical views (far in advance of our Northern friends) on the suffrage question were received with unbounded applause, and have been the means of inaugurating a new line of policy on the suffrage question, which will become ingrafted in the subsequent platform of Illinois Republicanism. Dr. Randolph's speech on that occasion, as well as various other efforts which he has made in different parts of the State, have undoubtedly won golden laurels for him.

The illumination, torch lights, transparencies, and fire-works, at night, were of the most magnificent and costly character, and tended to prove that the masses of that progressive city are on the side of humanity and justice. As far as the eye could reach, floods of dazzling light burst across the vision, resembling the modern Carnival of Venice.

Cairo is on the stand-still; or, if there be any perceptible change, it surely partakes of a backward tendency.

According to appointment, the delegation of Southern Loyalists arrived here at 4 15 P. M. on Friday, and were escorted by a committee of gentlemen to the St Charles Hotel. At an early hour they repaired to the Athenæum, where speeches were to be made by Col Stancel and others of the delegation. But, alas! outlaws, in the form of Democrats and demagogues, also assembled,—nor did they assemble in vain. They create a disturbance; the excitement becomes general; ladies are frightened, many of whom are ill from the effects; the police are called upon to protect a lawful assemblage of loyal citizens; they refuse to do their duty, the Mayor of the town and other bread-and-butter Copper Johnson supporters make speeches and say they are not in sympathy with the meeting, but hope that free speech will be maintained. And thus it is that in a land of liberty, of free speech and free men, at a lawful assemblage of men,—men who love loyalty better than treason, Union men, white or black, better than traitors; men who believe that the ballot is the safeguard of our liberties,—the hand of tyranny grasps us by the throat with all the force and power of the dark ages.

If we would have peace and unity in the future, the wheels of government in the South must be lodged in the hands of one hundred and ninety thousand loyal whites and four millions of loyal blacks. How much longer shall loyal meetings be broken up by such unprincipled and godless men? The martyrs who fell beneath the shadows of the Wilderness and Cedar Mountain, turn uneasily in their bloody shrouds, at our backward tread, and ask if they have died in vain. Are we worthy to be called men while submitting to such dishonor?

God grant that the eyes of the American people may be speedily opened to such atrocities,—and may the justice of Heaven never slumber until all the forms of tyranny and despotism are driven to their kindred home. The darkest hour precedes the dawn of day!

Yours for justice and equality,

John J Bird.

Cairo, Illinois, October 8th, 1866.

For the Christian Recorder.

AN ESSAY ON ELOCUTION.

Elocution means the uttering of words in such a manner, in reading and speaking as most fully expresses the meaning of them; and to do this successfully, requires a knowledge, first of the organs, and then of the muscles which act upon them.

2d. The words to be read or spoken, must necessarily be clearly understood.

3d The application of the principles of elocution must be practised extensively, and the most complete modes of elocution must be used.

We may here give an analysis of principles. The arrangement we have here, indicates the way that we may study this Art the more successfully.

Let us now notice the proper attitude for the body: great care, and much pains should be taken to keep the body straight and erect.

A good and cultivated voice depends much upon this. The production of a good tune, depends solely upon the instrument being kept in good tune. We would give a rule here for breathing. Before beginning to speak, read or sing, the breathing should be deep, with the lips closed, inhaling all that it is possible to do, and exhaling very slowly. And in order to acquire a graceful address, the practice of position and gesture must be frequent.

There are but two primary positions of the feet; but most especially should the body be kept erect in reading, writing and speaking, with the head a little thrown back, so as to give the chest a fair chance to expand and contract. Place the feet, in the mean while, properly on the floor, avoiding the crossing of the limbs, and when rising to speak, standing erect. Very soon, we should take, what is properly the first position, that is, to rest yourself on your right foot, with your left foot a little advanced, and left knee a little bent.

In the second place, this position should be changed, resting upon the left foot, with the right a little advanced, and the right knee bent. There are two other positions which are called secondary. These are proper to be used when an appeal is to be made to a set argument, or when earnest persuasion is to be used. This first secondary position is taken from the first primary, which is to advance the unoccupied foot, and to rest the body upon it; then leaning forward, and bringing the right foot to its support.

The secondary position is the same as the first, the body resting upon the right foot. All movements in taking these different positions, should be taken with great simplicity.

There should be nothing like stiffness, or the strut of the stage performer, or the parade of the dancing master. When the action demands energy, advancing or retiring should be done with all possible ease; that which is manly and graceful should be adopted only, and we should change our position only as the sentiment or subject changes, or as the student pays attention to the different parts of the audience.

There are fifteen different positions reached by the hands and arms, in making out a full set of popular gestures, which may be multiplied by three. These are strictly systematic.

If the utterance be unimpassioned and moderate, then our gestures should, by all means, correspond; but if the utterance be impassioned and animated, then the gesture must also correspond. For instance, should an individual be referring to any scene in nature, such as a body of water, the woods, the clouds, or a landscape, the arms then should be stretched out towards these. But in case a general is pointing towards the enemy, he wishes to attack, then the inclination of his body will be forward. He will stretch out his arm with energy towards them also. But should the object referred to in the gesture be a frightful one, or one which should be shunned, or dreaded, then the body should shrink back. In this case the arm will point, and then recoil.

The moving about, and the frequent moving the hands or feet, while speaking, should be avoided.

But three kinds of gestures referred to above, as corresponding with the impressions constituting the actions of the speaker, are well defined, and, for the sake of convenience, should be classified and styled recoiling, conversational, and energetical.

I would here observe, that proper gestures may be given with either hand, simply, or with both. There is given a systematic series of gestures, amounting to one hundred and thirty-five in all.

A few models of position and gesture showing how to use the hands and arms, may be further subjoined.

The second position before commencing an address.—The arms should be perfectly at ease, with the fingers partly closed or relaxed.

The vocal organs next claim our attention.

The larynx, its muscles and appendages, are peculiar in themselves, and must, if possible, be clearly understood.

So, then, having seen how to stand, and how to use the hands and arms, and how to sit, we will proceed to explain the vocal organs, and their use.

There is a bone at the root of the tongue, which has a semi-lunar form, which, from its "resemblance to a certain Greek letter," is called hyoid, or upsilon, or u like bone, and there arise immediately from this bone, long cartilages or cartilaginous tubes, which extend to the lungs, and convey the air backwards and forwards in the process of respiration, which is called the trachea or wind-pipe, and immediately in connection with the hyoid bone stands the larynx, and the seat of the voice is placed at the opening of the larynx. The tube of the larynx is formed of five distinct cartilages, the largest and lowest of which, together with two other cartilages, of a smaller size and power, form what is called the glottis, which form the aperture opening from the mouth to the larynx.

The fourth cartilage lies immediately over the aperture, and closes it in the act of swallowing, so as to direct the food to the œsophagus, which leads to the stomach. These four cartilages or membranes are supported by a fifth, which constitutes the basis.

The larynx is contracted and dilated in various ways by different muscles, and the elasticity of the different coats. Internally, it is covered with a very sensitive vascular and mucous membrane, similar to the membrane of the mouth. Hence, we see, that the organ of the voice is the larynx, its muscles and appendages, and the voice itself is the sound of the air, propelled through and striking against the sides of the glottis.

HOW TO BREATHE.

Before speaking or reading, there should be a deep breathing with the lips firmly closed, and an inhaling of atmosphere as long as possible, and then exhalation should be very slow. This will be found to be highly beneficial. The lungs should be inflated to the utmost, and the breath should be formed into the element of a long O, in its escape from, or through the vocal organs. Repeating frequently an exercise of this kind, will greatly strengthen the voice, and increase the capacity of the chest. Over and above this, great care should be taken in order to convert as large a volume of breath into voice as practicable.

When breath is wasted in speaking or reading, a hoarseness is apt to follow. On that account the wasting of the breath should be always strictly avoided. In conclusion, I would add, that it is found that it takes much practice indeed, in realizing with all the variety of pitch in order to become able to use the breath economically. A speaker should never attempt to speak without having his lungs well inflated with atmosphere.

(*To be continued.*)

For the Christian Recorder.

CAIRO CORRESPONDENCE.

IMPROVEMENTS IN THE CITY OF CAIRO

Colored Schools—Colored Churches—Revivals at Bethel A. M. E. Church.

Editor Christian Recorder:—Dear Sir:—We are now in the midst of great improvements in our city. Our streets are being filled with dirt, brought in by cars constructed for that purpose. In some portions of our city, the streets are being filled to the depth of from five to ten feet. The employment consequent on these improvements, is being rapidly availed of by both white and colored laborers.

It is wonderful to see how quick these laborers fill a street. We are told that the company are realizing a great deal of money by this enterprise. Their mode of street-filling is very essential to the future prosperity of our city. In addition to this, sidewalks are being made of very strong and durable lumber.

We have also to add that large and commodious brick edifices are being erected every where in our city—some for dwelling houses, some for stores, and others for churches.

So you can see by this, Mr. Editor, that at no very distant day, our city will take its rank among the foremost of our land.

Our day schools and Sunday Schools are now prospering finely. We have six day schools and three Sunday Schools. Three of these are taught by white teachers, and three by colored. These schools have a scholarship of some three hundred pupils.

We also have a night school for all those who cannot attend during the day. By this means a large number are afforded the opportunities of an education, who would otherwise be completely ignorant of the common rudiments of learning. Mrs. Strother officiates as teacher in the day school, and I at the night school. Our Sunday School is in a very flourishing condition. We have from one hundred and forty to one hundred and fifty regular scholars. The only thing we regret is, the large number of children roaming about our streets, who recently came from the South, and who are, as yet, unable to be educated. Will not our State Legislature do something for our benefit? As yet we have received no aid from it.

We have four colored churches in our city—three Baptist and one A. M. E. Church. There has been, since I came to this charge, (a little less than a year ago) as many as five colored Baptist Churches in this city; but recently one of them disorganized, and another (rather of the hard shell Baptist class) united with the Free-will (white) Baptist Church, so that only leaves three Baptist Churches, and one of them under the administration of the whites. The membership of these three churches united together, numbers something less than four hundred (400) The A. M. E. Church, with which I have become somewhat acquainted, contains a membership of about five hundred (500.) Our worthy Editor can see by this, that the A. M. E. Church, when collected properly together, has a majority of something over one hundred over all the colored churches of our city.

The A. M. E. Church in this city is called Bethel. Well, Bethel Church has had, and is still having, one of the most soul-inspiring revivals of religion it has ever been my happy lot to participate in. We held protracted meeting, after I came from Conference, for four weeks, and up to the time of my writing this communication, we have had seventy-eight accessions to the church. The number of converts made by this revival we are unable to tell; but we have every reason to believe that the number is large. For weeks our hearts have been gladdened by many coming to the House of the Lord, and telling us that they had found peace in the blessed recollection of that Saviour who died on the cross, in order that they might enter the kingdom of heaven, and be free from the troubles and trials of this world.

One of the greatest characteristics of this revival, was that many, while under the conviction of their present state, seemed to go away into a kind of trance, and remain as long as two or three days without eating, drinking, or speaking; and what is still more remarkable, the number of cases of this kind became still more numerous, and every evening forty or fifty would present themselves at the anxious seat for prayers and instruction, while our meeting was in progress, and go into a trance such as I have described above.

The members of our church seem greatly encouraged. A large number of those who have lately joined our church are intelligent and enterprising young men, who seem to be willing and determined in their undertaking, and will undoubtedly fill prominent offices in the church; and had we a church building sufficiently large for the accommodation of those who seem anxious to attend our meetings, we would have no fear for the success of African Methodism in these quarters. Our church is 51 feet long and 20 feet wide. Every Sunday, for the last six or eight weeks, fully one-half of the people could not find accommodations, which is very discouraging.

Our people here are doing as well as any where I know of. Men are making from $2 50 to $5 per day; yet our people are in a very fluctuating state.

T Strother.

For the Christian Recorder.

LETTER FROM KENTUCKY.

Bowling Green, Ky., Oct. 8th, 1866.

Dear Brother Lynch:—

Permit me space in the *Recorder* to note a few items from this part of Kentucky. On the seventeenth day of September, ten days after the rise of our Annual Conference, I left home and friends in Alton, for this place, and arrived here on Saturday morning the 22nd.

I was taken to the residence of Brother George Winrow, where I was kindly cared for, and where also in the evening I had a most pleasing interview with the members of the official Board.

Having made arrangements for Sabbath services, at 9 o'clock on Sabbath morning, I was conducted to the Church, where I met the Sabbath school, consisting of about twenty scholars, four teachers, and a young man acting as superintendent. We spent an hour and a half with the little folks, encouraging them to rally for the school. As a result of our interview, the second Sunday our number of children was doubled, and I took the opportunity to lecture to them again, and tell them of our great Sabbath school missionary enterprise. They seemed delighted with the statements and instructions, and pledged themselves to do all in their power for the missionary cause. At the afternoon and evening services, our Church was full, and many were present who could not obtain entrance. Our Church is not only too small to accommodate the congregation, but is in bad condition also, having been greatly mutilated by the Federal soldiers. We are, however, repairing it as fast as possible and will soon have it in a comfortable condition for the winter. We began a protracted meeting this week, with some prospect of success. Two were happily converted last evening, and there were fifteen mourners. We have daily prayer meetings in the afternoons, and though they are not very largely attended, they are deeply interesting. We augur that there is a cloud of mercy gathering about us here, that soon will break, and pour out upon us a copious shower of reviving grace.

We believe that this place has a larger number of colored mechanics, than can be found in any town of its size in the West, and they are all usefully employed. Though it is to be regretted that the price of labor is much lower here, than any where we have been in this part of the country. Nevertheless, the energy of the colored race is affected by the perseverance of these men in labor, and the acquisition of property, in spite of low prices and the tightness of the class of whites they have to deal with.

I have presented the claims of the *Recorder* to the people here, and have promise of some subscribers; I shall not cease to urge my plea, until I have obtained you some patrons.

I am yours in the bonds of Christian brotherhood,

James C. Embry.

Biblical.

NATURAL SCIENCE AMONG THE JEWS.

These people, at a very remote epoch, emerged from a country highly civilized, but sunk in the superstitions of nature worship. They invaded and mingled with tribes whose superstitions were even more debased, silly and foul than those of the Egyptians from whom they escaped. Their own masses were for centuries given up to nature worship. Now among these Jews arose men—a very few—sages, prophets, call them what you will, the men were inspired heroes and philosophers—who assumed toward nature an attitude utterly different from the rest of their countrymen and the rest of the then world; who denounced superstition and the dread of nature as the parent of all manner of vice and misery; who for themselves said boldly that they discerned in the universe an order, a unity, a permanence of law, which gave them courage instead of fear. They found delight and not dread in the thought that the universe obeyed a law which could not be broken; that all things continued to that day, according to a certain ordinance. They took a view of nature totally new in that age; healthy, human, cheerful, loving, trusting, and yet reverent, identical with that which happily is beginning to prevail in our own day.

They defied those very volcanic and meteoric phenomena of their land, to which their countrymen were slaying their own children in the clefts of the rock, and, like Theophrastus' superstitious man, pouring their drink offerings on the smooth stones of the valley; and declared that, for their part, they would not fear, though the earth were moved, and though the hills were carried into the midst of the sea; though the waters raged and swelled, and the mountains shook at the tempest.

The fact is indisputable. And you must pardon me if I express my belief that these men, if they had felt it their business to found a school of inductive physical science, would, owing to that temper of mind, have achieved a very signal success. I ground my opinion on the remarkable but equally indisputable fact that no nation has ever succeeded in perpetuating a school of inductive physical science, save those whose minds have been saturated with this same view of nature, which they have, as an historic fact, slowly but thoroughly learned from the writings of these Jewish sages.—*Kingsley's Lectures.*

THE BOOK OF ESTHER.

THE NAME OF GOD NOT IN IT

We copy the following article from the *Sunday School Teacher*, a monthly magazine published at Chicago. We like the general plan and purpose of this publication, and there is ability and good judgment displayed in its management. Its extensive circulation would be the means of accomplishing great good:

In all this beautiful and attractive story there is no mention of God. Objection has been made to its inspiration on this account. It is a singular omission for any part of the Bible. It is strange that of all the many and varied names which the sacred writers apply to the Supreme Being, not one should be found in these ten chapters. Nor is there any allusion to His presence or agency. The greatest changes in individual and national life take place in the scenes described, but not one of them is attributed to His providence. The story is mainly of the Jews, God's covenant people; but no allusion is made to the God of their fathers. They are presented to us in the greatest peril and alarm, but it is not even said that they pray. They fast and put on sackcloth—Mordecai fasts, and the other Jews at Shushan, Esther and her maidens fast—and this fasting implies an appeal to a Higher Power for pity and relief, but not here, as every where else in the Scriptures, is *prayer* joined with fasting. Doubtless they did pray; but the writer studiously, as it would seem, avoids saying so.

Mordecai expresses his confidence that "deliverance will arise to the Jews from another place," but does not intimate that the Lord will send it. He does not even call the strange elevation of Esther to the throne "providential," but says, "Who knoweth whether thou art come to the kingdom for such a time as this?"

When the peril is passed, the Jews have "light and gladness, and joy and honor." They have "a feast and a good day." They institute a memorial festival. But nothing is said of thanksgiving or praise. There is no recognition of a Deliverer, but only of a deliverance. They sing no song like Miriam, no psalm like David. When Haman perishes, there is no reference to Divine justice. No moral is drawn from the story at its close.

Now why was this omission? It cannot be accidental. It extends too uniformly through an entire book, through scenes of joy and sorrow, of peril and triumph, where allusion to God would be the most natural thing in the world, and could be avoided only by design. What was that design?

Perhaps no positive answer can be given to the question. But we would suggest that the Holy Spirit may have intended that there should be a *complete analogy between one book of the Bible and the books of nature and providence.* In nature, full as it is of God, we never find His name; it is not written on the green leaves, it is not painted on the flowers, it does not flash like gas-lights from the starry heavens. Much less is the sentence any where spelled out, "God made us."

Nor in history, amid all the grand or startling events of His providence, do we ever hear the audible declaration, "God is ordering this." This mighty Agent, who has more to do with human affairs than all other agencies together, yet works in perfect silence.

Now our thought is, that the Spirit may have intended to link these three books closely together at this point, that all might know they are from one and the same Author. When it is objected that the story of Esther is left without any formal interpretation—God does not announce himself in it—we may answer, so is nature, so is history; God's name is not seen, nor His voice heard. Who can diligently study nature and not find the Creator? Who can study history and not discern His providence? Who can read the book of Esther and not discover the unnamed One working out His own purposes of justice and mercy from the beginning to the end? What need, then, of naming Him?

Pulpit and Pew.

FUNERAL SERMONS AND SUNDAY FUNERALS.

It has been made a question among ministers, whether sermons at funerals were to be encouraged and expected. That at the funerals of individuals who have been distinguished for their usefulness in church or state, there should be sermons or appropriate public addresses, the general sense of the community seems to demand. The question does not relate to cases such as these. Nor is the question one of much interest in cities or large villages, where funerals are mostly of a private character. But in the country, where funerals are more public, and more people are drawn together to attend them, ministers are very often requested to preach funeral sermons. In some places, persons can hardly be satisfied to have a funeral without a sermon; a minister must preach, or he will be likely to give offence. Now, the question is, whether this practice is to be encouraged or not. Is it best for ministers who are settled in the country, as a general thing, to preach funeral sermons? In favor of the practice, it has been urged that many attend funerals who do not attend public worship, and who will scarcely have an opportunity of hearing the gospel, unless they hear it on such occasions. It has been also urged that at funerals the minds of people are generally solemn, and in a better situation to hear the gospel than at almost any other time.

In opposition to funeral sermons, it has been insisted that they impose too much labor on ministers; and that, by being encouraged, they become so common as to lose, to a great measure, their impression. It has been denied, too, that at a funeral the minds of people generally are in a favorable state to hear the gospel with profit. The occasion, it is said, is too exciting; and there are too many outward things to call off the mind from a close and personal application of the truth. Accordingly, it has been found, or is supposed to have been found, that funeral sermons rarely do any permanent good. Experienced ministers have declared that they could scarcely recollect an instance of conversion, or of deep and lasting religious impression, effected under a funeral sermon.

On the whole, my own judgment is against the plan of encouraging and preaching frequent funeral sermons. On some occasions they will be, with reason, demanded; and on others, they can hardly be avoided without giving offence. But, in general, a discreet pastor may direct this matter according to his own mind, and will be able to get along pleasantly and usefully, without multiplying funeral sermons.

In some places, where sermons are not preached at funerals, occasional discourses are expected on the following Sabbath. With regard to this practice, I remark that it is certainly proper for ministers, in discharging the important duties of the Sabbath, to have some reference to the occurrences of the week, and especially to any distressing instances of mortality which may have been experienced. They may, with propriety, refer to such cases, not only in their prayers, but in their discourses. In some instances, they may select subjects of discourse having this object in view. But that a minister should preach a formal funeral sermon on the Sabbath, whenever he has been called to attend a funeral among his people during the week, certainly ought not to be expected nor attempted. This would be even more objectionable than preaching at the funeral. For in this way, a large proportion of his sermons would come to be regular funeral discourses. He would hardly have time or opportunity for preaching much else. Besides, when a funeral sermon is preached on the Sabbath, not a few of the congregation are hearing for the mourners, and not for themselves; while the mourners, being conscious that they are the objects of so much thought to the congregation, do not themselves hear with that degree of profit which they would be likely to receive under other circumstances. The consequence is, that such sermons, in general, are almost lost upon a congregation. They may interest and gratify a certain class of hearers, but the permanent good fruits of them do not appear.

I cannot dismiss this topic without saying a word as to the practice of attending funerals on the Sabbath. This is pretty common in some parts of the country, and a strong partiality is manifested for it by many people. If a person dies during the latter half of the week, the funeral will be deferred, if possible, till the Sabbath, and will be attended, probably, in the house of God. Time will thus be saved for labor during the week; and besides, there will be more parade and show than could be at a private funeral. Such proceedings will, of course, be discouraged by every discreet and faithful pastor. They will be discouraged by all who desire the sanctification of the Sabbath, and who have at heart the best interests of religion. I do not say that a funeral ought never to be attended on the Sabbath. But obviously, it should not be except when circumstances make it necessary; and then it is to be put on the same ground with other works of mercy and necessity. To bury the dead on the Sabbath, except under such circumstances, is to profane God's holy day. I would not say that a funeral should never be attended in the house of God on the Sabbath, and as a substitute for one of the regular exercises; but I should think such an occurrence exceedingly undesirable, and one to be avoided, if possible.—*Enoch Pond, D.D.*

Gleanings of Travel.

DISCOVERY IN CENTRAL AFRICA.

Sir Samuel Baker gave, at a late meeting of the British Association for the Advancement of Science, some reminiscences of his travels in Africa, with an especial bearing on the future of the native races. He believed, that at some period of the future—though, unfortunately, that period seemed too remote for human eye as yet to penetrate the darkness—men would rise from the dust to something more than the level of the brute. His travels had led him to the conclusion that men in his wild state was influenced very greatly by the features and characters of the country which he inhabited. Generally, the wild man's only impulse was to fill his belly to-day, and leave it empty for to-morrow. If a beast, therefore, were killed, as far as possible, it would all be eaten in one day. On one occasion, in the course of forty-five days' sail through marshes, his party came upon a parcel of natives exactly the color of slate pencils, and even thinner, who seemed in a state of all but starvation. They looked more like ghosts of the river than human beings; and he was glad, when, having given them all they could spare, they got away again, for these natives would otherwise have stayed by them till they had eaten every thing belonging to them. As soon as they had reached the end of the marshes, and came to *terra firma*, they met with natives superior to those he had spoken of. They possessed the art of smelting iron, and although having only a stone for an anvil, another for a hammer, and a cleft stick for a pair of tongs, he had seen a rude shirt of mail, 9 in. by 6 in., made for the chief by a native blacksmith. So far there were evidences of capacity among the negroes, but he found the capacity was only limited. In infancy and childhood their intelligence was equal, if not superior to that of Europeans, but at twelve or fourteen the intellectual capacity appeared to have lost its power of further development. Sir S. Baker narrated with infinite humor some circumstances of a ludicrous character growing out of the superstitions of the natives, and the difficulties in which their head sorcerer occasionally found himself from first promising, and then being unable to supply rain. The Africans, he said, were not content with the form of witchcraft—spirit-rapping and table-turning—which prevailed in England; any sorcerer whose attainments rose no higher than these, would be looked upon as an idiot, and perhaps be set to frighten birds from the corn. A sorcerer in Africa, above all things, must be practical.

A Mr Murphy, he believed, had compiled a weather almanac in this country. But if Mr Murphy had brought out his work under responsibilities similar to those attendant on almanac-making in Africa, he would think a long time before writing it, and his publisher a still longer time before bringing it out. Supposing that rain were promised on the 26th of August, all the tribes would assemble, and if it happened to be a fine day, the almanac maker would be seized, and unless he promised to bring rain within a given time, they would take a knife and cut him open to see where the fault in the almanac lay. Sir S. Baker declared that at one of the farthest points to which he had penetrated, he found traces of commercial enterprise at one time existing, though terminated a long while ago, as he understood, because some white men of the company had been put to death; Arabs, and all persons not actually black, being called "white men," in Africa. From various details which he had been able to gather, he inferred that these traders must have been Arabs, from the coast of Zanzibar; and as the rate of progress in the East was so infinitesimal, it was quite possible that trading from the same direction, and conducted on similar principles existed thousands of years ago, and that Ptolemy had obtained from some of the traders from the Zanzibar coast, his information that the Nile was fed by two large lakes in the interior of Africa.

As regarded the future, it was utterly impossible to expect any improvement in the condition of the African negro till the slave trade was finally put down. The whole trade of the country was conducted on a system of murder and robbery. Parties of Arabs, 450 or 500 strong, swept down upon villages, massacred most of the inhabitants, and carried away the women and children, whom they exchanged with other tribes for ivory, the price of which formed the gains of the excursion. The hostility caused by these periodical incursions was so bitter in its character, as to close the interior not only to explorers, but to all approaches in a true commercial spirit. The negroes accordingly remained, and to all appearance must remain, unless the power of Europe was exerted, very much what they were at the time probably, when Moses was writing his history of Adam—that was to say, wild men running about as unheeded as the beasts of the forest. It was difficult to see exactly what steps England could take. But he hoped it would be found that she could take some steps; and once the natives found by experience that they could look on the face of a white man without fear, intercourse would spring up, the beneficial effects of commerce would make themselves felt, and thus an opening be gained for the higher and ennobling efforts of the missionary.—*Weekly Review.*

JEWISH NEGROES.

The Rev. Dr. Philip, missionary in the north of Africa, gives the following details concerning that country:

"A Russian Jew, resident at Mozdah, gave him information concerning a great number of Israelites inhabiting the oases of Sahara, and dwelling also at Bethea, Bis Wrabi, Taggart, Houara, Usab, Loquas, etc. There are in each of these places, as many as a hundred Jewish families, and in some of them even more. In one place he found six hundred families, with numerous synagogues, and about a hundred copies of the law, written upon parchment, some of which were more ancient than any he had ever before seen. But this is not all. Other curious details reached Dr. Philip from another source. A Jew who had accompanied a German traveller as far as Timbuctoo, found, near the boundary of Barbary, a large number of Jewish negroes. Nearly every family among them possesses the law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together, and containing numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of "*oral law*," (which they have not committed to writing) with some of their neighbors, the Mahommedans and the Heathen. They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves in connection with their black skin, is this: That after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors having neither goods nor land, fled to the desert. The fatigue which they endured was so great, that nearly all the females died by the way. The children of Ham received them with kindness, and by inter marriage with their daughters, who were black, they communicated their color to their children. These children became, generation by generation, of a deeper hue, until no distinction of color now distinguished the children of Shem from those of Ham. The form of their features are, however, quite different from that of the negroes around them. These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to those ancient manuscripts, which are probably older than any others now extant, would perhaps be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages.

SCENE IN PALESTINE.

I was travelling over Anti-Lebanon. It was a bright summer day, and near noon. Weary and way-worn, I rode down from a bare mountain ridge into the wild and beautiful valley of Hebron, and dismounted beside a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds were there, too, resting during the heat of the day, and their flocks, amounting to several thousand sheep and goats, filled nearly the whole bottom of the valley. At first I was greatly annoyed by the too near approach of both men and animals; but, when the time came to lead the flocks away to pasture again, I watched their motions with intense interest.

The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went, each kept uttering a peculiar cry or call. The sheep heard, and they too began to separate one from the other. I observed that the whole mass was agitated, as if the sheep and goats had been driven hither and thither by some unseen power. Gradually they form a series of dense, moving columns, following closely in the footsteps of the shepherds, and drawn after them with their voices. I also observed that, while each shepherd wooed his way through the united flocks, some of the animals fled at his approach, frightened at his voice, others hastened toward him, for they knew his voice. In a short time they were led off, and the fountain was completely deserted, not a sheep or goat venturing to lag behind. Then the calls of the shepherds were heard echoing from rock to cliff, now loud and clear, now dying away in the distance; while the flocks were seen, obedient to the calls, following in long, distinct streams the guides who alone they knew and trusted. As I sat there, gazing with mingled wonder and pleasure on that strange and instructive scene, another beautiful Scripture illustration was realized before my eyes. One shepherd led his flock, by a zig-zag path, up the almost perpendicular bank of the glen. Behind it two young lambs trotted along at the feet of their mother. At first they frisked about, and jumped lightly from stone to stone, but soon they began to fall behind. The poor little things cried piteously when the path became steeper and the rocks higher, and the flocks more and more distant. The mother cried too, running back and forth—now lingering behind, now hastening on before, as if to wile them upwards.

It was vain. The ascent was too much for their feeble limbs. They stopped, trembling on the shelving cliff, and cried; the mother stopped, and cried by their side. I thought they would certainly be lost; and I saw the great eagles that soared in circles round the cliffs far overhead, sweeping lower and lower, as if about to pounce upon their prey. But no! The plaintive cries of distress had already reached the ear of the good shepherd. Mounting a rock, he looked down and saw the helpless little ones. A minute more, and he was standing by them, then taking them up in his arms, he put one on each side, in his bosom, in the ample folds of his coat, which was bound round the waist with a girdle. The lambs made no attempt to run away from him. They seemed to know what he was going to do; when he lifted them in his arms, and the little creatures lay there with their heads out, as contentedly as an infant in its mother's bosom, while the shepherd scaled the dizzy heights again, and took his place at the head of the flock. It may be easily imagined with what deep interest I have ever since read the beautiful words of Isaiah—"He shall feed his flock like a shepherd: *He shall gather the lambs with His arm, and carry them in his bosom.*"—*Family Treasure.*

PLEASURES OF MIDDLE AGE.

Between successful and unsuccessful there is the vast difference of comfort and ease. It is therefore better to be successful, though enough of success is pretty nearly as good as a feast. And the same rule of compromise holds good in other matters. To take and enjoy domestic affection without being too desirous of a life of passionate romance is one obvious lesson that middle age teaches. Another is to be ready to accept something short of a complete victory in contests of opinion. At the outset of life we all hope to be able to convince and convert the world, or the public, or our neighbors, or at all events our friends.

We feel a difficulty in acting with men whose views about religion or morality or politics differ terally from our one. If we went through r career in such a temper, we should fare as ly as a man would fare in the thoroughfare London who could not bear a crowd. Life is ade up as middle age discovers, of giving and taking, and the first principle of the great art association and mutual help is to learn what all important, and what is sufficiently immarial and secondary to admit of being sacrificed r the end we have in view. Whether it be to club, or a partnership, or a political party, the uth holds good that to move powerfully and fectually we ought to be able to move with as ttle friction as possible, and the only way to ssen individual friction is for individuals to mooth down their own rough edges.—*Saturday Review.*

The Christian Recorder.

Rev. James Lynch, Editor

Philadelphia, Saturday, Oct. 27, 1866.

CONTENTS

FIRST PAGE.

POETRY.—Beautiful and Curious.

COMMUNICATIONS.—Cairo Correspondence—An Essay on Elocution—Cairo Correspondence—Letter from Kentucky.

BIBLICAL.—Natural Science among the Jews—The Book of Esther.

PULPIT AND PEW.—Funeral Sermons and Sunday Funerals.

GLEANINGS ON TRAVEL.—Discovery in Central Africa—Scene in Palestine—Pleasures of Middle Age.

SECOND AND THIRD PAGES.

EDITORIAL.—Special Notice—Attention! Read! The First Atlas in the United States—New York State Convention—Roman Catholic Influence—Our Baltimore Correspondence—Worthy of Encouragement—Special Notice—The Roman Catholic Church and the Colored People of the South—Our Trip to Morristown, N. J.—Rev. James Lynch, Editor—Rev. Henry Davis—Take Notice—Our Church in the City—Revivals—Absent from the City—Representatives.

MISCELLANEOUS.—Truth—Letter from Canada—A Letter from Elder Warren—Circular.

LIFE IN THE CHURCHES.—American Board of Commissioners of Foreign Missions—Spiritualism, Sensualism—The Conversion of a Senator.

NOTICES.

INFORMATION WANTED.

MARRIED.

OBITUARY.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

MISCELLANEOUS.

ADVERTISEMENTS.

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To all who are Indebted to the Book Concern.

BRETHREN:—It is with feelings of deep regret that we find ourselves once more compelled to make a formal appeal to you for immediate aid. Many of you are greatly indebted to us for books and papers. Some of our brethren have allowed their bills of indebtedness to accumulate, until they have reached the amounts respectively of twenty, thirty, fifty, sixty, and even as high as two hundred dollars. Why are not these bills paid? Would it not be much better for brethren to pay as they go? It would then be much easier for us to conduct matters in a proper and becoming manner. Our capital is thus placed beyond our reach—placed in the hands of persons who will not refund it. Unless those who are indebted to us discharge their liabilities, we cannot possibly carry on our work of publication. Will not the brethren send in their amounts due by the return of mail? Let them earnestly consider these remarks.

E. WEAVER,
General Book Steward.

Oct. 13—4t.

ATTENTION! READ!

Will not all the ministers in the Philadelphia and New York Districts be sure to set their congregations to work for the great Union Fair? Bishop Wayman has his eyes fixed on all of the ministers who have charge of circuits and stations. He will see whether or not they interest themselves, together with their congregations, in the good cause, by assembling together and raising sums of money, or contributing such articles as are suitable for exhibition and sale at the coming Fair.

We look for grand efforts from New York, Brooklyn, Providence, Newport, New Bedford, Boston, Pittsburg, Cleveland, Chicago, St. Louis, Louisville, Indianapolis, Richmond, Baltimore, Washington, and other cities. Send in your donations by the first day of November, and not later than the 3d day of November, to Elisha Weaver, No. 631 Pine street, if sent by express; if sent by mail, direct to Box 2975 Philadelphia Post Office.

If our brethren and friends wish the *Recorder* to continue among them as a medium of intelligence to our too truly benighted people, they must work while they have the chance. Consider the great interests that are at stake, and come forward like men. Your own welfare hangs trembling in the balance! tf E. W.

THE BEST ATLAS IN THE UNITED STATES.

It is no exaggeration to say that Mitchell's new General Atlas is the very best in the country. Indeed, we have not seen nor heard of any that approximates it in excellence. It contains maps of the various countries of the world, plans of cities, etc., embraced in fifty-eight quarto maps, forming a series of eighty-two maps and plans, together with valuable statistical tables. The last railroads laid or designed, the latest formed counties, geographical distances, and every thing else necessary to present a description of our country, and all the countries in the world, may be found in this atlas. We have received and highly prize it. Mr. Geo P. Masson is the gentlemanly agent. *_*

NEW YORK STATE CONVENTION

Far away from our sanctum we must express exceeding regret that we were unable to attend the New York State Convention of colored men. We are happy to learn it was a great success. They resolved to support the regular Republican ticket of that State. Not being able to scan our exchanges, we are unable to further notice its proceedings. Yet with the array of intellect present, we know that measures were well conceived and adopted. *_*

ROMAN CATHOLIC INFLUENCE.

As we alight "On the wing" we feel it to be a duty to sound the notes of warning against the spread of Roman Catholic influence, especially among our own people, simply because we believe that it has a tendency to enslave the human mind, and ingraft upon the heart doctrines and customs that are destructive of their highest interests in time and eternity.

There are some features about the Roman Catholic denomination, that should be studied and imitated by us. Their piety, devotion and zeal, are in keeping with the character and the religion of our Lord Jesus Christ, yet these alone are no evidences of purity or divine acceptability. Among our colored Catholic friends, as well as white, there are many of the best members of society, and did we alone consider our relations or feelings toward them as individuals, we could pen no line against the Papal power. But considerations more weighty than those of personal regard and social esteem, must be allowed to have their sway.

The Roman Catholic Church has ever sought for power in extension and influence, considering "nothing gained while aught remains." It has courted for ages all the throned monarchs of Christendom, and pronounced its benedictions on every crusade against human liberty. The tendency to universal liberty and education has progressed in spite of Pope, Cardinal, Bishop and Priest. Upon the name of all who have ever struck for liberty, their anathemas have been hurled, now that every citizen of the United States is a sovereign, and American institutions are firmer than any of the monarchical institutions of the Old World—now that civilization bears the richest fruit in our Republic, and its seeds are soon to be blown across the North Pacific to the Eastern Continent—this mighty oligarchy that has corrupted the politics of every nation on the European continent, hypocritically ignores politics in this country, and seeks to fasten in its coils of proselytism, the people of our great nation, and also to influence the ruling powers of the government. If all the diplomats of the world were assembled, they would not contain as much scheming power, as does the Church of Rome.

We infer from the proceedings of the recent council in Baltimore, that they are going to push forward with vigor the work of evangelizing the Freedmen of the South. As it was so clearly indicated in the very neat address of the Archbishop of Baltimore, that they ignored politics entirely, it is truly wonderful that they had not long before, sought this with a zeal approaching that now manifested, the spiritual welfare of the *Slave!* The Catholics enter into this work among the Freedmen, with greater chances of success, than at first sight we might imagine. The imposing spectacle exhibited by their ceremonies, the dignity of Priests and attendants, the mystery of symbols, are all well calculated to fascinate the untutored mind. We know from experience, that it is much easier to make Catholic converts among the untutored, than others. Our duty as Protestants is plain. We must in love resist the march of Popery, by a fearless declaration of God's truth, and not give countenance to its institutions. Protestants should not send their children to Catholic schools. Do we not know that they think more of fixing the teachings of the Roman Catholic catechism on the minds of the children, than the rules of grammar?

It is a matter of regret that so many among us do not consider this matter, and unwillingly suffer the children to be fastened in the coils of Popery. Let us arouse, and see to it, that Protestantism shall have as earnest a propagation by our individual and combined efforts, that the old Church of Rome may find herself losing instead of gaining ground, until she is purged of false doctrine and customs. *_*

OUR BALTIMORE CORRESPONDENCE.

The Author of "Impressions of Baltimore," which appeared last week, made an error in stating that Bethel Church was remodelled by Bishop D A Payne. This work was done under the administration of Rev. John M Brown, one of the most successful pastors that ever served this charge. The Church was re-built under the administration of Rev. D A Payne, now one of the Bishops of the A M E Church. An allusion to "friend Lynch," was not in good taste, and the compliment undeserved, and would not have appeared, if it had met the eye of the editor before going to press. We know the present pastor to be as nearly faultless in pastoral ability, as most men. We make this hasty explanation "on the wing," and hope it will not interfere with the regular correspondence of "G. W. O." *_*

WORTHY OF ENCOURAGEMENT

John P. Green, a young man of Cleveland, Ohio, is selling a little work entitled "Essays on Miscellaneous Subjects, by a self-educated colored youth." He is the author. Mr. Green, though not of age, has certainly an "old head on young shoulders," and gives evidence of superior talent. His determination to educate himself thoroughly, is most praiseworthy. We wish him all success, and hope that his example may be followed.

SPECIAL NOTICE

The "Great Union Fair of the A M E. Book Concern and paper," will be held in Liberty Hall, Lombard St, below Eighth, Philadelphia, on the 5th or 6th of November. The Fair was to be held on the 1st, but in consequence of the proprietors not having their hall ready, it will be held at the time appointed. Tickets will be good during the month.

Our friends will please bear in mind that three handsome silver cups are to be awarded to the three who shall raise the largest amounts of money. The question is, Who will get the prizes? Here is a chance for both young and old to enter the arena and compete for the prizes. We hope our friends will consider this matter well, as they now have a chance to show their energy and enterprising genius in a noble and commendable work.

Still Further Inducements!

Our readers will bear in mind that the Committee have a complete set of Base Ball Implements to be awarded to the club having the largest number of votes. The white and colored clubs of our city and elsewhere have now a chance to obtain an outfit of implements by this arrangement. We anticipate having a large attendance of our white friends at this fair. A cordial invitation is extended to all.

We now call upon all clubs to send in their names, with the address of their Corresponding Secretary, to Rev. Elisha Weaver, No. 631 Pine St., (office of the A. M. E. Book Store) where tickets of the fair can be obtained.

THE ROMAN CATHOLIC CHURCH AND THE COLORED PEOPLE OF THE SOUTH

We are certainly living in one of the most important periods of the world's history. Events most striking in their moral and political bearings and influences, are taking place with a rapidity that is really wonderful, in an age when wonders have almost, as it were, ceased to be remarkable. One of such events, is presented in the attitude which the Roman Catholic Church has seen fit to assume in its relationship toward the future of this country, and more especially toward the colored people of the South. Any person at all acquainted with the history of the Romish Church in the past, is aware of the immense force which it can bring to bear in any field which its leaders have determined to operate in, so as to successfully accomplish their purposes. This fact ought of itself to instantly arouse every lover of humanity, and particularly every colored Christian man and woman, to the importance of laboring to save and preserve from the superstitions, mummeries and bigotries of the Roman Catholic Church as fair a heritage as that which God in his providence has laid out to the Protestant workmen. We might indeed ask, in view of the apparently new infliction about to be imposed on them, what have our people done that they should be chosen to be played upon by the tricksters and jugglers of Catholicism? and humbly and devoutly may we abjure the almighty Father of light, to deliver them from so gross a darkness. A glance at the state of affairs in the South, may help to show that there is sufficient ground for a lively apprehension that the Jesuits of the present day, may make good their determination to take the masses of our people under their fostering care, and influence, and train or rear them up to a belief in their faith and doctrines.

At the close of the war, the great majority of our people, were left without homes or protection, save only such as they got from the commanders of troops left in various places in the South; many of these were shortly afterwards mustered out, and in some cases, their places were supplied by the establishment of the Freedmen's Bureau. But this last has had to contend against the combined opposition of a faithless President, and blood-thirsting slave-holders, or may be still worse, the grossly ignorant, and bitterly prejudiced poor whites, so that in many cases, the Bureau has failed to give that attention to the care and protection of the colored people, that their condition demanded. This is true, also, as regards the treatment of which the Teachers of schools, and ministers of the Gospel, who have left Northern homes to labor for the oppressed of the South, have experienced. Much has been done, though a great deal more remains to be performed, before the philanthropists and missionaries of the North can be safely withdrawn. Large amounts of money have been expended by the Protestants of the North, to alleviate the intense suffering of these poor people, and men have hazarded their lives and health, in performing deeds of Christian charity and love. The seeds of truth are being sown, and our people appreciating the labors of those who went to their relief in times of need, and awakening to the duties and responsibilities of free manhood, are demonstrating that they are capable of being just what any other can be under similar circumstances, thus proving their worthiness to the still higher privileges of suffrage, and to the delight of their friends and the discomfiture and chagrin of their opposers. The Romish Church as a vulture scenting its prey afar off, sees that this people can be made of much use in the furtherance of its vile plans and purposes, if it can but obtain a firm foothold among them, and, knowing full well that among any people, so long and systematically oppressed as have been these, there must be much superstition and ignorance have determined to fasten itself upon them by a display of its vain pomps and splendor. As a body having for its object and purpose the enlightenment and elevation of our people, there could be no rational objection offered; for it is a great truth that the leaders and heads of that Church are persons of much and profound learning, and a vast deal of good could they do. But is such the object and purpose of the Romish Church? Let no one be deceived, and think that this is the work set before it. The Jesuits never did make known to the people, even those of their own belief, what they really intended to accomplish. Ostensibly, their plans would be given, and their people, like so many tools, be set to labor, to carry out the programme; but behind all this, and hidden from the eyes of the vulgar, their real designs would be pushed ahead. Just here, Mr. Editor, let me ask, what has the Catholic Church done for our people? What did it accomplish in our behalf, those many years measured only by centuries, that we labored under sore oppression, prejudice and wrong? When did the head of this now so loving friend of ours, send to the faithful of this country, remonstrances against the treatment of the colored people? Is it not a fact patent to us all, that the most of the ill usage (and the worst too,) that we have had to endure in the Northern States, has been, and is now, from those who are the strongest and most faithful supporters of the Romish Church? During the war, it is a fact which I think can be proved, that the Catholics, for the most part, refused to go into the national service, to assist in wiping out the foul crime of slavery from our much loved land, lest they be fighting for the "nigger," and to raise him to the level of the white man! and murdered our people in New York, and burned and pillaged their schools and houses; but these same faithful people were those whom Archbishop John Hughes called his friends! Yes, then it was not believed by these creatures of popery, that our people could be freed. Then even this modern Babylon failed to see that which all men now plainly understood, viz., that we will exercise an important position in the political history of the United States; not as heretofore simply in a passive state, being acted upon, but as active and living members of the body politic.

(To be continued)

OUR TRIP TO MORRISTOWN, N. J.

On last Sabbath we had the pleasure of being in Morristown, at the residence of Rev. W. Winder, who is in charge of the dear people of that place. We arrived in Morristown on Saturday, at about half-past six o'clock, P. M. We found Brother Winder in good health, but we are sorry to say that his good lady has been very unwell for some time. When we left, she was a little better, and will probably soon recover altogether. May God's blessing rest upon these dear people.

On Sabbath morning, for the first time, we attended Brother Winder's church. The morning was spent in a prayer-meeting. We were called upon to open the services, which we did, with singing, prayer, and reading a portion of God's word. The Sabbath School assembled at about ten o'clock, P M, which delayed the time of preaching until about four o'clock, at which hour we had the honor of holding forth to a very good congregation.

The people had not been duly apprised of our intended visit, and consequently did not turn out *en masse*. At night we preached again—and on both occasions we laid the claims of the Book Concern and paper before the people. We got one subscriber—a white friend. We took up $16.01 as a free-will offering, to assist us in the great cause in which we have been engaged for seven long and weary years. God be with us—God grant that we may never falter in bearing aloft the streaming pennons of the banner of the Cause!

Bro. Winder presides over living people. Had they certainly known of our coming, we should have received at least forty dollars. As it is, we thank them. If every church would give as much, our cause would prosper for all time to come!

May the Lord bless and prosper Bro. Winder and his dear people, and crown them with success and glory.

Morristown is a very pretty place. Many of the New Yorkers reside there, and do business in the Gothamite city at the same time. We were informed that many millionaires reside in Morristown. We are glad to know that our white friends are very sociable there, and generous in their dealings also. Brother Winder is much of a gentleman. He conducts his charge in a very praiseworthy manner. His church is small, but the hearts of the people are big, and make up all deficiencies.

It is very pleasant for us to visit brethren who view our coming in the proper light, and also endeavor to make our sojourn as agreeable and pleasant as possible.

We left on the 7 o'clock train, next morning, bound for home. We stopped in Newark until the half-past ten o'clock train arrived, and by 2 o'clock we were at home in our own fair city of Philadelphia.

We found all the folks well. Brother Lynch, with contracted brow and bustling step, is preparing for his grand Southern tour. We are to remain at home, in order that he may try his hand. He expects to visit the New Orleans Conference, over which Bishop Campbell now presides. We hope Brother Lynch will meet with success.

REV JAMES LYNCH, EDITOR.

This gentleman left home on the 23d instant, on a tour through the South. We hope that all of our brethren who are indebted to the Concern will settle with him, both for books and papers. We have authorised him to collect all outstanding debts, in whatever quarter he may chance to find them.

REV. HENRY DAVIS

We are sorry to hear of the illness of this good and faithful man of God. We hope that he has recovered by this time. His presence is always greatly demanded.

TAKE NOTICE.

The coming Sabbath is the day set apart for the taking up of the great collection in honor of the centenary of Methodism in this country. We hope to hear that our people in every part of the world are doing well in this direction. Let the brethren raise a collection in each of their churches, and send on to us our portion; for it should be remembered that we have another large payment to make immediately on our house and lot, etc.

OUR CHURCH IN THE CITY.

Rev. Theodore Gould.—Zion Mission Church will have an interesting meeting on next Sabbath, for the benefit of the Centenary Fund.

At 11 o'clock Rev Elisha Weaver will deliver a discourse on "Education." At 3 o'clock, the pastor, Rev. Theodore Gould, will lecture on the "Rise and Progress of Methodism." At night Rev. F. P. Mason will preach a sermon.

Union Bethel Church, of which Rev. R. P. Gibbs is pastor, will be favored with a discourse, in the evening, by Rev. Elisha Weaver.

REVIVALS.

Great revivals are going on in Burlington, under the ministerial charge of Rev. Jacob Mitchell. We also hear of numerous revivals and conversions in other parts of our Connection. May the inscrutable will of the Divine Being still continue this good work among us.

ABSENT FROM THE CITY

Bro. Lynch is absent from the city, and is not expected back for six or eight weeks. We have the editorial charge of the paper this week, but business has been so pressing, that we were unable to give that time which is requisite to perform our duties faithfully. We hope our readers will forgive the lack of interest in this number, as we intend to devote more time in future to this important duty.

REPRESENTATIVES

Of the Union Fair in Philadelphia.

There will be a representation of sixteen churches in the fair held at Liberty Hall.

Two or three ladies from each church will be appointed to wait on the tables.

We look for a great many visitors from various directions.

QUARTERLY MEETING at Union A. M. E. Church was a precious season, temporally and spiritually. $70 was raised to pay the salary of the pastor, Rev. R. P. Gibbs.

We take great pleasure in announcing to our readers, on going to press, the glorious triumph of the radicals in Western Virginia. Governor Boreman is re-elected.

REV JACOB MITCHELL is being blessed with a great revival at Mt. Holly, New Jersey, one of the points on his circuit. His whole circuit is enjoying unexpected prosperity.

To preserve your health, cleanse your blood when it becomes vitiated and foul. Many are the symptoms which sound the note of alarm. Fail not to heed them. Indigestion, Nausea, Lassitude, Headache, Wandering Pains, Bilious and Eruptive Affections, are so many signals to tell you of disease in the blood. Remove it, and they disappear. How? Take AYER'S COMPOUND EXTRACT OF SARSAPARILLA. It is effectual for its purpose: purifies the blood, expels disease and restores the deranged functions of the body to their healthy action.—*Corydon* (Ind.) *Argus.*

Miscellaneous.

For the Christian Recorder.

TRUTH.

BY S. GOODELLE [illegible]

"There is a species of cactus, from whose outer bark, if torn by an ignorant person, there exudes a poisonous liquid, but the natives who know the plant, strike to core, and there find a sweet and refreshing juice, that renews life." So wrote one of the most highly gifted beings that ever existed, namely, Margaret Fuller Ossoli.

Deep in the inner heart of hearts nature holds her secrets of the true. In the lowest and strongest stratum of their foundations actions, if they are to stand the inevitable test, contain the germ of justice. Truth is the core, the heart, the summit, and the foundation. Those who seek for it must throw the plummet with a steady, strong hand, into the middle of the stream depth. It is the keystone of the arch of the eternal. It had no creation; for it is of God. It may lie latent in the soul of a people or individual, but it cannot die. Although nothing can be added to it, yet development makes it more apparent, —a bright sinecure for the eyes of its lovers. It has many names. We call it justice—fidelity—sincerity. Solomon says, "The lip of truth is eternal." David hath it, "Truth shall spring out of the earth." Christ said of God, "Thy Word is truth."

Many latter-day saints seek for it, and in so doing commit errors and announce strange theories as being immutable, but they are the ignorant persons who cause the plant "to exude a poisonous liquid." The pith of every motive should be truth. It may have been Sister Simplicity's whose she, on her knees, in the midst of her devotions, told Javert that "Jean Valjean was not there nor had she seen him." She perhaps spoke from the purity of her being doubly refined in the high spiritual sense, meaning that the inner soul mystery labelled in the upper Beyond, Jean Valjean, neither she nor any other mortal had seen. This she could religiously utter on her knees. Not that we would defend every maiden who, from an excess of amiable impulse, would be guilty of all sorts of misrepresentations, rather than wound her friends with the truth. But if mortals are not able to receive it in its boldness, let them be prepared by successive shocks, till they shall utter, amid their groans, "I can bear it!"

Whole nations have endeavored to heap back and disguise thee, O Eternal! till God, in His lacerating punishments, brought purple tides from the sides of the first born throughout the land. Human beings of the highest culture have made a life-time effort of losing sight of truth. But no description in the Apocalypse can adequately picture their inner hill for this crime,—"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace," pray many parents. But do they, from the earliest nursery amusement, cause their children to accept the soul of the true? Do they not rather bring into their young minds rhyming delusions? In our schools where men are being fitted to be God's interpreters to their less favored fellow creatures, are taught dogmas that bear not the light of investigation, which, were their parallels offered in the hall of science, would be proved an absurdity. In mathematics early would they get the brand, "*Reductio ad absurdum.*"

Nature, all nature, proclaims truth. Her beautiful symbolic forms teach it. Notice with me the doctrine in her concentric whirls of stars, that are loop holes in the floor of the Eternal; in those same circles in the layers of the tree trunks; in the corolla; in the arrangement of leaves on the stem and in the leaf-bud; in the wavelets in the stream; in the strata of the various incrustations of the earth; in every stone; in the drops that descend to fertilize the earth; in the formation of the human eye; in magnetism and electricity, and none the less so in the most delicate circlets in the abdominal bud just at a time when the human verges nearest the Divine Creator.

What, we ask, do these whirls and circles teach? These are but symbols of the affectionately clasped arms that speak of love. Nature is too true to do otherwise than repeatedly proclaim the grandest of her laws. Need we recount the names of the martyrs who died kissing the cross for truth? Victor Hugo emblazons on his pages the name of a nun who was tortured to death, rather than say she was born at Syracuse when another place recorded her nativity. Carlyle, in his History of Frederick the Great, tells us of Sophie Charlotte, the grandmother of that great monarch of Prussia, who so skilfully pointed out the sophisms in the primitive fathers and the Œcumenical Councils, and St. Jerome's fooleries. In the beginning of the seventeenth century she was a grand and firm champion for truth, and, in science, made even some of Leibnitz' theories as clear as *fog*. We have humbler men and women who combat error and seek to make truth's establishment more apparent. Every one who is forming their characters, and aiding others in the formation of theirs, should worship truth. Sacrifice every thing to truth. Seldom, if ever, accept expediency in its place, or consent to evade it, even for an instant, for the sake of effect. After all, the real is enveloped in our own souls. All outside is reflected or shadowed. We can always strike sail to truth and make a reflection that is, or will, ultimately, be bright. All else will be swallowed up in the immensity of eternity, but truth has an individuality which is changeless.

Any defect in human character can more easily be pardoned than a lack of truth. Therefore, upon all those that preach we pray that such illumination may come, that they may see her as she is, and give to the people no dogmas that have *only* the merit of being old, and as hungry souls are as stones. Preach only what nature proves, rather than give to the masses the false. Ye, whose lives should and inevitably do teach, be true to your manhood's ideal of the highest, purest standard—even Jesus Christ. Assimilate toward the perfection to which He invited you when he said, "Be ye perfect even as your Father in heaven is perfect." Woman, be true to your most delicate conception of your mission even if you become a Heloise! Though all the world be false, yet it is not the duty of each one to be true in the least diminished. Personal truth would save this nation, and the world.

For the Christian Recorder.

LETTER FROM CANADA.

CHATHAM, C. W., October 7th, 1866.

BROTHER LYNCH:—To redeem a promise that I have made, I embrace the present opportunity of dropping you and your dear readers a line or two concerning my labors in the South, and especially the portion to which I was appointed by our beloved and esteemed Bishop Payne, to superintend. Having Raleigh, N. C., as my centre, I shall first speak of the condition of things as they appear, of church and people, and then pass to the rural districts, giving all the information I can concerning our Church and people there.

Just before our last Conference in May, the good Lord was pleased to pour out of his Holy Spirit upon the Church, and I am glad to state that over two hundred souls were happily converted and added to the same. It was remarked by both white and colored persons, that at no time before, in their recollections, had the Lord so copiously and graciously (upon such large numbers) poured out his Spirit, and that no such accession had been made to the church at any one time. And since my reappointment, I can say that our work has steadily and gloriously increased. We had our young men to form themselves into a society called the "Young Men's Christian Association," and our young ladies into a sewing society, having a moral attached to it, to keep them together, and their minds properly employed for the cause of our blessed Redeemer. These societies have our old and more experienced members of the church "who have made themselves famous because of their piety," attached to them as supervisors. It was my opinion that so many apostatizers, "after a great revival of religion in the churches," were attributable to this fact, that we, as ministers, become too often intoxicated with our success in that direction, without the fact once occurring to us, that it was one thing to gain a victory, and another to hold it after its being gained. Holding this view and acting accordingly and promptly, I may say, I framed constitutions for these societies, and with the assistance of many of my older brethren, and especially the dictation and promptings of the Holy Spirit, have succeeded in throwing around these young disciples of Christ such holy influences and desires "alike" growing out from the same, that I can say without the fear of successful contradiction, that since last spring up to the time of my leaving for home, we had not lost one half dozen out of that number of converts: this I aver is remarkable, and I think you with your knowledge and experience will agree with me. I have had several interviews with the ministers of the M E. Church, South, and must say that there seemed to be a disposition manifested by them to do all they could for our elevation religiously, and in speaking of the action of their General Conference, held in New Orleans, when our Bishop's friendly greetings and propositions were presented by our delegates, they have expressed their entire willingness to acquiesce in all that was said referring to church and property. One of the presiding Elders told me that he had one or two cases then under advisement, and that he in all cases, "as instructed" for the benefit of the A. M. E. Church congregation, would advise strict conformity to the faith of their General Conference, and all with whom I have conversed desire a friendly relation to exist between us as Methodists and Christians. At one of our new points, the presiding Elder advised the colored members of his church and in his districts to unite themselves with our church, he obtaining for them a creditable discharge, by certificate of membership. So far so good, and may the Lord continue the good work. As to the feelings of the white population towards the colored, I cannot complain, while in some respects I think it could be better. But I must say that the spirit of cruelty reported to have occurred in other portions of the South, has never been exercised by the citizens of Raleigh towards the colored people. The manifestation has been more kind than otherwise so far, and I think that in proportion to the knowledge of each other in their new relation, this kindness will grow and expand. Our schools being in pretty good running order those that were opened, I will say more of them at another time.

I must here speak of our Sabbath-school exhibition. It was the first that ever was given by the colored people in that city. It was indeed a complete success, every little girl and boy, and those among the young men and ladies acquitted themselves nobly; their recitations and music being excellent. Several of our white citizens, in the persons of ministers, teachers, etc., were present and eulogized the school by many happy remarks.

At Greensboro our church is doing well, nearly two hundred having been added since the Conference. We had a glorious time while there, holding our first quarterly meeting, and when we left, the work was still going on. Brother Matthew Alston is in charge of some seven or eight appointments up there, and the work was prospering. At Hillsboro, "Brother Alexander Bass in Charge," the church had an unusual stir, though she was holding her own. Her minister had been very sick, but since he has recovered, and I learned, before I left for home, that the Lord was visiting his church in great power, and many had found the Saviour. We have sent out several of our local brethren, to gather and feed the scattered flock, and assist in building up our beloved Zion. Now, brother Lynch, I can repeat that our work goes steadily on, and by the next Conference we hope, the Lord willing to swell greatly our numbers in this part of the vineyard of the Lord. I left for home on the 12th, and arrived here on the 16th of Sept. More anon.

Yours for Christ.
G. W. BRODIE.

For the Christian Recorder

A LETTER FROM ELDER WARREN

Connersville, Oct 15 1866

MR. EDITOR: I learned through the columns of the *Colored Citizen*, that the Rev James A. Shorter was laboring in Cincinnati to raise some material aid for the purpose of liquidating debts on the homestead of our much beloved and lamented Brother Davis. It is truly to be lamented that a brother minister should have labored for twenty years for the moral, social and religious elevation of his race and his homestead not paid for. Mark this was not because there was not care, economy and industry used upon his part nor his dear family. No, it was not so; for we have but few better financiers in the Ohio Conference, and had he been left to attend to his own secular business to-day, his estate would have been worth ten thousand dollars. His brother, who preferred farming to preaching, is worth to-day from six to eight thousand dollars, and says he has a bright hope of heaven.

We all know that Brother Davis was placed on the School Farm in the days of Wilberforce, and how he was left alone, and how he came to Conference year after year with not one cent, and when told by his brethren to give the school up he said, "What am I to do with those children that have been committed to my care and must I send them home to the disgrace of our Connexion? No, never. I believe that God will make a way that we shall have a college of our own," and then he labored untiringly year after year, nor would he give up his school, though homeless and penniless, until Wilberforce had been purchased by our people.

Now, brethren of the Ohio Conference, what shall we do? Did we love Brother Edward Davis? Who among you did he ever offend? Had he an enemy on earth, or did you ever hear any one speaking ill of him? Was he not loved by all who knew him? Now, I anticipate your answer you all say it is even so. Can we not make his wife's and children's hearts glad by all the ministers raising at least ten dollars, and placing the same in the hands of his dear wife. How easily this might be done! There is not a congregation in the Ohio Conference that is not acquainted with the life and character of Brother Davis, and all we have to do is to speak of our urgent wants and the dear people will give. Brethren, we ought to do it. It is a duty we owe to God, a duty we owe to ourselves, as well as to our Brother. He labored when there were no such inducements held out to the itinerant ministers as they now enjoy. He was found at his post when a minister was glad to receive at the end of the quarter 15 dollars. I know a field in the Ohio Conference where he established a society and received $150 for the year. That field is now filled by a young minister who is getting $650, with a fine parsonage for his family to live in. There are but few of our ministers but are receiving from five to six hundred dollars, and it was through Brother Davis' untiring devotion as a minister that many of you enjoy this privilege.

Let us see then how many will come up to Conference with ten dollars. Should we all come up, she will have a nice little sum, say two hundred dollars. Let us prove to our brethren in our sister conferences that we love indeed.

Brethren of the Ohio Conference, our old ministers are passing away. Bros. Tibbs and Davis, two of our most efficient ministers, have fallen asleep, and we see the condition in which their families are left. While I trust we have secured a home in heaven, would it not be well to secure a home for our families on earth? Our brethren in the Indiana Conference have outrun us in this particular. There are few of these ministers but have homesteads, and keep an insurance on their lives.

Now, I hold it is all right, and I can see no impropriety in a poor minister taking stock in such an institution. I have not failed for a number of years to have stock. When I first took an insurance on my life, my wife concluded I must die that year. It was as much as I could do to get her to take the papers. "Take them," said I, "and when I am dead and in my grave, the amount of money you will receive will make you and your children's hearts glad. (My brethren will remember I spoke of this at last Conference.) Brother Davis promised me to give it a thought. There are but few white ministers who do not secure an insurance. But some of our brethren say it is wrong. I have yet failed to see it. It is generally, however, that class who love to be feasting on roast turkey, chicken and pound cake, and who keep their wives at the wash-tub.

Brother Shorter, put me down $15 for Sister Davis.

J A. WARREN.

P. S. I know one of our bishops who has an insurance on his life for ten thousand dollars.

For the Christian Recorder.

CIRCULAR.

ROOMS OF COLORED SOLDIERS' AND SAILORS' LEAGUE,
Washington, D. C., Oct. 10th.

Comrades, the necessity of colored soldiers and sailors meeting in convention, to consult their interests, is more apparent to-day than ever before. The developments of the Philadelphia Convention, the fixed policy of the President, the New Orleans massacre, the meetings which have been held throughout the South by the violent haters of our cause and efforts at elevation, the continued murdering of colored men in cold blood, the driving and shooting of freedmen on plantations, the avowed threat of violent men to return to slavery the freedmen, the impunity with which these things are done, the fearful fact that there is no disposition on the part of the civil authorities to punish the offenders, and the impotency of the Bureau Officers to render protection to our people, *demand* that we should come together and canvass all the questions of interest, and put into practical operation an effectual method of meeting the exigencies that may arise.

Comrades, we are without any plans for operation. We are divided in opinion on all the great questions at issue; we are the sport of evil designing men. Powerless for much good, and impotent for much evil, we have no representation in national affairs; no voice in the "Jury box;" no voice in the "body politic." especially in the South. We have been made free, but our hands are tied.

The ballot, which every man should have, as a means of protection, is denied us by the very party who claim to be our friends.

Justice is a mockery in our case; trials a farce, judgment is a foul murder against a clear proof of innocence.

We have been long looking to our friends, but have looked in vain. We must now rely on our undaunted will to save ourselves.

Thomas R. Henkles, Ohio, Chairman
C. B. Fletcher, D. C., Treasurer

O D Johnson, Pa, Secretary
O M Arnold, La., Cor Secretary

Persons desirous of connecting themselves with the League, will please address

U M ARNOLD,
323 "I" St, Washington, D C

Life in the Churches.

A MISTAKE

The editor of the *Sunday School Times* interlopes a remark in a communication to his paper, on the number of Sunday scholars and teachers in the United States, to the effect that "the Moravians, Lutherans, and other small sects, are not Sunday School people" To which we have to reply, that the Moravians may be a "small sect," but there is not a congregation of them which has not a Sunday School The Lutherans are not quite so small, and, we believe, with a very few exceptions, are quite as much a "Sunday School people"—*The Moravian.*

AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions, convened at Pittsfield, Mass, Sept. 25th, 1866. Over two thousand persons were here from abroad, and hospitality was taxed to its utmost. Thirteen members were reported deceased during the past year. The Treasurer reports the total income for the past year at $446,912.44; the balance now in treasury, $6,066 97 President Hickock, of Union College, preached the introductory sermon on the "Divine Idea of Christian Life."

Seven persons (only one of them ordained) have joined the missions within the past year; and ten (six of them ordained) have re-entered upon the missionary work. The need of large re-enforcements is more urgent than it has been in any previous year.

The income of the year has been as follows: From donations, $373,051,08; from legacies, $58,021.70; from other sources, $15,868,97—making a total of $446,942 44 Adding the balance in the treasury Sept. 1st, 1865, and deducting the expenditures since that time, there is still a balance in the treasury of $6,606.97

With a single exception an advance has been made on all the lines of missionary effort. Arrangements are in progress to establish, as soon as may be, a mission of colored men at some point in West Africa. The following statistics will be found of interest:

Missions.—Number of missions, 20; number of stations, 104; number of out stations, 421.

Laborers Employed.—Number of ordained missionaries, (five being physicians) 189; number of physicians not ordained, 5; number of other male assistants, 8; number of female assistants, 168. Whole number of laborers sent from this country, 312 Number of native pastors, 62; number of native preachers and catechists, 226; number of school teachers, 290, number of other native helpers, 197, total, 815. Whole number of laborers connected with the missions, 1127.

The Press.—Establishments, 2; pages, as far as reported, 16,650,828

The Churches.—Number of churches, (including all the Hawaiian Islands) 194 Number of church members, (including all the Hawaiian Islands) so far as reported, 23,240, added during the year, (including all the Hawaiian Islands) 1119.

Educational Department.—Number of training and theological schools, 15; number of other boarding schools, 17; number of free schools, (omitting those at Hawaiian Islands) 395; number of pupils in free schools, (omitting those at Hawaiian Islands) 10,057; number of pupils in free training and theological schools, 318; number of pupils in free boarding schools, 528; whole number of pupils, 10,901.

On Sept 26th, Dr Rufus Anderson resigned the Secretaryship, which he has filled for over forty-four years. Various addresses were made on the occasion, and two checks, of $10,000 each, were presented him by laymen of New England and of New York city At the morning meeting, the troubles of the American Mission with Bishop Staley, of Honolulu, were discussed The lack of men for missionary fields occupied the evening session, and a resolution was adopted commending personal appeals to theological and college students.

Resolutions on the state of the country were adopted, urging the education of the freedmen. The course of Bishop Staley, of Honolulu, was severely censured in a special committee report.

SPIRITUALISM—SENSUALISM.

A medical gentleman, Dr. Potter, of Trenton, who professes, during the past fifteen years, to have directed his critical attention to spiritualism, so called, or more appropriately, sensualism, makes some fearful disclosures of the licentiousness of the impostors, and among the rest, the one which follows:

"Hundreds of families have been broken up, and many affectionate wives deserted by affinity-seeking husbands; many once devoted wives have been seduced, and left their husbands and tender, loving children, to follow some higher attraction; many well disposed, but simple-minded girls, have been deluded by affinity notions, and led off by affinity-hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal, to hide their shame."

THE CONVERSION OF A SENATOR.

The *Congregationalist* has the following interesting item:

"It is with feelings of peculiar pleasure that we record the interesting fact of the conversion of Hon Henry Wilson, in connection with the revival now in progress in Natick, where he resides. A few evenings since, he publicly came forward to receive the prayers of Christians, and has established the family altar. Always a sober, thinking person, with strong convictions of religious truth, he has never seen his way clear to an open avowal of faith till now; and he takes this step with that deliberation and practical intelligence so characteristic of all his actions. He now occupies the noble position of a Christian statesman If ever this nation needed Christian men in her high places, it is now; and all good people will pray fervently that the blessings of Heaven may rest upon our distinguished Senator, who, while laboring for and loving his country, is not afraid to avow his love for God. We could say more which would interest our readers, but feel that it might, at the present time, be an infringement of true delicacy."

SPECIAL NOTICE.

To the Ministers and Members of the A M. E. Church

DEAR BRETHREN:—We call special attention to Bishop Weyman's notice in relation to the great Union Fair which is to be held in Liberty Hall, in this city, for the benefit of our Book Concern and paper, and to assist in making the next payment on the house and lot where the Book Concern is located

Will not our ministerial brethren do something for us, through their congregations, in the way of money or any thing suitable for a fair? We hope our brethren will not fail to lend a helping hand, as the object is worthy of their generous support.

ELISHA WEAVER,
General Book Steward.

NOTICE

There will be an extra meeting held at Bethel A M E Church, Sixth Street, Philadelphia, to commence on the evening of the 23d inst., and to continue till Friday night, closing with a general class On Sunday the 28th, Quarterly Meeting will be held Special collections will be lifted for educational purposes, the Book Concern and superannuated preachers

Love feast on Monday night, 29th inst.

JAMES HOLLEN, Pastor.

Oct 27—1t

NOTICE

By Divine permission, on next Sabbath, the 28th inst, the Rev J P. Hamer, of Wesley Zion Church, will preach in Zoar M E Church, at 10½ o'clock, A M, Rev R. H Dyson, at 3 o'clock, P. M., and Rev R P Gibbs, of the A M E Church, at 7½ o'clock A special collection will be taken during the day for the Daughters of Conference Fund

J H. PEARCE,
Minister in Charge

Oct. 27—1t.

ACKNOWLEDGMENTS

Providence, R. I., Jared Morris, $3.00; Washington, D C, Mary T Datcher, 5.00; Williamsburgh, N Y, Rev Deton Dorrell, 5 00; Cold Spring, N J, Wm Truety, 2 60; Indianapolis, Indiana, Rev W R Revels, 5 00; Brownsville, Ohio, Rev Wm B Lewis, 2.50; Monmouth, Ill, C Miller per P. M., 1 25; Natchez, Miss, Wm Lynch, 1 25, per Rev N Fitchugh; Cleveland, Ohio, Rev Robert A Johnson, 11 00; Bridgeport, Conn, Rev Daniel N Mason, 3 60

N B.—Let all who are indebted to us, do as those above. W.

INFORMATION WANTED

Of my mother, Lucy Mandinell, also my brother, Charles Grandsell, and two sisters, Cornelia and Ada. When I left them, they were living with a man named Turpin, one mile from Willow Springs, fifteen miles from Grand Gulf, and ten miles from Port Gibson, in Clayborne Co, Miss. I have two uncles, one named Thomas Mandinell, and the other Richard Mandinell Their owner was a lady who lived at Willow Springs.

Any information will be thankfully received by addressing

JULIA MANDINELL CRAWFORD,
Care of J W WRIGHT,
Monongahela House,
Pittsburgh, Pa.

St.

WANTED.

Two or three apprentices wanted None but good sewers need apply at 410 South Seventh Street.

Sept. 29—4t.

NOTICE

All persons having photographs in the possession of Mr Francis E. Nelson, late photographist, are hereby notified to call on James W Brown, agent, who will let them have them for a reasonable amount. Persons living at a distance, North or South, can have their likenesses, or those of their friends, sent to them, by paying the cost, which will be reasonable. Please address, or call on,

JAMES W. BROWN,
No. 14 South Sixth Street,
Philadelphia.

Oct. 6—4t.

SPECIAL NOTICE.

To the Ministers of the Philadelphia and New York Annual Conferences.

Dear Brethren: I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa., by the Book Committee, for the benefit of the Book Concern and *Christian Recorder.* The Fair will open on Thursday, November 1st, 1866, and continue two weeks. I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair, and send them to Rev. Elisha Weaver, No. 631 Pine St, Philadelphia, Pa. As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful. Let every pastor try what he can do for our Book Concern and *Christian Recorder.*

tf A W. WAYMAN.

Philadelphia, Sept. 21st, 1866.

INFORMATION WANTED.

The subscriber, being anxious to learn the present residence of his parents, James Crutchville and Delphy, his wife, and their children, George Washington, Francis Marion, John Wesley, Judge Heywood, and Thornton Pitts Crutchville, and Anna Perryman,—should this meet their eyes, they will please write to me at Monmouth, Warren County, Illinois. The above named James Crutchville and wife, were formerly the slaves of James Beaumont, of Clarksville, Tennessee.

DAVID CRUTCHVILLE

Oct. 6—1mo.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Cane Freeman's estate, to John G. Paskey, and taken to some part of the South; and Matilda was sold to Maj. Russell, of Wilhemson Co., Tenn. Their mother, Mrs Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYS,
P. O. Box 1011 Richmond, Virginia

june 30—8mo

Married.

On Sept. 18th, 1866, in Morristown, N. J, by Rev W H. W Winder, Mr Thomas H Ewail, of New York, to Miss Margaret Louisa Adams, of Morristown, N J

On Oct. 9th, in the A. M E Church, Morristown, by the same, Mr Isaac S. Ray, of Morristown, N. J., to Miss Charlotte Ann Hill, of Stenhope, N J

On Oct. 17th, in the A. M E. Church, Morristown, N J, by the same, Rev John H W Burley, of Baltimore, M. D, to Miss Cornelia M. Ray, of Morristown, N. J.

On Tuesday evening, Oct. 16th, by Rev R Fossett, Mr Joe Johnson Richmond to Mrs Ann Carpenter, all of this city.

On Oct 15th, by Rev. R P. Gibbs, Mr. John Moore, of Philadelphia, Pa., to Miss Catharine H Spiddle, of Baltimore, M D.

On Oct 10th, by the same, Mr. Francis Fossett, of Philadelphia, Penna, to Miss Anna L. Brown

Obituary.

MACON, GA., September 29, 1866.

MR EDITOR.—God in his providence has called from our midst a young man of rare promise, viz George Rogers, the only son of Emily Pope, and step son of Mr Henry Pope, one of the trustees of the A M E Church, in this place George Rogers was about 17 years old when he died, the President of the Young Men's Society, known as the rising star I had just received him into full membership in our Church. In person, he was beautiful; in character he was untarnished; in intellect, he was strong and vigorous; in study, he was ever in his books; and in prospects, there was no young man give higher promise of future usefulness and distinction. Around him clustered the dearest affections of his step-father I have ever seen bestowed upon a step-son. Brother Pope said he was the pride of his life, and the joy of his heart. Had he lived, the highest educational advantages would have been given him Brother Pope desires to tender his condolence to all persons who have had to pass through a similar ordeal. His death shaded the community in gloom, paved the way for our great revival, and bathed a thousand faces in tears His funeral honors excelled any young man's I ever knew; white and colored paid him an honorable tribute

H. M. L.

Departed this life on the 15th day of September, 1866, on the farm of Mr William Dinney, four miles from Winchester, Indiana, Mrs Nelly Foens. While visiting her daughter, Mrs. Martha Dinney, it pleased God, in His Divine providence, from earth, at the age of 74 years and 7 months

Mother Foens, as a mother, was devoted to her children, and lived to see her great grand children She was much beloved by all She was a consistent and useful member of the A. M E. Church, Wylie Street, Pittsburgh, for upwards of twenty years, living an unblemished life. She died in the full triumphs of a living faith in the Lord Jesus Christ.

Yours in Christ,
GEO. W. CLARE.

Departed this life, in the full hope of a blessed immortality beyond the vale of tears, on the 23d day of August, 1866, Mrs. Amelia Lampkins, wife of Rev. B. Lampkins, and a consistent member of the A. M. E Church, in the 40th year of her age Faithful in life—triumphant in death! Without one doubting fear she trod the dark valley of the shadow of death "Blessed are the dead which die in the Lord" "Thy rod and Thy staff, they comfort me."

We can very truly say of our dear departed sister—

She was once like the roses,
So brilliant and gay;
And like them, indeed,
She has faded away.
I have wandered forth 'neath many skies,
And tasted many a bitter cup.
I've watched the loved ones pass away
Like petals from the flowrets dropped.

A FRIEND.

Departed this life on the 4th of October, 1866, in Centreville, Camden, New Jersey, Mr. Geo. W. Elliot, aged 26 years and 5 months

Bro. Elliot was born in Portsmouth, Virginia, on the 4th of May, 1810. He came to Philadelphia, and a short time after his advent here, he embraced religion, and became a member of Zion Mission Church.

He bore the affliction of his last illness with Christian fortitude and resignation, and died in the full triumph of faith.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Sad and lonely is our dwelling,
Lonely is our home to-day,
For the smiles of him who cheered us
Has forever passed away

Wm Henry Draper, son of Hannah and Elias P Draper, of Oxford, Chester Co, departed this life Oct. 3d, 1866

Short was the warning that called him away
From parents, and friends, companions and play,
But gladly resigning this world and its sighs,
With bright shining angels he hastes to the skies
The Bible he loved, had marked out the road
Which shines more and more as he comes near to
God
Ah! oft had he sung with his schoolmates so bright,
Of heaven, and the beauties now dazzling his sight.
The pale cheek is flushed with radiance divine,
As the new life of bliss is revealed to his mind;
He sings now to Jesus, with children above,
In the home He hath made them, the home of His
love.

JOHN W STEVENSON

Oxford, Pa.

Departed this life on the 9th inst, Sister Abigail Barlow, consort of Dr. Barlow, a well-known and highly successful physician in our city.

Sister Barlow was a member of Bethel Church for some thirty years. The previous Sabbath to her death she attended church, and the Sacrament of the Lord's Supper was administered to her. This Christian lady lived and died in the full belief and triumph of faith Her age was 64 years She leaves behind her a husband, son, and many friends to mourn her loss. Thus has passed from earth to heaven one who has always acted the part of a Christian Her remains were interred on the 13th inst.

Departed this life, October 10th, Isaac Statie, of Newark, N. J., aged 30 years, 7 months and 16 days

Mr. Statie was a young man who was very affectionate as a son, and was a father to his younger sisters and brothers, and a kind and loving son to his mother. He was sick but a few days He leaves a mother, and two sisters to mourn his loss Thus has passed from earth to heaven one who was loved and respected by all who knew him.

(*California papers please copy*)

Died, on the 27th of September, after a lingering illness of consumption, Warren Campbell, son of John Campbell, aged 19 years, 2 months, and 20 days.

Suddenly, on the 7th of October, Johannah Campbell, only daughter of John Campbell, aged 21 years, 6 months and 17 days

Advertisements.

S. F. BALDERSTON & SON,
PAPER HANGERS.

Wall Paper and Window Shades.
No. 902 Spring Garden Street,
PHILADELPHIA

A variety in both branches always on hand

ALSO

LINEN FOR CURTAINS, OIL CLOTHS. &c

Oct. 27, '66—1y

JOSEPH BRISTER,
DENTIST.
No 844 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 20—1m

Mrs. Edith Mayhew,
NO. 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—4m.

EUREKA
Boarding House.
MRS. L. C. CRAWFORD

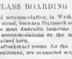
Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D C., at No 446 E street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—3mo



WM. H. LONGFELLOW,
SURGEON DENTIST,
No. 1126 RODMAN STREET,
Between 11th & 12th & Lombard & South Sts.,
PHILADELPHIA.

Every department of Dentistry attended to
Persons waited on at their residence, if desired
mar—1yr

Dry Goods!
DRY GOODS! DRY GOODS!
TRIMMINGS! TRIMMINGS!

A. J. JONE'S
Auction Dry Goods and Trimmings.
No. 718 Lombard Street, Philadelphia.
TERMS CASH!
July 28—6mo

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, as Far or Long-Sightedness, or every person who wears Spectacles from old age; Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of inflammation, &c., Cataract Eyes, Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every place when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Address Dr. J. Stephens & Co., Oculists, P. O. Box 926. For sale at Rushton's Family Drug Store, No. 10 Astor House, corner Barclay Street and Broadway, New York.

Dr. J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near-Sightedness, which has proved a great success. Write for a circular.

July 7—1y.

COAL! COAL!

Coal delivered to any part of the city, by large or small measure by,

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 14—tf

J H. MOORE'S
China, Glass, and Queensware
STORE,
No. 716 Lombard Street,
(Under Liberty Hall,)
PHILADELPHIA

☞ *Orders received for COAL.*

Sept. 22—3mo.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price

Call and Try. —:—:— *Call and Try.*

Oct. 1y-tf

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine Dr. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint and all the bilious derangements so prevalent in the South and South west, has induced the venders of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr. McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

Dr. McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIC OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed The function it is designed to perform, and the correct execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity as become what fools term hypochondriacs, from the simple fact of a diseased state of the liver I have long been convinced that more than one half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver I will enumerate some of them Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure, sometimes the pain is in the left side; the patient is rarely able to lie on the left side, sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr McLane's Liver Pills in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary As an anti bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, hide defiance to treatment, judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, soon heeded and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 10 3-cent postage stamps, or one Vial of Vermifuge on receipt of 15 3-cent postage stamps.

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 30, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts, instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot to West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 30 P M., to connect with Pittsburg and Erie Mail, and at 11 25, P. M. with Philadelphia Express.

Mann's Baggage Express will hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken of the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE		
ERIE EXPRESS	at	[illegible] A. M
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.0h M
PARKESBURG	"	1 h P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "
ARRIVE		
PITTSBURG AND ERIE MAIL	"	6.30 A. M.
PHILADELPHIA EXPRESS	"	7.02 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	8.30 "
LANCASTER TRAIN	"	[illegible] P. M
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.30 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday) All other Trains daily, (except Sunday)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VAELKER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '66

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

DR. JONATHAN DAVIS,
Successor to C. B. Lowber, M. D.,
No. 733 S 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A M —from 4 to 8 P. M.

Agent for the Masonic Oval. jan 1 y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders

Its situation is central, it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

Provisions of the best quality, and in a variety.

Meals by the Day or Week.

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 309 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 309 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & CO.

WANTED!
THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.

Apl 25, 1866

GENTLEMEN!

Now is the Time to get your

Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,
No 14, South Sixth Street, below Market, Philadelphia.
James W. Brown,
Late of No. 115 South Fifth Street

N B Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First Class House is now open for the accommodation of the travelling public The situation of the House is most respectable, and has been built expressly for Hotel purposes It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice

No unbecoming accident allowed on the premises.

ST. CLAIR DAVIS, Proprietor.

March 1, 6 mo.,

OLIVE BRANCH
BOARDING HOUSE
No. 814 *Lombard Street, Phila.*

Mrs. L. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS M. BENNETT,
HERB DOCTRESS,
NO 406 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Costiveness, Agues, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her ladies syrup alone are used by her She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 408 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Odoriferous, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING;
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."

jan 7-no 1-1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC
GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

Pictures are made all sizes; from a Carte de Visite to a life size in Oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1p

JAMES C. CLARK, M. D,
(ECLECTIC.)
No. 618 Pine Street, Philadelphia, Pennsylvania.

OFFICE HOURS.

From 7 to 9 A. M.
From 1 to 3 P. M. } PHILADELPHIA.
From 6 to 8 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

jan 7-no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot.)
BALTIMORE.
DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.

Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

AUTUMN

Let those who love the Spring-time
  Rejoice in early flowers
Let those who love the Summer
  Enjoy her curtained bowers,
Her roses and her woodbines,
  Her songsters full of glee;
But the golden time of Autumn
  Have a matchless charm for me.

When gay old Indian Summer
  Toys with the Western sky,
And dresses up the sunset
  With robes of gorgeous dye,
When the wailing winds are chanting
  Their dirges to the flowers,
And serenade a welcome
  To the lengthened evening hours.

When joyous nutting parties
  Leave the dusty city's throng,
And join the happy chorus
  Of the Autumn wood-birds' song
And the grand old forest echo
  With their merry laughing glee,
With voices of the swelling streams,
  The sobbing of the sea.

When our granaries and cellars
  Are drafting for recruits,
And the call is promptly answered
  With stores of grain and fruits.
When the hectic flush is painted
  On the cheek of tree and vine,
And tells that dear Dame Nature
  Is in a swift "decline."

The mission of the Spring-time
  And Summer are complete,
And while the year is dying
  He weaves his winding sheet;
And gently, very gently
  Is folded on his breast,
A pall of pearly whiteness
  Which robes him for his rest
—*Little Pilgrim.*

The Family.

THE PROMISE THAT WAS KEPT

One evening four German students at university were enjoying themselves in an upper room of a little hotel. They had four instruments, and were employing themselves in making music after the hard labors of the day. There was a pause in their music, but no sooner had they ceased playing than they heard an old man playing a violin beneath their window in the street. They went to the window and looked out, watching him until he had ceased playing. One of them threw out a little piece of money, and said to him, laughing: "Here, poor Peter, this is all we have for you now; come again some other time."

"Yes," said another, "come again in a year from now."

"Then we will give you a little house for a present," said the third.

"Yes, in the middle of a garden," said the fourth.

The old man was struck with wonder at such a promise. His long white hair shone brightly in the light of the lantern which hung out at a neighboring restaurant. He looked up to the window and said, after a moment's reflection: "Young people, are you in earnest in what you say to me? I hope you are not making light of an old man."

"Indeed we are in earnest," replied Ernest, with excited voice; and his three companions called upon God to witness their seriousness.

"Farewell, then," replied the old man; "I take my leave of you. One year from to-day, at this same hour, expect me to come and play a tune beneath this window. Farewell; may the Almighty One, whose name you have called upon, bless you in your kindness!"

The old man went off after invoking this blessing upon them. The students closed the window, took their instruments again in their hands, and after having played three or four lively tunes seemed to forget all that had occurred. Ernest said to them, however, after the space of about half an hour; "You seem to be very quiet. I cannot be, for I have made a promise that I would give something which I have not got."

"What promise?" answered one of his lighthearted companions.

"The promise of a house and a garden."

A loud laugh was the response that he met with, and the students separated. They met again on the following evening, and during their interview Ernest called to mind the promise of the night before. They made light of him, and told him that he was foolish to pay any more attention to it. Then said he; "I don't see where your consciences are, if you can make a promise and break your word."

"How can we fulfil any promise of that kind?" said Christopher. "Our parents are all poor, and have more than they can do to send us to the university. How then can they help us to buy a house and garden for a foolish old man? Good night, comrades, I wish you as pleasant a sleep as I shall have!"

But this kind of argument did not affect Ernest much, for he could not help thinking that he was compelled to keep his bargain. He was the poorest one of the group, for his mother was a plain widow, and she made her living by washing. The promise that he had made deeply affected him and he left the university for a week, so that he might go home and tell his mother the pledge that he had made to the old musician. After he had told her, she replied: "Keep it, my son; keep it, if it cost you your life."

"That is what I will try to do, mother, and I hope I shall have your prayers."

Ernest returned to the university and told his friends that they must seriously think of buying the old man a house and garden. He went to a neighboring village one day, and found that he could get a neat little house and garden for two thousand guldens. That was a large sum for those poor students to think of paying, but through the influence of Ernest the other three gradually became convinced that it was their duty to keep their promise. The four resolved that in one year from the time the pledge was made, the old man should have his house and garden, if it was in their power to get it for him.

They must leave the university—a sad proceeding for them. They came to the conclusion to go through the country, and give little concerts, for really this appeared to them to be the only way possible to gain any money. Even by pursuing this course there appeared to be a poor prospect to get a large sum. Still they resolved to do their best. They closed their books, put their instruments in little bags, and set out on foot to give concerts in the villages through which they might pass. Ernest, before leaving, exacted a promise of the man who owned the house and lot which he had looked at that he would not sell it under six months to any body, and that if he would promise to take it at the end of that time he might have it, though the money need not be paid under a year. Week after week passed by, and the students slowly proceeded on their way. Their expenses were not heavy, but their income was certainly very small too. Nine months and a half passed by, and still they had but little above seven hundred guldens. It was a great question with them how the remaining thirteen hundred could be raised. They were spending one day at a country town, and a nobleman living in a large castle a few miles distant was seeking musicians to attend the wedding of his daughter who was to be married in three or four days. Fortunately enough for the students, the nobleman employed them for the occasion. The marriage ceremonies took place, and by and by it was time for the music to begin. The students had trained themselves very carefully for that evening, and their selections were certainly of a very high order. During the scenes at the festivities it was noticed that the nobleman became very sad. His face wore a melancholy appearance, and those who stood nearest to him saw him weeping. What could have caused him to be melancholy at such a time as that? One of the pieces that these musicians had played was his mother's favorite melody. She had often sung it to him many years ago, and he had not heard it since, until the students played it. It was enough to make him sorrowful, and it drew these students to his heart in such a way that he could not express his feelings. They had recalled to his memory a piece of music which he had never been able to find in any music store, and which it was now worth a fortune for him to hear.

I must now make my story short. The nobleman kept the four students in his castle two weeks, became acquainted with them very fully, and learned their object in leaving the university to give concerts. He supplied them with three thousand guldens, and told them he would pay their expenses at the university for four years, and that they might have the privilege of making drafts on him at any time.

Their fortune was better than they had reason to expect. Ernest had already written to the owner of the house and garden that he might expect them to take it, so that it was now engaged.

The students returned to the university, and reached there just a few weeks before the end of the year when the house must be ready for the owner. On the evening of the day when the old man promised to appear, he stood below the window in the bright winter moonlight, playing on his old violin. He was true to his word, and expected the promise to be kept. The young man went down to invite him up and told him all that they had done. They showed him the deed for his place and gave it to him. On the following day he formally took possession of it, and they supplied it with furniture and groceries for housekeeping.

The young men felt that they were amply repaid for their faithfulness to their word by the gratitude and joy of the old man. But they were not only repaid in feelings, they were more than repaid even in money.

Fourteen years after that time that place came into their possession; for the old man had died and bequeathed it to them in his will. That part of the town rose suddenly in value. Many things contributed to its increased value which I will not now enumerate. It is enough to say, that from seventeen years from the time the four students gave the deed of that house and garden to the old musician, the same property which had cost two thousand guldens was worth eighty thousand. The students therefore were not merely repaid in heart, but also in money. They had kept their word, and the memory of being faithful to their word, even to the poor old man who had no power to compel them to be true to it, was a pleasant memory as long as they lived.

Be true to your word, children, no matter what it costs you!—*From the German*

TABLE MANNERS.

OR, HOW TO DEAL WITH UNRULY CHILDREN

Little Ella Edmands came one morning to breakfast in a very cross state of feeling. She felt quarrelsome, and so she quarrelled with her bread and butter. She glanced around the table with a disgusted air, and rudely said, "I don't want any of this breakfast."

"O, yes, my dear, you do," said her father, who always liked to get easily over difficulties; "here is a nice piece of toast."

"I don't want it. I hate toast," was the ungracious answer to her kind father.

"See," added her father, not noticing Ella's disrespectful words, "how good it is. Try this little piece," and he laid the daintiest bit on her plate.

"I shan't eat it, if you put it there," retorted Ella; "I don't want it, and I won't have it;" and her blue eyes were so altered by bad temper, that they really looked ugly; and her mouth, which was just big enough when she was pleasant, was now pouting out big enough for two.

"Ella," said her mother, "have I not forbidden you to say you do not like this or that which you find on the table."

"Well, I don't want toast."

"Then take a piece of bread and butter. You need not eat what you do not like; but when a thing is offered, you are simply to say, 'No, I thank you,' if you do not wish for it."

"I don't want any breakfast;" and a terrible pout swelled her lips.

"You may leave the table. Is it for a child like you to say you will not eat the food prepared for the family, and to say it in that impertinent manner?"

Ella moved not. She felt impudent, and she meant to act impudently.

Her brother and sister glanced at this youngest child of the family, and remembered that they were not allowed to act and speak as Ella dared to do. A young cousin seemed very much astonished. A lady, who was visiting the house, could not help wondering how Mrs. Edmands could sit so quietly.

But Mrs. Edmands' quiet was that of stern resolve. She poured the coffee, helped every one at table to toast and eggs, while Ella sat sullenly looking on. At last she began kicking against the leg of the table. Now this was a positive insult to every one at the table, and every one felt indignant, with the exception of good Mr. Edmands. He only wished Ella would not do it, and gently said, "Ella, Ella, dear, don't do so."

When Mrs. Edmands had attended to her family group, she rose from her seat, turned Ella's chair from the table, dislodged the child by a resolute grasp, and marched her with a quick step into the next room, and closed the door upon her.

Just as this was going on a girl came in, bringing a plate of Ella's favorite fried cakes. "O! I want some fried cakes!" screamed Ella, as the door closed on her voice.

Mrs. Edmands quickly resumed her table duties, and requested that no one would notice Ella. She would attend to her after breakfast.

Mr. Edmands remarked that he guessed Ella would be good now, as she liked these cakes so much.

"She shall not taste them this morning," quietly answered Mrs. Edmands.

"It seems to me I would not be so particular this morning. These cakes would make Ella a good girl right off without any more trouble."

Mrs. Edmands laughingly remarked, "Without any more trouble to you, perhaps; but I should be all day in conflict with a little rebel who had carried her point. Only think what a discomfited general I should be. I am determined that this fault shall never be repeated without being punished. Repeated forgiveness has failed; other measures are now necessary."

"What will you do next?" inquired the indignant father, who hated stringent measures.

He was soon to retire to his office, and would suffer no annoyances from the neglected faults of ill-managed children, never thinking that mother must suffer their manners the live-long day, and that the interruption or supervision of her house place were quite as serious an evil to her as the disarrangement of his business papers would possibly be to him.

"I do not exactly know," replied his wife; "I am settled only on one point. This great fault of impudence shall be met by severer and severer measures until it is corrected."

"She is nothing but a child, you must remember."

"There is my great encouragement. I can control her now. The power is in my hands. Her happiness is committed to me; a sacred trust. But let her will rule a few years more; let her feel sure that her pouting, crying, impatience and pertinacity can conquer us, and our power is gone; consequently her respect and love for us. Her evil habits will have strengthened beyond our ability to control, and we shall have a little mistress in the household, who will rule us all with despotic power, and ensure her own wretchedness for life."—*S. S. Times*

The devil is like a fowler: those birds which he catcheth, the necks of the same he wringeth asunder, keeping very few alive; only those who will allure other birds to his snare, and who will sing his song, he putteth into a cage, to the end, that by their alluring he may catch more.—*Luther*

SHOOTING A SHARK

The great ship-of-war lay at easy anchor in the beautiful bay, and the waters slept around her, smooth as a mill-pond and silvery glass. The sailors were idly moving here and there on the ship's deck, for there was nothing to be done. The old boatswain, a favorite with all, was among them telling his long stories, or, as they called it, "Spinning his long yarns." Among this crew was a bright little boy, a son of the old boatswain, the idol of his father, and the pet of all the sailors. He was so cheerful, and bright, and good-natured, that there was nothing that they would not do for "little Jem." The morning was warm, and the water just the right temperature for bathing. A group of the sailors leaned over the side of the ship and seemed greatly delighted at something they saw. It was "little Jem," their pet, far out from the ship swimming alone. He could whirl over, dive, float, or shoot forward like a duck.

"Boatswain," cried one, "what a swimmer little Jem is!"

"Ay," says the father, "he seems to take to the water kind o' natural. I never had to teach him."

"Boatswain! Boatswain! a shark! a shark! O, he will get Jem in one minute more!"

The old man leaped up and a single glance took it all in. There was his son, playing in the water, lying on his back unconscious of any danger, and a huge shark making straight towards him, and it was plain that in a moment more he would be crunching the limbs of the boy. The old man remembered that one of the cannon was shotted. Quick as a flash, and with almost superhuman strength he wrenched the gun in place, depressed the muzzle, aimed a few feet between the child and the shark—just where the fish would be in a single instant. The match was applied, the gun roared and reeled. The poor father sank down beside the gun, too faint to look. The smoke of the gun cleared away, and up rose a shout from the sailors, almost as loud as the roar of the gun.

"What is it?" calls the father.

"O, Jem is safe! There lies the shark, dead and torn in pieces! How could you move the gun, and sight her, and get her off so quickly and so accurately?"

"I don't know, but I believe God helped me! Won't some of you bring Jem to me?"

The next moment a boat was lowered and the oars were bending as she cut her way to the boy. He had just begun to understand the thing, and was paralysed with terror. Gently they lifted him into the boat, and in a few moments placed him in the arms of his weeping father. The old man seemed to receive him as one from the dead, and could only rock him in his arms and cry like a babe.

The tars around so far sympathized with him, that they welcomed Jem again as if he had come from the dead.

How wonderful that providence that stepped in, and from a source so uncommon and unexpected, sent salvation to the life of that child! The only man who could have managed the gun so quickly and so accurately, the only man who thought of the thing, was the father! And when life and death hung on an instant of time, and on the accuracy of his eye, and the steadiness of his hand, how he had them all in full use, as long as needed!

My little reader! There are sharks after you, with wide jaws and sharp teeth—coming directly toward you. Will any power come in between you and them and save you? Have you a father watching over you who will see that you are safe?

There is one boy who has several sharks after him, in the shape of companions who are profane, unclean in conversation, who are trying to make him swear, and drink and smoke. Will they succeed? Will his heavenly Father send some power that will save him? Perhaps the prayer of his mother, or the gentle voice of his sister, or the loving heart of some good boy, may be the instrument! Perhaps his Sabbath school teacher will be that power. Perhaps the Holy Spirit will do it.

There is another boy who has a shark coming towards him in the temptation to forget the fifth commandment and not to honor his father and his mother. The hour that he does this, he puts himself out beyond the promise of life, and his end may be near. There is a third upon whom the shark, in the form of doubt and unbelief has fastened his eye. Will he reach him and destroy his faith in his mother's prayers, in his father's religion, in the word of God, and in the name and salvation of Jesus?

O, that between every child and this great, spiritual danger, there might come a power loud as the cannon's roar, quick as the speed of a ball, and sure as the loving eye of a father! When we look at the dangers of our dear children, we feel that they must fall into the jaws of the monsters swimming around them; we tremble and see not how they can be saved; but when we see what instrumentalities and agencies God has at his command, we feel that he will send a power in between them and the danger and save them, not only out of the jaws of the lion, but no less out of the silent but terrible sharks around them. For this every good man will earnestly pray.—*Dr. Todd, in S. S. Times.*

Child's Cabinet.

SELF-CONQUEST

The wisest of men, King Solomon, says, "The beginning of strife is as when one letteth out water." In some countries where the shore is low, as in Holland, they raise immense mounds, or dykes of earth, to keep out the waves of ocean. If there should be the smallest breach in the dyke, the water begins to press from all parts towards the opening, and if not immediately stopped, the sea overcomes all resistance, and sweeps away the barriers, burying cities and villages beneath the flood, and spreading misery and ruin all around. "Therefore," speaks Solomon again, "leave off contention before it be meddled with,"—rather, before it be "mingled together;" that is, before your spirits be joined in conflict, before you deal out hard words against one another.

"Greater," says Solomon, "is he that ruleth his own spirit than he that taketh a city." Courage and skill are only needed in the one case; but what efforts, and above all, what strength from God, to accomplish the other! Such conquests, however, may and have been made, and that even by the young. As an illustration, let me mention how a little girl acted under circumstances of provocation, and the victory which she gained over herself.

Two little sisters—Frances about seven, and Augusta about five years old—were as happy as little girls could be, loving their parents and each other dearly. Sometimes, however, as it happens with the best friends, little differences would arise. On one of these occasions, Frances, perceiving how matters were tending, with a thoughtfulness, decision, and self-command surprising in so young a child, said, "I am getting angry; I had better go out of the room for a few minutes." She acted immediately upon her resolution, and left the room for a short time. When she returned the storm was hushed, and they went to their play as happy as ever.

This is no imaginary story, but a fact, and occurred just as it is related; and it teaches our young friends, nay, all of us, a most useful lesson.

Were all children to act like the little girl I have mentioned, how many sad scenes would be avoided, and what happiness would spring up in youthful hearts from self-conquest! There is this to encourage us, that just as bad habits grow in strength, the more they are yielded to, so each time temper is overcome, will strength be gained for future conflict. Only remember, no effort of your own can accomplish it without the aid of God's Holy Spirit. That aid will be given if you earnestly and devoutly seek it. If parents, though sinful, know how to give good things unto their children, "how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him?"

Science and Art.

THE BRITISH ASSOCIATION.

This scientific body has just been holding its annual session at Nottingham. We have already made extracts from the reports of its proceedings given by the *London Record*. We append others on different topics. The exhibition building and its contents are thus described:

The building had been beautifully decorated for the occasion, and transformed into an immense drawing-room, hung all around with choice pictures and photographs, adorned with an immense number of objects of scientific interest, and well lighted and carpeted. The hall is about 300 feet in length, 57 in width, and 42 in height, and a gallery, 12 feet wide, runs completely round it supported on light columns, which rise from the ground to the arched roof of the nave. The whole of the space provided by the hall and galleries were filled, about 2,000 persons being present. The chief sources of attraction were the microscopes and the breech-loading rifles, of which there was a plentiful supply. There were also many kinds of scientific apparatus, and a very elegant machine producing, by electrical action, a strong and continuous rotary motion. Side by side with the exhibition building was a refreshment tent, containing something like half the area of the hall, and very beautifully and appropriately decorated. In the middle was a large space of green sward, with growing shrubs and a fine pyramid of flowers rising around each of the poles which supported the roof of the tent. Along the other side was a rockery covered with glowing ferns, amongst which the water tumbled in many a miniature waterfall, giving an air of charming freshness to the scene. But the most remarkable thing was the light which fell upon it. At each end of the pitched roof of the tent was a large lamp of Larkin's patent, for the consumption of magnesium. The light from these lamps, which were not very dazzling to look at, was like a gentle daylight, wanting indeed in perfect steadiness, and reminding one of moonlight, but far stronger than any light that has ever been reflected from our satellite.

THE RESULTS OF THE SPECTRUM ANALYSIS.

On Friday evening the theatre was filled with an audience assembled with the object of hearing the promised lecture of Professor Huggins, "On the Results of Spectrum Analysis applied to the Heavenly Bodies." The lecture occupied fully two hours in delivery, being followed throughout with the closest attention. The new knowledge which has been gained from observations with the prism was thus summed up by the professor himself: 1. All the brighter stars, at least, have a structure analogous to that of the sun. 2. The stars contain material elements common to the sun and earth. 3. The colors of the stars have their origin in the chemical constitution of the atmospheres which surround them. 4. The changes in brightness in some of the variable stars are attended with changes in the lines of absorption of their spectra. 5. The phenomena of the star in Corona appear to show that in this object at least great physical changes are in operation. 6. There exist in the heavens true nebulæ; these objects consist of luminous gas. 7. The material of comets is very similar to the matter of the gaseous nebulæ and may be identical with it. 8. The bright points of the star-clusters may not be in all cases stars of the same order as the separate bright stars. Professor Huggins said it might be asked what new mental theory of the origin and relations of the heavenly bodies did these new facts suggest? It would be easy, he confessed, to speculate, but it would not be philosophical to dogmatize, on a subject of which we know so little. Our views of the universe are undergoing important changes; let us wait for more facts, with minds unfettered by any dogmatic theory, and therefore free to receive the obvious teaching, whatever it may be, of new observations. Star differs from star in glory; each nebula and each cluster has its own special features, doubtless in wisdom and for high and important purposes the Creator has made them all.

PALESTINE EXPLORATION.

Mr. Grove read a report on the topographical results of the first expedition of the Palestine Exploration Fund. The expedition was under the charge of Captain C. W. Wilson, R. E., with whom was associated Lieutenant Anderson and Corporal Philips, R. E. The party were well supplied with chronometers and other instruments, and their instructions were to make accurate and systematic observations between Damascus and Jerusalem. The present report embraced the topographical investigations only, which, however, were very important. Forty-nine separate places, the positions of which were before unknown, had been accurately fixed, both in longitude and latitude, detailed maps had been made, on a large scale, of the whole backbone of the country from north to south, and of several outlying districts, such as the basin of the lake of Galilee, the district of Samaria, the valleys between Jerusalem and the sea. These maps would very shortly be made public. The archæological explorations carried on at Capernaum, Chorazin, and other places, did not fall within the section, and therefore were omitted from the report; but enough was said to show that a very substantial step has been taken by this association towards putting the map of the Holy Land right, and one which should encourage its supporters to still further efforts. Mr. Grove announced the intention of the Association—of which he is the honorary secretary—to persevere, until every square mile in Palestine has been properly and accurately surveyed and mapped, till every mound of ruins has been examined and sifted, the name of every village ascertained, recorded, and compared with the lists in the Bible, till all the ancient roads have been traced, the geology made out, the natural history and botany fully known. A second expedition was shortly to be sent out with these objects—to excavate in detail at Capernaum, Cana, Samaria, Nazareth, and Jerusalem. Another party (of whom it was hoped Mr. Prestwick, the eminent geologist, would form one) will attach the geology and the natural history, so ably begun by Mr. Tristram. A work on the modern Syrians is in preparation by Mr. Rogers, of Damascus, under the encouragement of the Palestine Fund, as a companion to Lane's *Modern Egyptians*. The names of villages, &c., are being collected by a competent resident Arabic scholar, and five meteorological stations are to be appointed, to which instruments will probably be furnished from Kew on a grant by Section A of the British Association. In conclusion, Mr. Grove drew the attention of the Meeting to the importance of these researches as corroborating the statements of the Bible, which purported to be mainly a record of facts, and of facts about certain definite localities. Hitherto the book has been tested by internal evidence chiefly; the time has arrived when other tests must be applied to it—the tests afforded by a comparison of the descriptions with the scenery described. This test he was confident would stand, and he called on the members of the British Association to support the investigation.

House, Farm and Garden.

BEAUTIFUL EXPERIMENTS.—"Fill a wide-mouthed glass jar with water, and cover it over with a piece of 'foundation,' (the ladies will understand this,) cover that over with a layer of peas, pressing it down so that the peas will be in the water. They will then swell and sprout, the roots growing down into the water, their fibres presenting a beautiful appearance. Set this in a window, and vines will grow up, which can be conducted to the sill. The whole is very handsome.

"If an acorn be suspended by a piece of thread to within half an inch of some water contained in a hyacinth glass, and so permitted to remain without being disturbed, it will, in a few months, burst and throw a root down into the water, and shoot upwards its tapering stem, with beautiful little green leaves. A young oak tree, growing this way, on a mantel-shelf of a room, is a very interesting object."

We have seen very pretty objects growing this wise. Select a good sized carrot and shorten to say three inches, leaving the crown as it grew, except all the outer leaves are to be trimmed off, take some string and suspend this to a warm window, crown down. In a little time the leaves will commence growing, and continue until not a particle of the carrot is visible; forming a hanging plant, without pot or soil.—*Prairie Farmer.*

A RECIPE FOR GROWING ONIONS.—To grow one acre of onions use the following composition once a week for eight weeks. (The onions are to be sown broadcast.)

One half bushel common salt, one pound sulphur, two ounces carbonate of ammonia. This amount to be applied at one time—the first application to be made as soon as the onions come up.

If the ground should get hard and weedy, the amount should be doubled or even tripled. This is the famous recipe by which so many onions were said to be growing in Iowa last year. No hoeing or weeding is required.—*Prairie Farmer.*

NO TOP PUTTY.—In glazing green-houses it is next to useless to top putty, as the weather is pretty sure to cause this to peel off inside of three years and often before. Have the bars planed so the glass fits snug, then take putty mixed with one quarter white lead, and well bed the glass, fastening tight with glaziers' points. Give one good coat of white lead quite thick along the rebate and no putty can then come off, while the glass is every bit as secure, besides being perfectly water tight. Glazed this way the glass is kept very firmly, and less breakages occur in winter, if firm, than when the glass moves.

HOW TO FRESHEN SALT BUTTER.—Churn the butter with new milk in the proportion of a pound of butter to a quart of milk; treat the butter in all respects in churning as if it were fresh. Bad butter may be improved greatly by dissolving it thoroughly in hot water. Let it cool, then skim off and churn again, adding a small quantity of good salt and sugar. A small quantity may be tried and approved before trying a larger one. The water should be merely hot enough to melt the butter.—*Exchange.*

TO MAKE SHIRT BOSOMS SHINE.—Try it. Take two ounces of gum arabic powder, put it into a pitcher and pour on it a pint or more of boiling water (according to the strength you desire) and then, after covering it, let it stand all night. In the morning pour it carefully from the dregs into a bottle and cork it for use. A tablespoonful of this stirred in the pint of starch that has been made in the usual manner, will give the linen a beautiful lustre.

FRESH EGGS IN WINTER.—For winter eggs, now is your time to lay in. Raise pullets of the Brahma kind, or Cochins. When they are seven months old, if well kept, they will lay. They will do so whether cold or hot, temperature having nothing to do with it. This will give fresh eggs the winter through. A few chickens are sufficient. A neighbor of ours has eight hens, which furnish him all the eggs he wants, with some to spare for the neighbors. He has four members in his family. His hens are a cross between the Brahma and Black Spanish.—*Valley Farmer.*

TO DISPEL RED ANTS.—A lady says: some ten years ago I went to my closet to get a sponge cake and found it covered with these little pests—the red ants. Not knowing what to do with it, I laid it down on an old black walnut table close by, and in less time than it has taken me to write this, the ants left the cake and table. I immediately took the hint, and put walnut shelves in my closets and since that time there has not been an insect seen.

PICKLED CRAB APPLES.—To one quart of fruit add one quart of sugar, and vinegar enough to cover; spice enough with cinnamon and cloves to give them flavor, or to your taste. Steam them first with hot water until the cork can be taken out, then pour the vinegar on them while hot. This cannot be improved.

Advertisements.

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African Civilization Building,
Dean St., near Troy Avenue,
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Treasurer.—JNO. FERGUSON.
Secretary.—REV. H. M. WILSON.
Assistant Secretary.—H. W. BOVART.

This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
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The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of Twenty-five dollars, shall make any person a life member."

July 23—tf.

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LADIES'
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Repairing neatly done. Orders promptly attended to.
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Men's and Boys' Clothing

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We have also on hand a full assortment of

Fall and Winter Goods

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Men's and Boys' Wear,

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These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

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Oct 6 6m

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CATHARTIC
PILLS.

Are you sick, feeble and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering and disease. While in this condition, oppressed by the derangements, take Ayer's Pills and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect,
ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.

Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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In making this change, he has secured by purchase at Nos. 1216, 1218 and 1220 Washington Avenue, a lot well suited for an extensive Coal Depot, which he has fitted up in the very best manner, particularly with reference to keeping a full supply of coal, for family use, under dry gravel roofs. And he will use his utmost endeavors to keep none but the best qualities of Lehigh and Schuylkill Coal, as well screened and as free from slate, &c. as any reasonable rates as any Yard in the city.

Thus, by honest dealing, and prompt personal attention to business, he hopes, in the future, as in the past, to secure the liberal patronage of his friends and the public generally.

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Philadelphia, June 15th, 1866.

July 7, 66—1y

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Oct13—6 mos

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THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, NOVEMBER 3, 1866. Vol. VI. No. 44. New Series. Whole No. 304.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, BY REV. ELISHA WEAVER, General Book Steward, No. 631 Pine Street, Philadelphia.

ADVICE.—All letters and matter pertaining to the Book Concern, subscriptions, sale of papers, and all moneys [illegible] must be directed to Rev. Elisha Weaver, [illegible] Philadelphia; and [illegible]

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Poetry.

For the Christian Recorder.

AN ODE

The following ode was written to the memory of a young lady, a member of the A. M. E. Church who recently died with the most vivid assurance of eternal life. Her conversation, during the last days of her earthly pilgrimage, constantly dwelt upon the blessed employment of the bright world to which she was hastening

Blessed spirit, where art thou this holy
Sabbath day? Amid the Elysian fields of glory
Dost thou roam, and plume thy wings
Airy flight around the throne, to gaze on
Jehovah's brightness there? And dost thou sing
The everlasting song, with spirits fair and tune
Thy golden harp 'mid the celestial choirs above,
Or passing dost thou drink the crystal
Stream that flows beneath the throne of God?
Or dost thou pluck, with sacred hands,
The fruit from life's eternal tree, and draw
From its ambrosial sweetness pure, the essence
Of ecstatic joy? And dost thou wear the
Palm of victory won by the Saviour's death
For thee? Or dost thou, at this moment,
Bow before the Lamb, and bask 'midst the
Floods of light that from the [illegible]
Son breaks forth, and cast thy glittering
Crown before His throne, and join the holy
Shout of prostrate elders there, and with
Innumerable saints and angels, veil thy face
From the o'erwhelming brightness; then
Stooping, bathe thy wings in that empyreal
Fountain, content by the throne of God;
Then rise, exulting with eternal rapture,
And join the mighty throng to celebrate
Redeeming love to mortal man?
Or dost thou stoop to watch us in our toils
Below, and soothe us in our cares and
Whisper peace to our perturbed souls,
And beckon us to join thee in that
World of joy?

Methinks I see thee look upon us
With thy wonted smile, and radiant in
Thy heavenly bloom, extend thy sweetest
Sympathies to us, who walk the paths of
Sorrow and of sin and whisper 'mid our
Nightly visions fair, we'll e'er be with
Thee there! Oh! hearts respond to thee with
Aspirations high to meet thee in that blessed
World and shout with them those songs evangel,
And rest amidst that holy, pure celestial
Light, and with all that happy throng,
Rejoice through constant calm, eternal day!

O God! our help and guide! let
Thy compassion lead us from this
World of woe, and land us safely in that
Blessed place, where sin and toil and care,
And parting griefs are known no more!

S. J. WOODSON.

Sept 5th, 1866

Communications.

For the Christian Recorder.

UNION OF THE M. E. CHURCH AND A. M. E. CHURCH.

MR. EDITOR:—In the *Recorder* of Oct. 6th, the subject of the union of the M. E. Church and the A. M. E. Church, is discussed by Dr. W. Revels, the *Central Advocate*, and the *Nashville Christian Advocate*.

This being a very grave subject, which will vibrate through every interest of the A. M. E. Church, in the event of its being consummated; and since we are one of the oldest living travelling preachers of our Church, and therefore we are not to be expected to look on with silent indifference while the subject is being discussed—we purpose to take an humble part, in two or three essays, to discuss the other side of the subject, that truth may be elicited

1. We reply to the question put by Dr. Revels, viz, "would it be wisdom in the A. M. E. Church to refuse to accept such terms as are suggested by Dr. Crary?" Our answer to this question is emphatically given in the affirmative:—it would be wisdom in the A. M. E. Church to refuse to accept the proposed terms, or any other looking to the disorganization, in the least degree, of our ever memorable ancestors

But before we advance our reasons, let us state the terms of union as set forth by Dr. Crary. The terms are summarily these:—

1 Commissioners are proposed to meet, appointed from the several Conferences of each Church, and form a basis of union.

2 The A. M. E. Church is supposed to be willing to accept the discipline of the M. E. Church.

3 The Bishops of the A. M. E. Church are to be assigned to the colored Churches and Conferences by the white Bishops, as Roberts to Liberia.

These are the terms proposed.

Now, we advance our reasons why the A. M. E. Church would not wisely act to accept these, or any other terms of *union* with the M. E. Church

1. God, in his wise providence, raised up this African connexion, that a field might be constituted for the unrestrained exercise of the colored man's talent, education and graces, in this country, where prejudice separates him from both Church and State, to exercise those gifts the best he could. Here, in this Church, and similar colored connexions, is the only ground on which he can play the part of an unrestrained man of God; free to speak—free to write—free to publish his sentiments, and to preach the word of God to his race. Break up this playground of his, and move him on to another man's ground, he at once feels embarrassed and restrained in the freedom of his will, the exercise of his talent, and the proper use of his graces, especially when the man who owns the ground exclusively, claims for himself any degree of superiority; and similarly, in mooring the A. M. E. Church to the ground of the M. E. Church, or under its government, all the embarrassment supposed in the above illustration, will occur.

The colored man would be out of his own Church, raised up by God, especially for him, and transplanted into another which owns, governs and controls all things therein

2 Before the commissioners could be appointed by the General Conferences, the subject of the *union* of the two Churches ought to be laid before the congregations of the two connexions, the quarterly conferences, the annual conferences and the General Conferences, two thirds of the whole concurring therein, then let the commissioners be appointed, if it must be done—and then, after the commissioners shall have laid down a basis of union, let it be returned to the General Conferences for ratification or rejection, if not indeed, referred back to the people; for "*vox populi, vox Dei.*"

But, on supposition, how far would the subject be sustained in the A. M. E. Church, on popular vote? We predict, as one is to one hundred.

(*To be continued.*)

Our next essay will treat on the hurtful effects such a union would produce upon the A. M. E. Church, and the absolute importance of a union of the A. M. E. Church and the A. M. E. Zion Church for the reasons which will then be shown.

M. M. CLARK, Galveston, Texas

For the Christian Recorder.

LETTER FROM ANNAPOLIS, MD.

ANNAPOLIS, Md., Oct. 8th, 1866.

MR. EDITOR:—Please allow this short article a place in the columns of the *Recorder*, as it may be of interest to some of its readers.

Our series of meetings which have been in progress here for the past eight weeks, closed last night with great manifestations of triumph and victory through our blessed Saviour. The closing service was the occasion of our regular Love Feast. I have been in the ranks of the itinerancy a long time, and witnessed great revivals and outpourings of the Holy Spirit; but I can truthfully say that our late revival excelled any it has been our pleasure to be present at.

The church was filled with members; the converts numbering two hundred. All those who were visited by this divine dispensation, boldly assert that since the 12th of August last, they have found peace with God through our Lord Jesus Christ.

All the ministerial brethren who have visited our charge and preached for us, and all persons, both white and colored, who have favored us with their presence, will fully endorse our testimony on this subject. Among the authorities of the city who were favorable to our cause, I will mention Governor Swann, Judge Tuck, Mr. Sryne and Mr Basil, Sheriff and Deputy Sheriff, and Hon Mr Viedelip, Agent of the Freedmen's Bureau. We tender these gentlemen our unfeigned thanks for their kind protection in guarding against molestation while worshipping God in doors, and for three consecutive times in the grove

The Lord has been reviving the good work in our sister church, the Asbury M. E. Church (col'd) The M. E. Church (white) has caught the spirit of inspiration, and a great work is going on with them

The Devil is losing ground here, and we humbly thank God for it. Our church is too small for our present membership The people here are poor, but willing, did they possess the means, to extend the facilities of our church. However, when the time comes, I know they will do their part.

This is one of the most prominent points for a large A. M. E. Church in the State of Maryland I will venture to say, that if our church continues to prosper as it has done for the past, it will be one of the finest stations on the Baltimore District Conference.

The indebtedness on our church is about $700, which we expect to pay off in a short time. I wonder if we could not get from the funds of the Parent Missionary Society of the A. M. E. Church $1000 to begin with If we could, it would give us a great lift, which is much needed here We hope to hear from the one who has the direction of the funds thereof. We trust the friends of Zion will pray for us, that we may be sent help in this our time of need.

Yours for the success of our cause,

S. L. HAMMOND

For the Christian Recorder.

ON HORSE BACK—SADDLE DASH, No. 1.

BY S. GOODELLE H.

Who that has taught school, the elementary branches year in and year out, don't know what teacher's ennui is? I always thought I did, but find that I have just found out. Here I am in the western interior of Louisiana trying with my might to instruct these very French, little and large creoles, in the simplest English, and in morals. But for my roan, I would break down as a harp unstrung; but as soon as day-school is out I am on his back, and off on a quick gallop for these grand old October woods. I took my first ride of six miles to a famous old spring, at which the rebel General Morton drank with his wretchedly demoralized command in their retreat after the battle of Shiloh. My horse, like every thing else here, was creole, and I am afraid rather *confederate* to his tendencies; for when I was feeling low, almost to my surroundings in some meditations of an intensely union cast, he had the bad taste to get into a fence-leaping mood Of course I conquered, and made myself mistress of the situation Then I plunged into the thickest of the oak tree forest with its exquisite drapery of gray hanging moss The old dame must have anticipated some children visitors, for she had swings ready made, formed of the thick interlaping vine-like branches, reaching from tree top to tree top all through these woods. What delightful order! Oh, if dear Henry D. Thoreau were here, wouldn't he go into a rhapsody! But he is here in spirit.

Nature's admiring children who perseveringly labor to know her secrets while in earth form, only learn more after they "cross the river Jordan," and they hover around beautiful retreats Yes, they are "ministering spirits" Then don't imagine me a modern spiritualist after the "affinity-seeking," "wife and husband leaving" strife No, I detest "table rappings and crockery breaking," especially the last; for I have broken so much But those who are of the same mind do wonder whether in the spirit or out. Oh, what a cluster of scarlet blossoms! All nerves like rods on peak on, pony, I must have those flowers! How I wish my Philadelphia friends had these! Why they are handsomer than either "fuchsia's or bleeding heart." But I have left my botany in the city, so I can't trace their genera.

Oh, how independent one feels in the saddle! One thing, I can't imagine why one needs to wear such long riding skirts They are so inconvenient when you have to ford streams or dash through briars. Oh, fashion, will no Emancipation Proclamation free us from thee!

My second ride was on an "American horse;" so-called because he came from the North Creole gents call northern horses "*American horses.*" Really it is a compliment. They are so much more reliable than creole horses. One of the latter must have its own slow gait, like a mule's pace, or else run away on a wild gipsy chase.

Now for the matter in this saddle-dash. I had to keep off horse back several days in order to recover from extreme fatigue and soreness, but my bay is at the door this glorious Saturday morning, and I am off till noon. Some rebel equestrians just passed, and fired four times almost in my face. But who is going to let grape keep them off horse back or off duty? Hasn't He promised to keep His workers? "Then to doubt would be disloyal; to falter would be sin."

Oh! I forgot to say my roan did not understand English any better than my scholars do When I said, "Whoa, pony," he would gallop *Au revoir*.

I am home again from my canter. We passed through several cotton and corn-fields worked on shares. The former owners giving half what the crops yield to the hands in payment. Besides, there is five per cent. tax levied to pay for the school privilege for the children of the hands. These men work well. Their employers say; "better than slaves did." But they work all day Sunday of their own accord on land they have rented; so anxious are they to get places of their own Cotton is worth from 40 to 50 cents per pound here. One would soon get rich with one of these plantations Oh! it is time for my night-school. Believe me, *Votre Amie des Chemins.*

Oct. 13th, Vermillionville, Lafayette Parish, La.

For the Christian Recorder.

LETTER FROM BALTIMORE.

WATERS CHAPEL SABBATH SCHOOL.

MR. EDITOR:—The above named school is in a flourishing condition. Under the energetic supervision of Mr. Wm. H. Brown, its Superintendent, its sphere of usefulness has been considerably enlarged. A prominent feature in the organization of this school is a standing committee, known as a vigilance committee. Its duties are of a missionary character

The officers of the school are as follows: Wm H. Brown, Superintendent, J. K. Plato, Asst. Sept; Joseph R Wright, Secretary; Wm. Lee, Assistant Secretary; Edward Toogood, Treasurer; John W. Pratt, Librarian, John Collins, Lewis J. Bryan, Mrs. C. Griffin, Executive Committee; George Bowers, Edward Toogood, Wm Lee, Mrs. A. E. Young and Mrs. C. Griffin, Vigilance Committee.

The musical department is under direction of Prof Joseph Wheeler, assisted by Mr. Charles Chase

There are sixteen male and eight female teachers attached to the school, with 109 and 118 female scholars in attendance, and the number is rapidly increasing.

The scholars attend at the school room twice during the week for musical instruction, and it is really gratifying to witness the progress they make in this direction. Great praise is due to Superintendent Brown and his energetic corps of assistants, for the zealous manner in which they have labored to make the school a success. If we only had a few more live superintendents and wide awake teachers, in our Sabbath schools, Mr. Editor, there would not be so many of our little ones straying to the Sabbath schools of other denominations It is for the abolition of this growing evil that Superintendent Brown, has organized his Vigilance Committee, composed, as it is, of teachers, whose unflinching fidelity to the trust reposed in them, is winning the golden opinion of every friend of the cause, and whose continued efforts to bring back the little ones of our household, will gain them the warm-hearted wishes of every true lover of the African Methodist Episcopal Church.

WARD.

Balt., Md., Oct 19, 1866

For the Christian Recorder.

LETTER FROM SOUTH CAROLINA.

BEAUFORT, S. C., Oct. 5th, 1866.

To the Editor of the "CHRISTIAN RECORDER."

SIR:—The colored people of this place (principally through the instrumentality of Mr. Israel J. Cohen, the superintendent of the Sabbath-school of the Rev. A. Waddell's church.) have lately performed an act of respect to the memory of our union dead (interred here,) for which they deserve much praise The cemetery, where repose the patriot and loyal dead, was quite recently overgrown by a rank forest of weeds so high that the tallest man could not be discerned in the cemetery.

At a mass-meeting, held in the A. M. E. Church, on the 24th ult, on motion of Mr. Cohen, it was "resolved, That the gentlemen of the meeting turn out in a body on the 28th ult., for the purpose of cleaning the cemetery of weeds, and renewing the graves of Union soldiers from obscurity." The ladies also promised to bring refreshments to the laborers; and accordingly on Friday the men proceeded to the cemetery and commenced the work, and at 12 M., the ladies made their appearance, some in carriages, and some on foot, all, however, bearing refreshments to those who were endeavoring to honor the memory of our dear boys I propose, with your permission, to send you, *for publication*, the names of those dear ones now reposing here, who were members of Northern Colored Regiments, commencing with the immortal 54th Massachusetts Volunteers.

In conclusion I will just say that the graves of our dead soldiers at Morris Island, (my 54th comrades know where old Morris is,) is much neglected, and owing to the lightness of the soil very many of the coffins are nearly exhumed by the winds which are continually blowing there; and the coffins in some cases have been ruthlessly broken open, and the deceased thereby being exposed to view. To those who may desire to remove home their friends interred either here or at Morris Island, they can readily realize their wishes by corresponding with Fuller and Langley, at this place, who are fully prepared to forward deceased persons North in hermetically zinc-lined caskets.

H. A. CARTER,
late Sergt. Co. G., 54th Mass. Vols.

For the Christian Recorder.

A TRIP TO THE GREAT WEST.

BY W. R. W.

"Westward the Star of Empire takes its way."

About the middle of September last, we unexpectedly received a letter from the students of Wilberforce University, inviting us to deliver an address before their "Society of Inquiry on Missions," which was to hold their annual anniversary on the evening of Monday, October 15th.

Having never travelled west of the Alleghanies, and having for a long time been anxious to visit this portion of the country, we promptly accepted the invitation, and on the evening of Sept 28th, we took the cars of the Northern Central Rail Road at Baltimore, and arrived at Wilberforce in due time.

We will not now stop to describe the magnificent scenery through which we passed, in reaching our destination. The weather was all that could be desired—clear, bright and beautiful, with just sufficient cold to make it invigorating The grandeur and sublimity of a Western landscape—who can describe it? Nowhere can the grand works of nature be seen to greater advantage than in the western portion of Pennsylvania and Ohio.

The lofty mountains of the Alleghenies loom in all their majestic proportions, as if they would kiss the very sky. The deep and wild ravines, the magnificent and seemingly impenetrable forests, through which the autumnal winds whistle their requiems over the departed summer, the towering hills, rugged cliffs, and fertile valleys, rejoicing in their fields of ripened grain, all conspire to form a picture that would ravish the soul of an artist, and fill the hearts of all with emotions of holy delight, which compels one to look with wonder and love from

"Nature up to nature's God."

WILBERFORCE UNIVERSITY.

This Institution, which was burnt to the ground by the hand of an incendiary, on the 14th of April, 1865, the very day that the fatal shot pierced the brain of our lamented Lincoln, and bathed a nation in tears, is being re-built, and is rapidly rearing its massive walls, which, when completed, will certainly be the grandest educational structure owned and conducted by colored men in the country.

The foundation is of granite, and is a fine specimen of massive masonry. The building, when completed, will be 150 feet long, 60 feet wide, and four stories high, together with a basement extending the entire length of the building. The structure will contain all the apartments of a first class institution—laboratory, cabinet, library, chapel, apartments for the faculty, &c. Oh, that the eyes of our people were opened to the importance of encouraging by their sympathy, and supporting by their means, this great undertaking—the mightiest of its kind undertaken by colored people!

But the building will go up; the college will be a success. Thank God, if we are too contracted to give a part of our means, if we are too ignorant to realize the importance of such an establishment, the work will not cease; but God will raise up friends, who, in spite of ourselves, will raise us out of our selfishness and contractedness We can but admire the spirit which characterizes the following extract, clipped from a letter written to the *Colored Citizen* by Mr. J. P. Sampson:

> "I never attended a colored school in my life. I was the only colored boy at a school-house in Massachusetts, when there were over 1200; but I look with utter contempt upon colored young men that were educated in such a school as Oberlin, who would dare to sneer at this college. I believe the time will come when Wilberforce University will stand second to no other institution on the continent. While certain white schools have given to the world colored men above the ordinary average for thorough men of course, this school will give us thousands superior in intellect, purpose and piety.
>
> "We must judge men not by what they know, but by what they have accomplished in life. Bishop Payne, the champion of the glorious work of education among the colored people, is hard at work in furthering the completion of this house, which will, in time, be the alma mater home for the highest order of negro talent."

The question presents itself, and asks most forcibly, Will not our moneyed men of color do as much for their own interest and elevation as our white friends are disposed to do for us? We say the College *will be a success!* Why? Listen and you will hear While at Wilberforce, we saw autograph letters from Gen. R. Saxton, Major General O. O. Howard and Chief Justice Chase, and other eminent gentlemen, addressed to President Payne, expressing the warmest interest in the success of the enterprise, and offering support in its aid

Chief Justice Chase concludes his letter by expressing his warmest interest in the Institution, and adding, "*My name and limits means are at your disposal*" I repeat, that with the pledged support and influence of such men, Wilberforce will prove a success

The Institution occupies one of nature's most beautiful sites The climate is mild and salubrious, and is plentifully supplied with springs of the purest mineral waters. Within and around the fifty-two acres which belong to the Institution, are situated the residences of many of our most prominent men of color, among whom are Bishop D. A. Payne, D. D., Martin R. Delaney, Major U. S. A., Rev James A. Shorter, and Prof John G. Mitchell is now having erected a residence, which, when completed, will be one of the handsomest edifices in the neighborhood. It is to be of fine pressed brick, will contain over a dozen rooms, embracing all the modern improvements, and will cost about $5,000.

There are other residences and lands owned by colored men in the vicinity. Messrs Simon and Henry Ash, Mrs Martha Davis, widow of the late E. D. Davis, Alex Clarke, Shelton Morris, John Griffith, Thos. Waldon, Rev David Smith, Mrs House, A. B. Lewis, Philip Piper, and others. Mrs. Eliza Williams and Mrs. Laura Smith, each own land valued at $5,000 The Holland family $12,000. While Mr. Philip Piper's land is valued at $30,000.

Besides these, there are others, which it would make our article too lengthy to mention. It will suffice to say that there is no finer house in the country owned by white or colored, than that of Miss Julia A. Manet.

There are valuable lots here owned by Revs. John M. Brown, Thomas Strother and Mr. T. Pratt, all of whom intend building at no distant day. So you see that the people of Wilberforce are *living*. The same can be said of the people of Xenia, three miles distant. We cannot tarry longer at Wilberforce, and yet we are not quite through describing it, as we have said nothing of the beautiful scenery which surrounds the entire place—rolling hills, magnificent trees, gushing springs, running rivulets, and all that a poet's nature could desire is here to be found. But we must hasten and speak of impressions elsewhere.

Your readers have doubtless all heard of Major Delaney's great devotion to the negro race. No Romeo was ever prouder of the title of a citizen of Rome, than Martin R. Delaney is of being of African descent; in proof of which we give a subjoined list of the names he has given his children. His eldest son is named Toussaint L'Ouverture, Charles Lennox Remond, then Alexander Dumas; the next St. Cyprian and Placedo, while the little girl glories and grows fat in the classic name of Ethiopia. If this does not show love for our race, we would like to know what will.

CHILLICOTHE.

We arrived in this city on Saturday evening, Oct. 6th, and took up our abode in the hospitable mansion of Mr. Abram Fidler, who is certainly one of the most successful business men we ever met. He is yet quite young—not yet thirty, but he is the owner of the largest livery stable in the city. His collection of horses are of the best stock, while his carriages, buggies, phaetons, &c., are as fine as you will find in any gentleman's private stable. Mrs. Fidler, formerly Sarah H. Wall, is a graduate of Oberlin, and presides with great grace over the household. There are other well-to-do colored persons in this town, but our stay was so short that we did not have an opportunity of meeting them, except Mr. Chancellor, who has grown rich in his business—a boss carpenter.

The colored people are getting along well. They have two churches—the A. M. E. Church, Rev Mr Franklin, pastor, and the Baptist Church, Rev. Mr. Meeks, pastor.

LOUISVILLE, KY.

We arrived in this beautiful city on Saturday, Oct. 12th, and put up at the residence of Mr. and Mrs. John Morris, 7th street. We were much gratified with our visit to Louisville, and although it has not been two years since these people leaped from the thraldom of slavery, yet they are already progressing as well as the people of any city of the East The spirit of enterprise and industry which they exhibit, is praiseworthy in the highest degree.

They are conducting business of various kinds. Messrs. Tevis and Schaeffer are keeping a fine dry goods and fancy store, on one of the prominent streets, while three other young men, Messrs. Burks, Johnson & Kane, are conducting a first class dry goods and furnishing store, corner 9th and Market Sts. Other colored men are conducting business and following their trades as carpenters, coopers, tinsmiths, bootmakers, etc.

The churches of Louisville are fine and numerous. Rev. Mr. Adam's Church, (Baptist) Centre Street Church, (Wesleyan) and Quinn's Chapel, (A. M. E.) are the principal churches.

The educational interests of the people are well looked after. One friend, Mr. William Gibson, formerly of Baltimore, has done an excellent work in this direction. He has been teaching school in this city for twenty years For a series of years his was the only school. The intelligence and refinement are due therefore, to a great extent, to the efforts of Mr. Gibson. Mr. Gibson is also a fine music scholar and has taught many the science of music and the art of performing on the piano.

Mr. Gibson is still in the prime of manhood, and is yet engaged in the good work of teaching the "young ideas how to shoot," in the basement of Quinn's Chapel, where his pupils number over one hundred. There are other schools in different portions of the city now taught by experienced teachers.

The most important reform needed in Louisville at this time is a few good leaders. They have a clique of preachers, some of whom have had control of their congregations for upwards of thirty years. These men, owing to their obsequiousness to white men, made very good leaders under the old *regime;* but now, that these people have leaped from their chains and entered the new dispensations of light and liberty, they need new leaders—men who will possess the courage to face the living issues of the day—grapple and wrest victory from the paws of despair. To make our case clear and stronger, we will give a case in proof

There is a colored bank in Louisville under the control of a board of directors of colored men. This bank has, since it has been in operation, employed a white gentleman to act as Cashier A short time since, the people thought it was a reflection on their intelligence to have a white man occupying a position that a colored man could hold, so they nominated a very respectable and highly educated gentleman of color—Mr. Minor, to act in that position, and called their board of directors together to confirm the appointment. The board met—the matter came up and through the influence of two *preachers*, the colored gentleman was defeated and the white retained his position. The Rev Messrs Adams and Sneathev, both of the Baptist Church, are the ministers who have thus acted Their argument was that the "*time has not yet come for colored men to occupy such positions.*" We are one of those who believe that the time *has come* when their day of usefulness *is* over, and the quicker they get from this stage of action, the better it will be for the interests of our people and their cause

The young men of Louisville will not long suffer such a state of things to exist.

The ladies of color have a fine association for the relief of the poor, which is now doing an excellent work in relieving the wants of the destitute among them During the war their labors of love were directed in behalf of the soldiers, many of whom were made to shower benedictions many and heartfelt on the members of this truly godly enterprise.

On Friday afternoon, Oct. 19th, after having a visit, the pleasure of which we shall not soon forget, for which we are, to a great extent, indebted to Messrs Gibson, Tevis Johnson, and Mr and Mrs John Morris, we took the steamer "United States" for Cincinnati, the "Queen city of the West," which is one of the busiest and most active cities outside of New York.

Third, Fourth and Walnut streets contain business houses far handsomer than any we ever saw in the cities of the East.

The colored people are doing well. They have fine churches, well conducted Sabbath Schools, and their day school system is modelled after the highest standard. Mr Peter H. Clark, so long identified with the educational interests of the people of the West, is as active as ever. He is principal of the High School.

The *Colored Citizen*, which for literary merit and neatness of appearance, has no superior among our Anglo-African files, is published in this city. It is now under the editorial charge of the finished scholar and polished writer, Mr. J. C. Corbin

We find several colored gentlemen in business here. But the most striking example of enterprise is that exhibited by the colored photographers, Mr. J. P. Ball and Messrs. Bale & Thomas. Both of these establishments are of the finest description, and are situated on the leading business thoroughfare, Fourth street. The establishment of Mr. J. Ball is in the same building in which the celebrated poet-artist, T. Buchanan Read, has his studios. The only difference is that Mr. Ball occupies the front and Mr. Read the rear of the building.

We spent a pleasant time in this thriving city, for which we are under obligations to our friends Wm. P. West, J. P. Ball, Esq., Mrs. Jas. Clark, Rev. P. Toliver and other kind friends.

We thought to be able to tell you in this letter of our impressions of Columbus, Cleveland, Pittsburgh, and other places, but this we must defer until our next—until which time we bid you adieu

On the Wing, Oct. 25, 1866.

P. S.—We have experienced the snow and ice of the season during the past twenty-four hours.

For the Christian Recorder.

NATIONAL CONVENTION OF COLORED SOLDIERS AND SAILORS.

To the People of the United States:

Claiming fellowship with, and desiring the co-operation of all who adhere to Liberty, Humanity and Justice, and believing as we do, that we are entitled to a sacred right, a natural right, a right which we have fairly won, yet deprived of, by no clause in the Constitution, but through prejudice alone, we are restrained from using that which make men, and without which men are powerless. Give us this privilege. It will be properly used, and this is alone the means by which you can furnish this country with peace and fellowship. Still, deprive us and the country is in discord

As Soldiers and Sailors who served the Union, while bad men, who betrayed the honor and trust reposed in them, were using their utmost in every possible way, to destroy it, representing that class of people who were known as "Black face, a loyal heart;" speaking for those two hundred and eighty thousand Black Boys in Blue, speaking for the poor slave who has so often given you the last husk of bread or piece of meat in his cabin, and accompanied you through the vast wilderness and brought you safe to your friends after long and weary days of capture and imprisonment; in the name of this oppressed and down-trodden class of Americans we ask you for that fundamental privilege which will not only lift us from the lap of hate and scorn, where we have been cursed for many years, but it will place us on the footing of full citizenship, where we ought to be, and where God intended men should be And when there, we become part of the body politic;—after that, we require no assistance. And in becoming a part of the same we will act as we did when we became Soldiers in the Army of the Republic. Our vote shall be with "Liberty, Humanity and Justice" Give us the ballot and the country is safe.

To deprive us of these sacred rights is false in morals and treason to the Constitution. We urge you to these measures, which are demanded by the honor and safety of this glorious Union Can it be that you will enfranchise the red-handed rebel-traitor, who struggled four long years, using his slaves, his power, his money, his all to destroy the Government, and still keep disfranchised four millions of your loyal population, whose only offence is that their skins are black? who fought in the hour of the country's need, and whose prayers at first, and deeds afterwards, were instrumental in the life of the nation. Can you say that you are making a sacrifice when you do this? You say you dare do right *This alone is right Do this and you have done your duty to God and your distracted country.*

THOMAS R. HAWKINS, Ohio.
GEO. D. JOHNSON, Penna
G. M. ARNOLD, Louisiana.
C. B. FISHER, D. C.

The Convention, which is to be composed of Soldiers and Sailors meets at Philadelphia, Pa., January 8th, 1867. The people of the United States who are in sympathy with us are requested to endorse the movement by addressing

G. M. ARNOLD, 325 I St Washington.

Washington, D. C., Oct. 23, 1866.

Thy fulness Son of God,
Thee needy maketh Thee.
Thy glory, O Thou glorious One,
Seeketh its rest in me

It was Thy need of me
That brought Thee from above,
It is my need of Thee, O Lord,
That draws me to Thy love.

Gleanings of Travel.

MODERN JERUSALEM.

Nearly all the dwelling houses are of stone, three low stories high, without windows toward the streets. They are made up of small, dark kind of rooms, looking generally into a court. There are neither chimneys nor fire-places, but something like a stone sink fixed against the wall, in which cooking is performed, mostly by a very unreasonably small quantity of charcoal. An opening through the wall, by leaving out a stone, is theoretically the outlet for smoke. Sometimes, however, it is so provokingly perverse it fills every apartment full, at the expense of the eyes and lungs of the faithful.

The roofs of Jerusalem houses are usually flat, with an elevation, dome-like, in the centre. All round above the eaves it is quite common to have a fence, as it were, some five or six feet high, made of hollow earthen tubes, the size of one's arm, while it protects persons who lounge, dance, chat, and work up there from the impudent gaze of neighbors, the tubes allow a free circulation of air.

While looking through one of the tubes, to gratify a very commendable curiosity—viz., to ascertain what other people were about on the top of the next domicile—I not unfrequently met a black, sparkling eye opposite, intent upon the same laudable exploration

So narrow are the streets of Jerusalem an agile man might leap across from one house to another, and thus perambulate considerable portions of the city. Being badly paved with round stones, great and small, regardless of fitness, and very commonly speckled so as to appear sprinkled with blood, they would be insufferably filthy were it not for the tremendous showers that wash them occasionally Then, again, they are up hill and down, and prodigiously crooked.

There being neither street lights at night, nor people moving about when evening sets in, Jerusalem is particularly gloomy and quiet, save the barking of dogs

Shops abound, but are small, and with hardly stock enough on hand to load a wheelbarrow. Most of the groceries are exhibited in baskets. A dealer in dry goods sits on the floor and reaches down what is called for. Bankers, who by the way, are nothing more nor less than money-changers, may be seen sitting in doorways, by the side of a wooden chest, on the open lid of which their riches stand in petit piles.

In the doorways, as one is passing along, sheep, calves, etc., are often hung up by the heels to be slaughtered. I have had to send occasionally to prevent being drenched with a stream from the jugulars of beasts thus suspended. It seems to be a law that each one must look out for himself in Jerusalem, since neither brooms, emptying buckets, or tapping veins are kept back an instant to let a stranger pass.

Mechanics are considerably numerous. They make pipes, as all good Mussulmans smoke perpetually, as though it were the great business of life. Coffee-cooking vessels, as pots, pans, etc., besides coffee tables, from two to four feet in diameter—such as they place their dishes upon—six inches or so from the floor, keeping a large number of workmen constantly hammering. Shoes, soft, large, and ugly, are made principally in particular streets. Cores seem unknown to the wearers of those great foot coverings. Red morocco boots, too, and yellow bootees for ladies, with pointed toes, is another branch of necessary industry Tinmen, carpenters, crockery-menders, barbers, antiquity-makers, horse-shoers, saddlers, blacksmiths, and jewel manufacturers, are among the prominent trades in active demand. But there is neither taste nor finish in any thing Carpenters don't understand making any thing plumb; doors are askew, windows on different levels, and, in short, mechanical efforts are wretched specimens of skill. Stability is more apparent in the cut of clothing than in any thing else. Men wear gowns, held together by sashes, and women wear trowsers. Each leg is a huge petticoat, immensely gathered in over the hips, held in place by a sash or shawl. The quality of the lady may be inferred by the quality of the materials of her dress. Shawls enter largely into the composition of female wardrobe.

Men shave the head, but cultivate astonishingly large beards—black, mottled, gray, and white. Dignity is measured by what grows on the chin, and not by the size of the brain. They subsist in Jerusalem on mutton, poultry, eggs, olive oil, coffee, and delicious fruits—always abundant and cheap, compared with New York, Boston, or Philadelphia prices. Jaffa, the Joppa of the Old Testament, sends immense quantities of delicious oranges, sweet lemons, melons—sweet and rich as nectar—besides other good things in abundance, almost daily to Jerusalem. It is not far from forty miles distant, from whence droves of donkeys are constantly wending their way up from the coast, some saddle, some bridle, bearing a bag apiece of some or all of these excellent productions

When half way, I have purchased of the owner about as many enormously large oranges as could be stowed away in all my pockets for a *parar*, the fifth part of a cent. Arab women, from all the neighboring villages, barefooted, may be seen approaching the gates every morning, bearing wooden trays on their heads, filled with melons, squashes, radishes, figs grapes, etc., according to the season; while with one hand they studiously cover their faces with a bit of cotton cloth as an apology for a veil. Modesty demands concealment of the features of a female, but society cares nothing about any other incidental exposure of person.

The inhabitants of Jerusalem are mostly Arab, and Arabic is the language of the city. However, there are Jews, Greeks, Maltese, Italians, a good many Turks filling official positions, some French, Copts, Persians, and a small representation from all over the world. Next to the Arabic, Italian is heard most frequently; still, French, German, and English are all spoken to a limited extent. French is the language with which a traveler may circumscribe the globe, and invariably find somebody to understand him, while all the other languages of Europe or Asia are but incomprehensible jargon to the majority of ears.

There are representatives in Jerusalem from every country. Religious sentiments, culminating in a sort of a pilgrimage to the holy shrine, prompt a large proportion of the strangers that there to visit the place. Poles, Germans, Hungarians, and Spanish Jews are always straggling into their fatherland, prompted by the tenets of their faith. All others, denominated *frangees*, are incidental travelers, gratifying a personal curiosity and taking notes for a new book.

Religion, in all imaginable forms of outward devotion, supports Jerusalem. Without foreign visitors it would fall into utter insignificance One is shocked with the dreadful exhibitions of leprosy which are met with in Jerusalem. Poor wretches hold up dishes on their ulcerated stumps of wrists, the fingers and hands having dropped off in the eating onward process of that shocking malady. One entire street in Jerusalem is set apart for the dwelling-place of those doomed to have that incurable disease Sometimes the ulceration does not commence till the fifteenth and twentieth year; but all born of infected parents are sure to have it break out sooner or later. They are tolerated beggars. In the great city of Damascus there are two institutions for the reception of lepers—having lodgings which give board and lodging to those sent from the country villages—not to be cured, but have them supported.

Sometimes there is an absorption of the bones of the face, so marked as to reduce the features to an infantile size It is a disgusting sight, and yet one can't keep his eyes from it, to see a

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, NOVEMBER 3, 1866. Vol. VI. No. 44. New Series. Whole No. 304.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No 631 Pine Street, Philadelphia.

Agents.—All letters and matters pertaining to the Book Concern [illegible] Elisha Weaver, [illegible] Pine St. [illegible]
All letters pertaining to private matters, should be directed Box No. 1876, Philadelphia.

TERMS

Two Dollars and fifty cents a year, payable in advance; or three dollars a year, if not paid in advance.
Single copies six cents

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Poetry.

For the Christian Recorder.

AN ODE.

The following ode was written to the memory of a young lady, a member of the A. M. E. Church, who recently died with the most vivid assurance of eternal life. Her conversation, during the last days of her earthly pilgrimage, constantly dwelt upon the blessed employment of the bright world to which she was hastening.

Blessed spirit, where art thou this holy
Sabbath day? Amid the Elysian fields of glory
Dost thou roam, and plume thy wings
Airy flight around the throne, to gaze on
Jehovah's brightness there? And dost thou sing
The everlasting song, with spirits fair and tune
Thy golden harp 'mid the celestial choirs above;
Or passing dost thou drink the crystal
Stream that flows beneath the throne of God?
Or dost thou pluck, with sacred hands,
The fruit from life's eternal tree, and draw
From its ambrosial sweetness pure, the essence
Of ecstatic joy? And dost thou wear the
Palm of victory won by the Saviour's death
For thee? Or dost thou, at this moment,
Bow before the Lamb, and bask 'midst the
Floods of light that from the uncreated
Sun breaks forth and cast thy glittering
Crown before His throne, and join the holy
Shout of prostrate elders there, and with
Innumerable saints and angels, veil thy face
From the o'erwhelming brightness then
Stooping, bathe thy wings in that empyreal
Fount, constant by the throne of God;
Then rise, exulting with eternal rapture,
And join the mighty throng to celebrate
Redeeming love to mortal man?
Or dost thou stoop to watch us in our toils
Below, and soothe us in our cares and
Whisper peace to our perturbed souls,
And beckon us to join thee in that
World of joy?

Methinks I see thee look upon us
With thy wonted smiles and radiant in
Thy heavenly bloom, extend thy sweetest
Sympathies to us, who walk this vale of
Sorrow and of sin and whisper 'mid our
Nightly visions fair, we'll soon be with
Thee there! Our hearts respond to thee with
Aspirations high to meet thee in that blessed
World and chant with thee those sweet songs,
And rest amidst that holy, pure celestial
Light, and wait that happy morning,
Rejoice through ceaseless calm, eternal day!

O God! our help and guide! let
Thy compassion lead us from this
World of woe, and land us safely in that
Blissful home, where sin and sorrow and care,
And parting griefs are known no more!

S. J. Woodson.

Sept. 8th, 1866.

Communications.

For the Christian Recorder.

UNION OF THE M. E. CHURCH AND A. M. E. CHURCH.

Mr. Editor:—In the *Recorder* of Oct. 6th, the subject of the union of the M. E. Church and the A. M. E. Church, is discussed by Dr. W. Revels, the *Central Advocate*, and the *Nashville Christian Advocate*.

This being a very grave subject, which will vibrate through every interest of the A. M. E. Church, in the event of its being consummated; and since we are one of the oldest living traveling preachers of our Church, and therefore we are not to be expected to look on with silent indifference while the subject is being discussed—we purpose to take an humble part, in two or three essays, to discuss the other side of the subject, that truth may be elicited.

I. We reply to the question put by Dr. Revels, viz., "would it be wisdom in the A. M. E. Church to refuse to accept such terms as are suggested by Dr. Crary?" Our answer to this question is emphatically given in the affirmative:—it would be wisdom in the A. M. E. Church to refuse to accept the proposed terms, or any other looking to the disorganization, in the least degree, of our ever memorable ancestors.

But before we advance our reasons, let us state the terms of union as set forth by Dr. Crary. The terms are summarily these:—

1 Commissioners are proposed to meet, appointed from the several Conferences of each Church; and form a basis of union.

2 The A. M. E. Church is supposed to be willing to accept the discipline of the M. E. Church.

3 The Bishops of the A. M. E. Church are to be assigned to the colored Churches and Conferences by the white Bishops, as Roberts in Liberia.

These are the terms proposed.

Now, we advance our reasons why the A. M. E. Church would act wisely not to accept these, or any other terms of union with the M. E. Church

1 God, in his wise providence, raised up this African communion, that a field might be constituted for the unrestrained exercise of the colored man's talent, education and graces, in this country, where prejudice separates him from both Church and State, to exercise these gifts the best he could. Here, in this Church, and similar colored connections, is the only ground on which he can play the part of an unrestrained man of God; free to speak—free to write—free to publish his sentiments, and to preach the word of God to his race. Break up this playground of his, and move him on to another man's ground, he at once feels embarrassed and restricted in the freedom of his will, the exercise of his talent, and the proper use of his graces, especially when the man who owns the ground exclusively, claims for himself any degree of superiority; and similarly, in moving the A. M. E. Church to the ground of the M. E. Church, or under its government, all the embarrassment supposed in the above illustration, will occur.

The colored man would be out of his own Church, raised up by God, specially for him, and transplanted into another which owns, governs and controls all things therein.

3. Before the commissioners could be appointed by the General Conferences, the subject of the union of the two Churches ought to be laid before the congregations of the two connexions, the quarterly conferences, the annual conferences and the General Conferences, two thirds of the whole concurring therein, then let the commissioners be appointed, if it must be done—and then, after the commissioners shall have laid down a basis of union, let it be returned to the General Conferences for ratification or rejection, if not indeed, referred back to the people; for "*vox populi, vox Dei.*"

But, on supposition, how far would the subject be sustained in the A. M. E. Church, on popular vote? We predict, as one is to one hundred.

(*To be continued.*)

Our next essay will treat on the hurtful effects such a union would produce upon the A. M. E. Church, and the absolute importance of a *union* of the A. M. E. Church and the A. M. E. Zion Church for the reasons which will then be shown.

M. M. Clark, Galveston, Texas

For the Christian Recorder.

LETTER FROM ANNAPOLIS, MD.

Annapolis, Md., Oct. 6th, 1866.

Mr. Editor:—Please allow this short article a place in the columns of the *Recorder*, as it may be of interest to some of its readers.

Our series of meetings which have been in progress here for the past eight weeks, closed last night with great manifestations of triumph and victory through our blessed Saviour. The closing service was the occasion of our regular Love Feast. I have been in the ranks of the itinerancy a long time, and witnessed great revivals and outpourings of the Holy Spirit; but I can truthfully say that our late revival excelled any it has been our pleasure to be present at.

The church was filled with members; the converts numbering two hundred. All those who were visited by this divine dispensation, boldly assert that since the 12th of August last, they have found peace with God through our Lord Jesus Christ.

All the ministerial brethren who have visited our charge and preached for us, and all persons, both white and colored, who have favored us with their presence, will fully endorse our testimony on this subject. Among the authorities of the city who were favorable to our cause, I will mention Governor Swann, Judge Tuck, Mr. Bryan and Mr Basil, Sheriff and Deputy Sheriff, and Hon Mr Vindship, Agent of the Freedmen's Bureau. We tender these gentlemen our unfeigned thanks for their kind protection in guarding us against molestation while worshipping God in doors, and for three consecutive times in the grove.

The Lord has been reviving the good work in our sister church, the Asbury M. E. Church (col'd) The M. E. Church (white) has caught the spirit of inspiration, and a great work is going on with them.

The Devil is losing ground here, and we humbly thank God for it. Our church is too small for our present membership. The people here are poor, but willing, did they possess the means, to extend the facilities of our church. However, when the time comes, I know they will do their part.

This is one of the most prominent points for a large A. M. E. Church in the State of Maryland. I will venture to say, that if our church continues to prosper as it has done for the past, it will be one of the finest stations on the Baltimore District Conference.

The indebtedness on our church is about $700, which we expect to pay off in a short time. I wonder if we could not get from the funds of the Parent Missionary Society of the A. M. E. Church $1000 to begin with. If we could, it would give us a great lift, which is much needed here. We hope to hear from the one who has the direction of the funds thereof. We trust the friends of Zion will pray for us, that we may be sent help in this our time of need.

Yours for the success of our cause,

S. L. Hammond

For the Christian Recorder.

ON HORSE-BACK—SADDLE DASH, No. 1.

BY S. GOODELLE H.

Who that has taught school, the elementary branches year in and year out, don't know what teacher's *ennui* is? I always thought I did, but find that I have just found out. Here I am in the western interior of Louisiana trying with my might to instruct these very French, little and large creoles, in the simplest English, and in morals. But for my roan, I would break down as a harp unstrung; but as soon as day-school is out I am on his back, and off on a quick gallop for these grand old October woods. I took my first ride of six miles to a famous old spring, at which the rebel General Morton drank with his wretchedly demoralized command in their retreat after the battle of Shiloh. My horse, like every thing else here, was creole, and I am afraid rather *confederate* in his tendencies; for when I was feeling lost, almost to my surroundings in some meditations of an intensely union cast, he had the bad taste to get into a fence-leaping mood. Of course I conquered, and made myself mistress of the situation. Then I plunged into the thickest of the oak tree forest with its exquisite drapery of grey hanging moss. The old dame must have anticipated some children visitors, for she had swings ready made, formed of the thick interlaping vine-like branches, reaching from tree top to tree top all through these woods. What delightful order! Oh, if dear Henry D. Thoreau were here, wouldn't he go into a rhapsody! But he is here in spirit.

Nature's admiring children who perseveringly labor to know her secrets while in earth form, only learn more after they "cross the river Jordan," and they hover around beautiful retreats Yes, they are "ministering spirits." Then don't imagine me a modern spiritualist after the "affinity-seeking," "wife and husband leaving" strife. No, I detest "table rappings and crockery breaking," especially the last; for I have broken so much. But those who are of the same mind do no less whether in the spirit or out. Oh, what a cluster of scarlet blossoms! All negroes like red; so push on, pony, I must have those flowers! How I wish my Philadelphia friends had these! Why they are handsomer than either "fuchia's or bleeding heart." But I have left my botany in the city; so I can't trace their genera.

Oh, how independent one feels in the saddle! One thing, I can't imagine why one needs to wear such long riding skirts. They are so inconvenient when you have to ford streams or dash through briars. Oh, fashion, will an Emancipation Proclamation free us from thee!

My second ride was on an "American horse;" so-called because he came from the North. Creoles generally call northern horses "*American horses.*" Really it is a compliment. They are so much more reliable than creole horses. One of the latter must have its own slow gait, like a snail's pace, or else run away on a wild gipsy chase.

Now for the matter in this saddle-dash. I had to keep off horse-back several days in order to recover from extreme fatigue and soreness, but my boy is at the door this glorious Saturday morning, and I am-off till noon. Some rebel equestrians just passed, and fired four times almost in my face. But who is going to let grape keep them off horse back or off duty? Hasn't He promised to keep His workers? "Then to doubt would be disloyal; to falter would be sin."

Oh! I forgot to say my roan did not understand English any better than my scholars do When I said, "Whoa, pony," he would gallop *Au revoir*.

I am home again from my canter. We passed through several cotton and corn-fields worked on shares. The former owners giving half what the crops yield to the hands in payment. Besides, there is five per cent. tax levied to pay for the school privilege for the children of the hands. These men work well. Their employers say; "better than slaves did." But they work all day Sunday of their own accord on land they have rented; so anxious are they to get places of their own. Cotton is worth from 40 to 50 cents per pound here. One would soon get rich with one of these plantations. Oh! it is time for my night-school. Believe me, *Votre Amie des Chevaux.*

Oct. 13th, Vermillionville,
Lafayette Parish, La.

For the Christian Recorder.

LETTER FROM BALTIMORE.

WATERS CHAPEL SABBATH SCHOOL.

Mr. Editor:—The above named school is in a flourishing condition. Under the energetic supervision of Mr. Wm. H. Brown, its Superintendent, its sphere of usefulness has been considerably enlarged. A prominent feature in the organization of this school is a standing committee, known as a vigilance committee. Its duties are of a missionary character.

The officers of the school are as follows: Wm H. Brown, Superintendent, J. K. Plato, Asst. Supt; Joseph R Wright, Secretary; Wm. Lee, Assistant Secretary; Edward Toogood, Treasurer; John W. Prate, Librarian; John Collins, Lewis J. Bryan, Mrs. C. Griffin, Executive Committee; George Bowers, Edward Toogood, Wm Lee, Mrs. A. E. Young and Mrs. C. Griffin, Vigilance Committee.

The musical department is under direction of Prof Joseph Wheeler, assisted by Mr. Charles Chase.

There are sixteen male and eight female teachers attached to the school, with 109 and 118 female scholars in attendance, and the number is rapidly increasing

The scholars attend at the school room twice during the week for musical instruction, and it is really gratifying to witness the progress they make in this direction. Great praise is due to Superintendent Brown and his energetic corps of assistants, for the zealous manner in which they have labored to make the school a success. If we only had a few more live superintendents and wide awake teachers, in our Sabbath schools, Mr. Editor, there would not be so many of our little ones straying to the Sabbath schools of other denominations. It is for the abolition of this growing evil that Superintendent Brown has organized his Vigilance Committee, composed, as it is, of teachers, whose unflinching fidelity to the trust reposed in them, is winning the golden opinion of every friend of the cause, and whose continued efforts to bring back the little ones of our household, will gain them the warm hearted wishes of every true lover of the African Methodist Episcopal Church.

Ward

Balt., Md., Oct 19, 1866.

For the Christian Recorder.

LETTER FROM SOUTH CAROLINA.

Beaufort, S. C., Oct. 8th, 1866.

To the Editor of the "Christian Recorder."

Sir:—The colored people of this place (principally through the instrumentality of Mr. Israel J. Cohen, the superintendent of the Sabbath-school of the Rev. A. Waddell's church,) have lately performed an act of respect to the memory of our union dead (interred here,) for which they deserve much praise. The cemetery, where repose the patriot and loyal dead, was quite recently overgrown by a rank forest of weeds so high that the tallest man could not be discerned in the cemetery.

At a mass-meeting, held in the A. M. E. Church, on the 24th ult., on motion of Mr. Cohen, it was "resolved, That the gentlemen of the meeting turn out in a body on the 28th ult., for the purpose of cleaning the cemetery of weeds, and rescuing the graves of Union soldiers from obscurity." The ladies also promised to bring refreshments to the laborers; and accordingly on Friday the men proceeded to the cemetery and commenced the work, and at 12 M., the ladies made their appearance, some in carriages, and some on foot, all, however, bearing refreshments to those who were endeavoring to honor the memory of our dear boys. I propose, with your permission, to send you, *for publication*, the names of those dear ones now reposing here, who were members of Northern Colored Regiments, commencing with the immortal 54th Massachusetts Volunteers.

In conclusion I will just say that the graves of our dead soldiers at Morris Island, (my 54th comrades some where old Morris is,) is much neglected, and owing to the lightness of the soil very many of the coffins are nearly exhumed by the winds which are continually blowing there; and the coffins in some cases have been ruthlessly broken open, and the deceased thereby being exposed to view. To those who may desire to remove home their friends interred either here or at Morris Island, they can readily realize their wishes by corresponding with Fuller and Langley, at this place, who are fully prepared to forward deceased persons North in hermetically tine-lined caskets.

S. H. A. Carter,
late Sergt. Co. G., 54th Mass. Vols.

For the Christian Recorder.

A TRIP TO THE GREAT WEST.

BY W. R. M.

"Westward the Star of Empire takes its way."

About the middle of September last, we unexpectedly received a letter from the students of Wilberforce University, inviting us to deliver an address before their "Society of Inquiry on Missions," which was to hold their annual anniversary on the evening of Monday, October 15th.

Having never travelled west of the Alleghenies, and having for a long time been anxious to visit this portion of the country, we promptly accepted the invitation, and on the evening of Sept 28th, we took the cars of the Northern Central Rail Road at Baltimore, and arrived at Wilberforce in due time.

We will not now stop to describe the magnificent scenery through which we passed, in reaching our destination. The weather was all that could be desired—clear, bright and beautiful, with just sufficient cold to make it invigorating. The grandeur and sublimity of a Western landscape!—who can describe it? Nowhere can the grand works of nature be seen to greater advantage than in the western portion of Pennsylvania and Ohio.

The lofty mountains of the Alleghenies loom in all their majestic proportions, as if they would kiss the very sky. The deep and wild ravines, the magnificent and seemingly impenetrable forests, through which the autumnal winds whistle their requiems over the departed summer, the towering hills, rugged cliffs, and fertile valleys, rejoicing in their fields of ripened grain, all conspire to form a picture that would ravish the soul of an artist, and fill the hearts of all with emotions of holy delight, which compels one to look with wonder and love from

"Nature up to nature's God."

WILBERFORCE UNIVERSITY.

This Institution, which was burnt to the ground by the hand of an incendiary, on the 14th of April, 1865, the very day that the fatal shot pierced the brain of our lamented Lincoln, and bathed a nation in tears, is being re-built, and is rapidly rearing its massive walls, which, when completed, will certainly be the grandest educational structure owned and conducted by colored men in the country.

The foundation is of granite, and is a fine specimen of massive masonry. The building, when completed, will be 150 feet long, 60 feet wide, and four stories high, together with a basement extending the entire length of the building. The structure will contain all the apartments of a first class institution—laboratory, cabinet, library, chapel, apartments for the faculty, &c. Oh, that the eyes of our people were opened to the importance of encouraging by their sympathy, and supporting by their means, this great undertaking—the mightiest of its kind undertaken by colored people!

But the building will go up; the college will be a success. Thank God, if we are too contracted to give a part of our means, if we are too ignorant to realize the importance of such an establishment, the work will not cease; but God will raise up friends, who, in spite of ourselves, will raise us out of our selfishness and contractedness We can but admire the spirit which characterizes the following extract, clipped from a letter written to the *Colored Citizen* by Mr. J. P. Sampson:

> "I never attended a colored school in my life. I was the only colored boy at a school house in Massachusetts, when there were over 1200; but I look with utter contempt upon colored young men that were educated in such a school as Oberlin, who would dare to sneer at this college. I believe the time will come when Wilberforce University will stand second to no other institution on the continent. While certain white schools have given to the world colored men above the ordinary average for thorough men of course, this school will give us thousands superior in intellect, purpose and piety.
>
> "We must judge men not by what they know, but by what they have accomplished in life. Bishop Payne, the champion of the glorious work of education among the colored people, is hard at work in furthering the completion of this house, which will, in time, be the alma mater home for the highest order of negro talent."

The question presents itself, and asks most forcibly, Will not our moneyed men of color do as much for their own interest and elevation as our white friends are disposed to do for us? We say the College *will be a success!* Why? Listen and you will hear. While at Wilberforce, we saw autograph letters from Gen R. Saxton, Major General O. O Howard and Chief Justice Chase, and other eminent gentlemen, addressed to President Payne, expressing the warmest interest in the success of the enterprise, and offering support in its aid.

Chief Justice Chase concludes his letter by expressing his warmest interest in the Institution, and adding, "*My name and limited means are at your disposal.*" I repeat, that with the pledged support and influence of such men, Wilberforce will prove a success.

The Institution occupies one of nature's most beautiful sites. The climate is mild and salubrious, and is plentifully supplied with springs of the purest mineral waters. Within and around the fifty-two acres which belong to the Institution, are situated the residences of many of our most prominent men of color, among whom are Bishop D. A. Payne, D. D., Martin R. Delaney, Major U. S. A., Rev James A. Shorter, and Prof John G. Mitchell is now having erected a residence, which, when completed, will be one of the handsomest edifices in the neighborhood. It is to be of fine pressed brick, will contain over a dozen rooms, embracing all the modern improvements, and will cost about $5,000.

There are other residences and lands owned by colored men in the vicinity. Messrs. Simon and Henry Ash, Mrs Martha Davis, widow of the late E. D. Davis, Alex Clarke, Shelton Morris, John Griffith, Thos. Waldon, Rev. David Smith, Mrs. House, A. B. Lewis, Philip Piper, and others. Mrs. Eliza Williams and Mrs. Laura Smith, each own land valued at $5,000. The Holland family $12,000. While Mr. Philip Piper's land is valued at $30,000.

Besides these, there are others, which it would make our article too lengthy to mention. It will suffice to say that there is no finer house in the country owned by white or colored, than that of Miss Julia A. Mount.

There are valuable lots here owned by Revs John M. Brown, Thomas Strother and Mr. T. Pratt, all of whom intend building at no distant day. So you see that the people of Wilberforce are *living*. The same can be said of the people of Xenia, three miles distant. We cannot tarry longer at Wilberforce, and yet we are not quite through describing it, as we have said nothing of the beautiful scenery which surrounds the entire place—rolling hills, magnificent trees, gushing springs, running rivulets, and all that a poet's nature could desire is here to be found. But we must hasten and speak of impressions elsewhere.

Your readers have doubtless all heard of Major Delaney's great devotion to the negro race. No Roman was ever prouder of the title of a citizen of Rome, than Martin R. Delaney is of being of African descent; in proof of which we give a subjoined list of the names he has given his children. His eldest son is named Toussaint L'Ouverture, Charles Lennox Remond, then Alexander Dumas; the next St. Cyprian and Placedo, while the little girl glories and grows fat in the classic name of Ethiopia. If this does not show love for our race, we would like to know what will.

CHILLICOTHE.

We arrived in this city on Saturday evening, Oct. 6th, and took up our abode in the hospitable mansion of Mr. Abram Fidler, who is certainly one of the most successful business men we ever met. He is yet quite young—not yet thirty, but he is the owner of the largest livery stable in the city. His collection of horses are of the best stock, while his carriages, buggies, phaetons, &c., are as fine as you will find in any gentleman's private stable. Mrs. Fidler, formerly Sarah H. Wall, is a graduate of Oberlin, and presides with great grace over the household. There are other well-to-do colored persons in this town, but our stay was so short that we did not have an opportunity of meeting them, except Mr. Chancellor, who has grown rich in his business—a boss carpenter.

The colored people are getting along well. They have two churches—the A. M. E. Church, Rev. Mr. Franklin, pastor, and the Baptist Church, Rev. Mr. Monks, pastor.

LOUISVILLE, KY.

We arrived in this beautiful city on Saturday, Oct. 12th, and put up at the residence of Mr. and Mrs. John Morris, 7th street. We were much gratified with our visit to Louisville, and although it has not been two years since these people leaped from the thraldom of slavery, yet they are already progressing as well as the people of any city of the East. The spirit of enterprise and industry which they exhibit, is praiseworthy in the highest degree.

They are conducting business of various kinds. Messrs. Tevis and Schaeffer are keeping a fine dry goods and fancy store, on one of the prominent streets, while three other young men, Messrs. Burke, Johnson & Kane, are conducting a first class dry goods and furnishing store, corner 9th and Market Sts. Other colored men are conducting business and following their trades as carpenters, coopers, tinsmiths, bootmakers, etc.

The churches of Louisville are fine and numerous. Rev. Mr. Adam's Church, (Baptist) Centre Street Church, (Wesleyan) and Quinn's Chapel, (A. M. E.) are the principal churches.

The educational interests of the people are well looked after. Our friend, Mr. William Gibson, formerly of Baltimore, has done an excellent work in this direction. He has been teaching school in this city for twenty years. For a series of years his was the only school. The intelligence and refinement are due therefore, to a great extent, to the efforts of Mr. Gibson. Mr. Gibson is also a fine music scholar and has taught many the science of music and the art of performing on the piano.

Mr. Gibson is still in the prime of manhood, and is yet engaged in the good work of teaching the "young ideas how to shoot," in the basement of Quinn's Chapel, where his pupils number over one hundred. There are other schools in different portions of the city now taught by experienced teachers.

The most important reform needed in Louisville at this time is a few good leaders. They have a clique of preachers, some of whom have had control of their congregations for upwards of thirty years. These men, owing to their obsequiousness to white men, made very good leaders under the old *regime;* but now, that these people have leaped from their chains and entered the new dispensations of light and liberty, they need new leaders—men who will possess the courage to face the living issues of the day—grapple and wrest victory from the paws of despair. To make our case clear and stronger, we will give a case in proof.

There is a colored bank in Louisville under the control of a board of directors of colored men. This bank has, since it has been in operation, employed a white gentleman to act as Cashier. A short time since, the people thought it was a reflection on their intelligence to have a white man occupying a position that a colored man could hold, so they nominated a very respectable and highly educated gentleman of color—Mr. Minor, to act in that position, and called their board of directors together to confirm the appointment. The board met—the matter came up and through the influence of two *preachers*, the colored gentleman was defeated and the white retained his position. The Rev Messrs Adams and Sneather, both of the Baptist Church, are the ministers who have thus acted. Their argument was that the "*time has not yet come for colored men to occupy such positions.*" We are one of those who believe that the time *has come* when their day of usefulness is over, and the quicker they get from this stage of action, the better it will be for the interests of our people and their cause.

The young men of Louisville will not long suffer such a state of things to exist.

The ladies of color have a fine association for the relief of the poor, which is now doing an excellent work in relieving the wants of the destitute among them. During the war their labors of love were directed in behalf of the soldiers, many of whom were made to shower benedictions many and heartfelt on the members of this truly godly enterprise.

On Friday afternoon, Oct. 19th, after having a visit, the pleasure of which we shall not soon forget, for which we are, to a great extent, indebted to Messrs. Gibson, Tevis Johnson, and Mr. and Mrs. John Morris, we took the steamer "United States" for Cincinnati, the "Queen city of the West," which is one of the busiest and most active cities outside of New York.

Third, Fourth and Walnut streets contain business houses far handsomer than any we ever saw in the cities of the East.

The colored people are doing well. They have fine churches, well conducted Sabbath Schools, and their day school system is modelled after the highest standard. Mr Peter H Clark, so long identified with the educational interests of the people of the West, is as active as ever. He is principal of the High School.

The *Colored Citizen*, which for literary merit and neatness of appearance, has no superior among our Anglo-African files, is published in this city. It is now under the editorial charge of the finished scholar and polished writer, Mr. J. C. Corbin.

We find several colored gentlemen in business here. But the most striking example of enterprise is that exhibited by the colored photographers, Mr. J. P. Ball and Messrs. Ball & Thomas. Both of these establishments are of the finest description, and are situated on the leading business thoroughfare, Fourth street. The establishment of Mr. J. Ball is in the same building in which the celebrated poet-artiste, T. Buchanan Read, has his studios. The only difference is that Mr. Ball occupies the front and Mr. Read the rear of the building.

We spent a pleasant time in this thriving city, for which we are under obligations to our friends Wm. P. West, J. P. Ball, Esq. Mrs. Jas. Clark, Rev. P. Toliver and other kind friends.

We thought to be able to tell you in this letter of our impressions of Columbus, Cleveland, Pittsburgh, and other places, but this we must defer until our next—until which time we bid you adieu.

On the Wing, Oct. 25, 1866.

P. S.—We have experienced the snow and ice of the season during the past twenty-four hours.

For the Christian Recorder.

NATIONAL CONVENTION OF COLORED SOLDIERS AND SAILORS.

To the People of the United States:

Claiming fellowship with, and desiring the co-operation of all who adhere to Liberty, Humanity and Justice, and believing as we do, that we are entitled to a sacred right, a natural right, a right which we have fairly won, yet deprived of, by no clause in the Constitution, but through prejudice alone, we are restrained from using that which make men, and without which men are powerless. Give us this privilege. It will be properly used, and this is alone the means by which you can furnish this country with peace and fellowship. Still, deprive us and the country is in discord.

As Soldiers and Sailors who served the Union, while bad men, who betrayed the honor and trust reposed in them, were using their utmost in every possible way, to destroy it, representing that class of people who were known as "Black face, a loyal heart;" speaking for those two hundred and eighty thousand Black Boys in Blue, speaking for the once slave who has so often given you the last husk of bread or piece of meat in his cabin, and accompanied you through the vast wilderness and brought you safe to your friends after long and weary days of capture and imprisonment; in the name of this oppressed and down-trodden class of Americans we ask you for that fundamental privilege which will not only lift us from the lap of hate and scorn, where we have been nursed for many years, but it will place us on the footing of full citizenship, where we ought to be, and where God intended men should be. And when there, we become part of the body politic;—after that, we require no assistance. And in becoming a part of the same we will act as we did when we became Soldiers in the Army of the Republic. Our vote shall be with "Liberty, Humanity and Justice." Give us the ballot and the country is safe.

To deprive us of these sacred rights is false in morals and treason to the Constitution. We urge you to these measures, which are demanded by the honor and safety of this glorious Union. Can it be that you will enfranchise the red-handed rebel-traitor, who struggled four long years, using his slaves, his power, his money, his all to destroy the Government, and still keep disfranchised four millions of your loyal population, whose only offence is that their skins are black? who fought in the hour of the country's need, and whose prayers at first, and deeds afterwards, were instrumental in the life of the nation. Can you say that you are making a sacrifice when you do this? You say you dare do right. *This alone is right. Do this and you have done your duty to God and your distracted country.*

Thomas R. Hawkins, Ohio.
Geo. D. Johnson, Penna.
G. M. Arnold, Louisiana.
C. B. Fisher, D. C.

The Convention, which is to be composed of Soldiers and Sailors meets at Philadelphia, Pa., January 8th, 1867. The people of the United States who are in sympathy with us are requested to endorse the movement by addressing

G. M. Arnold, 325 I St. Washington.

Washington, D. C., Oct. 23, 1866.

Thy fulness, Son of God,
Thee needy maketh Thee,
Thy glory, O Thou glorious One,
Seeketh its rest in me

It was Thy need of me
That brought Thee from above,
It is my need of Thee, O Lord,
That draws me to Thy love

Gleanings of Travel.

MODERN JERUSALEM.

Nearly all the dwelling houses are of stone, three low stories high, without windows toward the streets. They are made up of small, dark kind of rooms, looking generally into a court. There are neither chimneys nor fire-places, but something like a stone sink fixed against the wall, in which cooking is performed, mostly by a very unreasonably small quantity of charcoal. An opening through the wall, by leaving out a stone, is theoretically the outlet for smoke. Sometimes, however, it is so provokingly perverse it fills every apartment full, at the expense of the eyes and lungs of the faithful.

The roofs of Jerusalem houses are usually flat, with an elevation, dome-like, in the centre. All round above the eaves it is quite common to have a fence, as it were, some five or six feet high, made of hollow earthen tubes, the size of one's arm, which it protects persons who lounge, dance, chat, and work up there from the impudent gaze of neighbors, the tubes allow a free circulation of air.

While looking through one of the tubes, to gratify a very commendable curiosity—viz., to ascertain what other people were about at the top of the next domicile—I not unfrequently met a black, sparkling eye opposite, intent upon the same laudable exploration.

So narrow are the streets of Jerusalem an agile man might leap across from one house to another, and thus perambulate considerable portions of the city. Being badly paved with round stones, great and small, regardless of fitness, and very commonly speckled so as to appear sprinkled with blood, they would be insufferably filthy were it not for the tremendous showers that wash them occasionally. Then, again, they are up hill and down, and prodigiously crooked.

There being neither street-lights at night, nor people moving about when evening sets in, Jerusalem is particularly gloomy and quiet, save the barking of dogs.

Shops abound, but are small, and with hardly stock enough on hand to load a wheelbarrow. Most of the groceries are exhibited in baskets. A dealer in dry goods sits on the floor and reaches down what is called for. Bankers, who by the way, are nothing more nor less than money-changers, may be seen sitting in doorways, by the side of a wooden chest, on the open lid of which their riches stand in petit piles.

In the doorways, as one is passing along, sheep, calves, etc., are often hung up by the heels to be slaughtered. I have had to read occasionally to prevent being drenched with a stream from the jugulars of beasts thus suspended. It seems to be a law that each one must look out for himself in Jerusalem, since neither brooms, emptying buckets, or tapping veins are kept back an instant to let a stranger pass.

Mechanics are considerably numerous. They make pipes, as all good Musselmans smoke perpetually, as though it were the great business of life. Coffee-cooking vessels, as pots, pans, etc., besides coffee tables, from two to four feet in diameter—such as they place their dishes upon—six inches or so from the floor, keeping a large number of workmen constantly hammering. Shoes, soft, large, and ugly, are made principally in particular streets. Corns seem unknown to the wearers of these great foot coverings. Red morocco boots, too, and yellow bootees for ladies, with pointed toes, is another branch of necessary industry. Tinmen, carpenters, crockery-menders, barbers, antiquity-makers, horse-shoers, saddlers, blacksmiths, and jewel manufacturers, are among the prominent trades in active demand. But there is neither taste nor finish in any thing. Carpenters don't understand making any thing plumb; doors are askew, windows on different levels, and, in short, mechanical efforts are wretched specimens of skill. Stability is more apparent in the cut of clothing than in any thing else. Men wear gowns, held together by sashes, and women wear trowsers. Each leg is a huge petticoat, immensely gathered in over the hips, held in place by a sash or shawl. The quality of the lady may be inferred by the quality of the materials of her dress. Shawls enter largely into the composition of female wardrobe.

Men shave the head, but cultivate astonishingly large beards—black, mottled, grey, and white. Dignity is measured by what grows on the chin, and not by the size of the brain. They subsist in Jerusalem on mutton, poultry, eggs, olive oil, coffee, and delicious fruits—always abundant and cheap, compared with New York, Boston, or Philadelphia prices. Jaffa, the Joppa of the Old Testament, sends immense quantities of delicious oranges, sweet lemons, melons—sweet and rich as nectar—besides other good things in abundance, almost daily to Jerusalem. It is not far from forty miles distant, from whence droves of donkeys are constantly wending their way up from the coast, sans saddle, sans bridle, bearing a bag apiece of some or all of these excellent productions.

When half way, I have purchased of the owner about as many enormously large oranges as could be stowed away in all my pockets for a *parar*, the 8th part of a cent. Arab women, from all the neighboring villages, barefooted, may be seen approaching the gates every morning, bearing wooden trays on their heads, filled with onions, squashes, radishes, figs grapes, etc., according to the season; while with one hand they studiously cover their faces with a bit of cotton cloth as an apology for a veil. Modesty demands concealment of the features of a female, but society cares nothing about any other incidental exposure of person.

The inhabitants of Jerusalem are mostly Arab, and Arabic is the language of the city. However, there are Jews, Greeks, Maltese, Italians, a good many Turks filling official positions, some French, Copts, Persians, and a small representation from all over the world. Next to the Arabic, Italian is heard most frequently; still, French, German, and English are all spoken to a limited extent. French is the language with which a traveler may circumscribe the globe, and invariably find somebody to understand him, while all the other languages of Europe or Asia are but incomprehensible jargon to the majority of men.

There are representatives in Jerusalem from every country. Religious sentiments, culminating in a sort of a pilgrimage to the holy shrine, prompt a large proportion of the strangers that there to visit the place. Poles, Germans, Hungarians, and Spanish Jews are always straggling into their fatherland, prompted by the tenets of their faith. All others, denominated Franks, are incidental travelers, gratifying a personal curiosity and taking notes for a new book.

Religion, in all imaginable forms of outward devotion, supports Jerusalem. Without foreign visitors it would fall into utter insignificance. One is shocked with the dreadful exhibitions of leprosy which are met with in Jerusalem. Poor wretches hold up dishes on their ulcerated stumps of wrists, the fingers and hands having dropped off in the eating onward process of that shocking malady. One entire street in Jerusalem is set apart for the dwelling-place of those doomed to have that incurable disease. Sometimes the ulceration does not commence till the fifteenth and twentieth year; but all born of infected parents are sure to have it break out sooner or later. They are tolerated beggars. In the great city of Damascus there are two institutions for the reception of lepers—having incomes which give board and lodging to those sent from the country villages—not to be cured, but have them supported.

Sometimes there is an absorption of the bones of the face, so marked as to reduce the features to an infantile size. It is a disgusting sight, and yet one can't keep his eyes from it, to see a large, tall man with the face of a nursing infant. This same form of leprosy has been introduced into Nova Scotia, and given rise to some stringent legislation within the past few years, with a view of preventing its extension. Cases too are recognized in several of the West India islands. Absolute interdiction of the marriage of lepers is the only admitted method of arresting its progress.

Jerusalem's walls now enclose but a small part of what it was in the prosperous days of its ancient kings. The population may be any where from sixteen to thirty thousand, according to the influx of strangers. There are plenty of vacant lots, but no new dwellings going up. On the outside of the walls for miles in all directions, the barren, rocky fields are open for settlement, if any one dare risk the exposure to Bedouin marauders and miscellaneous rascals in general, provided he can have the pasha's permission. The Turkish government not only owns all the lands, but all the women else.—*N. Y. Independent.*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Nov. 3, 1866.

CONTENTS.

FIRST PAGE.

POETRY.—An Ode.

COMMUNICATIONS.—Union of the M. E. Church and A. M. E. Church—Letter from Annapolis—On Horseback—Saddle Dash, No. 1—Letter from Baltimore—Letter from South Carolina—A Trip to the Great West—National Convention of Colored Soldiers and Sailors.

GLEANINGS OF TRAVEL.—Modern Jerusalem.

SECOND AND THIRD PAGES.

EDITORIAL.—Special Notice—Attention! Read! Pen Portraits of Colored Communities—What our Trip Means—The Signs of the Times—The Approaching General Conference—Commencement and Examination of the Institute for Colored Youth—Upham's—Read! Read! Everybody!—The Fair—An Announcement—A New Sunday School Register—Home for Aged and Infirm Colored People.

MISCELLANEOUS.—A Letter from South Carolina, Letter from Maryland—Letter from Cleveland, Ohio, Letter from Natchez, Miss.—A Letter from Brother Davis.

LITERATURE.—The Proposed New Translation of the Bible into French—An Old Bible—The Old Oaken Bucket.

FOREIGN.—Protestant Prussia—Bishop Colenso.

NOTICES.

INFORMATION WANTED.

MARRIED.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

MISCELLANEOUS.

ADVERTISEMENTS.

All moneys or orders must be addressed to Rev. Elisha Weaver, Box 2975, Philadelphia, Pa.

SPECIAL NOTICE

To all who are Indebted to the Book Concern.

BRETHREN:—It is with feelings of deep regret that we find ourselves once more compelled to make a formal appeal to you for immediate aid. Many of you are greatly indebted to us for books and papers. Some of our brethren have allowed their bills of indebtedness to accumulate, until they have reached the amounts respectively of twenty, thirty, fifty, sixty, and are as high as two hundred dollars. Why are not these bills paid? Would it not be much better for brethren to pay as they go? It would then be much easier for us to conduct matters in a proper and becoming manner. Our capital is thus placed beyond our reach—placed in the hands of persons who will not refund it. Unless those who are indebted to us discharge their liabilities, we cannot possibly carry on our work of publication. Will not the brethren send in their amounts due by the return of mail? Let them earnestly consider these remarks.

E. WEAVER,
General Book Steward.

Oct. 13—4t.

ATTENTION! READ!

Will not all the ministers in the Philadelphia and New York Districts be sure to set their congregations to work for the great Union Fair? Bishop Wayman has his eyes fixed on all of the ministers who have charge of circuits and stations. He will see whether or not they interest themselves, together with their congregations, in the good cause, by assembling together and raising sums of money, or contributing such articles as are suitable for exhibition and sale at the coming Fair.

We look for grand efforts from New York, Brooklyn, Providence, Newport, New Bedford, Boston, Pittsburg, Cleveland, Chicago, St. Louis, Louisville, Indianapolis, Richmond, Baltimore, Washington, and other cities. Send in your donations by the first day of November, and not later than the 3d day of November, to Elisha Weaver, No. 631 Pine street, if sent by express; if sent by mail, direct to Box 2975 Philadelphia Post Office.

If our brethren and friends wish the *Recorder* to continue among them as a medium of intelligence to our too truly benighted people, they must work while they have the chance. Consider the great interests that are at stake, and come forward like men. Your own welfare hangs trembling in the balance! t-f E. W.

PEN PORTRAITS OF COLORED COMMUNITIES

We expect, in addition to weekly matter, to furnish, while "On the Wing," at least once in two weeks, an account of the condition of our people and their local institutions in each place that we visit, thus making known to the world the elements of progress among us, and holding up for example praiseworthy colored men, who are battling in the foremost ranks for the elevation of their race, as well as struggling for the highest order of individual development. We may find occasion to criticise public men as well as commend, but will endeavor to be just.

⁂

WHAT OUR TRIP MEANS

PITTSBURGH, Pa., Oct. 27th, 1866.

We think it no exaggeration to say that the A. M. E. Church has one hundred thousand members; add to this the numbers who attend its churches, and we may safely say that over a half million of colored persons are directly under its denominational influence. This last will convince any one, that the Organ of such a denomination ought to have ten thousand regular subscribers, at least. Just as the thermometer indicates the temperature of the air, so does the interest manifested in our religious publications indicate the stage of improvement among us. Our worthy General Book Steward Rev. Elisha Weaver, is prevented from making this canvass which we have undertaken, by the demand for his presence in Philadelphia, occasioned by the great fair which is to be held for the Book Concern. We have started out to increase the subscription list of the CHRISTIAN RECORDER, to collect the bills which the General Book Steward has placed in our hands, and to accept the aid in general so earnestly requested by the Book Committee. The time allotted for this work is short, and we left Philadelphia with only fifteen dollars furnished for expenses, therefore in the name of the Great Head of the Church, for the sake of the vital interests of our denomination, we entreat our ministers and members to sympathise with us in the efforts we may make as their servant to increase the circulation of a paper that disseminates the truths of religion, proclaims and demonstrates the manhood of our race, and protests against ecclesiastical and political proscription. With a little effort on the part of each one, the CHRISTIAN RECORDER can be made a power that will be felt in every quarter; raising higher the standard of Christianity and ennobling our people.

We do not know what to think of an official member, who does not take our paper. We can scarcely believe a minister or his congregation loves the A. M. E. Connection, if in that congregation the CHRISTIAN RECORDER has few or no subscribers.

It only needs a little thinking on this subject to set our whole Church to work vigorously in the matter. As we shall have to work actively and rapidly, all the aid that brethren may extend by seeking to make our mission a success will subserve one of the vital interests in our connection. It must not be forgotten, that the CHRISTIAN RECORDER aims to promote the interests of our whole people without respect to denomination, and that our Baptist, Episcopal and Presbyterian friends have an opportunity to speak and promote their affairs; also those having no denominational sympathy, who seek the welfare of our race. True to the highest interests of the government, it ever contributes its utmost to its prosperity. With no feeling of violated propriety, then, do we urge its claim upon our white friends.

Hon. W. D. Kelley said to the editor, not long since, "I get a great many papers, and do not read them all; but *I always read yours*, because I am interested in the welfare of the colored people, and can find out what you are doing; after I am through reading it I send it to a distinguished white Methodist friend of mine in Maryland." Thus spoke a statesman. Friends, do not let us be disappointed.

⁂

THE SIGNS OF THE TIMES

PITTSBURGH, Pa., Oct. 22th, 1866.

A few months since, when the frequent vetoes of the President of the United States mocked the declaration of American Independence, we wrote an article on the "Signs of the Times," prophetic of the very result indicated by the united voices of Maine, Vermont, Pennsylvania, Indiana and Iowa, at their last elections, in support of Congress, and a repudiation of a policy the honors of the authorship of which, the present incumbent of the White House may continue to enjoy without being envied by even the elder man who fills the position of his official Alpha, at Greenville, Tenn. Since then, we have gained a more commanding position, from whence to make observations. The forces of two mighty political armies are fighting on the great plain of national politics, with a confident heroism on one side, and a relentless desperation on the other, that have never been equalled in this country. This political combat is but a repetition of the physical combat that crimsoned and whitened the soil from the Potomac to the Rio Grande with the blood and bones of patriot heroes. Every propelling power that gave life to the latter, now gives spirit to the former. No one doubted the ability or courage of Generals Lee, Johnson, or Early; yet no patriot heart ever felt that these could lead their armies, as conquerors to the undisturbed possession of our loyal States. So in the political combat, no one doubts the ability, courage and persistency of President Johnson, Doolittle and Montgomery Blair, and yet we have too much faith and experience to believe that they will be able to lead to victory the amalgam party, composed of Democrats, "Conservatives," and men who would sell their souls for a post-office.

The position of the Republican party and its prospects to-day, are much like that of the Union Army when the greatest soldier of the world set every heart aglow with hope by announcing the capture of Vicksburg. Illinois will be its Chattanooga, New York its Atlanta. The opposing party in the border States will be scattered, and their prospects destroyed, as were the forces and resources of rebellion in the wonderful march of General Sherman across the State of Georgia to the gates of the sea, and the next Presidential election will be its Richmond, which, ending a great political war, shall be followed by the shout of every freeman and freedman in the land, echoed in all the civilized domain of the world.

Whatever politicians may have meant or intended, the late bloody war meant the destruction of *slavery* in a *free* government; and whatever they may now mean or intend, the present *political war* means that the body of slavery shall not only remain coffined by the victory of Union arms, but that its spirit shall be forever chained in the fathomless abyss of its Satanic infamy, without a single second of time, to hover over State or National Legislatures. The life time sinner's doom does not stop with the grave, and slavery would not get its doom by the burial of its body. Its soul must be taken care of as well as its body!

Who dares attempt to prevent this great result? Let him who may, and he will find himself like the darkness that succeeds the twilight in its struggle to obscure the luminous fire of heaven, that rises in the morning to gild our globe with light. This result is but a part of the Divine plan, whose initial indications were seen in the successful voyage of the Mayflower to Plymouth Rock, and the victory of General Washington over Lord Cornwallis at Yorktown. Democrats say they read "Negro Equality" in the signs of the times. If by negro equality they mean that the negro will enjoy the blessings of the American Government just as he enjoys the blessings of heaven's rain and sunshine, or the air we breathe, getting just as much of these as the fairest skinned member of their party, then we give the Democratic party more credit for ability to interpret God's providence and to reason from cause to effect, than they had to prophesy the result of the recent election in Pennsylvania. They need not hope to see these signs changed, and experience a different result from that which they indicate. "Negro equality" is beginning to be pretty well understood in the nation, and the Democrats will find, that they are like a certain mischievous young man, who wrapped himself in a sheet, and sat near his neighbor's spring every dark night, throwing gravels at any one who came for water. He succeeded, for many nights, in keeping the old men and women and daughters away. One day, the son returned from a distant city. Hearing of the trouble, he resolved to go to the spring that night. The old folks and the daughters warned him of the frightful, furious and obstinate ghost, but he laughed at their fears. When night came, with his pail in hand, he started, with steady step. His boldness made the others follow him, though they tremblingly walked behind. When he got near the ghost, it threw stones, and its white robes moved ominously; but the stalwart young man stepped right up to it. The girls screamed. He kept on, and took the ghost by the throat, snatched off his sheets, dragged him to a tree, disrobed him, and with artistic skill, ornamented his bare skin by using birchen switches. After that, his father's family were no longer afraid of ghosts, and went to the spring in the darkest nights.

Now, the Democratic party make a frightful ghost of "negro equality," using it to scare the voters of the Republic; but since the Union soldiers have returned from the war and companionship in martial array with black men, there are those bold enough to march up to this democratic ghost, snatch off its sheets, prove it to be a forlorn specimen of human deception, and take it to the election polls and whip it with the ballot.

The patriots of this country understand that "negro equality" means that if a white man strikes, robs, or murders a black man, that he shall be tried and punished just the same as if the crimes had been committed on a white man. "Negro equality" means that if a black man works for a white man, or contracts with him, that law will secure his pay, or the fulfilment of the contract. "Negro equality" means that if black men pay a tax to support education, that sixty-seven men, calling themselves legislators, shall not meet in the capital of Delaware, and say that the black men shall not have what they pay for. The advocates of "negro equality" mean that a great State of this Union with its wealthy, learned and refined white men, shall not take the hard earnings of a poor black man to support schools for white children, when his own cannot enter the door of a public school.

"Negro equality" means that a black man shall have the right to express his choice for public officers at the ballot box, when the government has expressed its choice to make him peril, *yea, give his life in its defence.*

"Negro equality means nothing more, though democrats "harp" a great deal on the idea of intermarriage between whites and blacks. As it takes two parties to make a bargain, we had never supposed that there was such a strong affinity between white democrats and black men and women, as to make such marriages probable.

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THE APPROACHING GENERAL CONFERENCE.

We look forward to the approaching General Conference with the most intense interest. It will be one of the greatest ever held by our connexion. As such, all the members ought, in due season, to give their earnest attention to the important subject of placing our Book Concern on a permanent basis. Timely legislation for this object is necessary. It should not be the last thing acted upon by the Conference, as has generally been the case. The law governing our present Book Concern is too complicated. There ought, also, ever to be a disposition on the part of the Conference to be governed by the advice and counsel of those who have the management of it, who are presumed to know more about it than those who have had little or no experience in the matter.

Had the General Conference taken our advice, the Book Concern would have been, to-day, richer by several thousand dollars. But as it is, we are more or less crippled.

The General Conference will need, first of all, a good General Agent, under whose management must be intrusted the whole affair. There should be an assistant General Book Steward, also appointed by the Conference.

Secondly, there should be an Editor and an Assistant Editor, both appointed by the General Conference.

There should be a committee of seven, to be known and styled the Book Committee. Said committee should be selected as follows, and not from every Conference:

Two from the district in which the Book Concern is located, and one each from the districts of New York, Baltimore, South Carolina, Ohio, and Missouri.

This committee should meet once or twice a year, as occasion might require. This is the plan we lay down.

If our General Conference would adopt such a wholesome plan as this, or something similar, we would prosper much better. Let the brethren fix their minds upon suitable men, to fill the offices of which we have spoken.

The next point to which we wish to call attention is the office of Bishop. We will soon need at least two more Bishops, especially if our Church unites with the Zion Church. We are in favor of the union, if it can be accomplished on satisfactory terms. At any rate, we will soon need two of our best qualified and most experienced men to fill the above named offices. Awake, brethren, to the work! E. W.

COMMENCEMENT AND EXAMINATION OF THE INSTITUTE FOR COLORED YOUTH.

The Fourteenth Annual Commencement of this Institution—under the efficient management of its classical preceptors, Mr. E. D. Bassett and Miss Fanny Jackson—came off on Thursday, the first day of October, at National Hall, Market street. The examination of the higher classes took place on Thursday, in their own beautiful building, used for school purposes. The occasion was a most delightful one, and very satisfactory to the invited guests.

☞ Our readers will please excuse us if the present issue should not prove as rich in matter as its predecessors. We have so much to attend to (and will have for the next three or four weeks) that we find it impossible to bestow that attention upon it which its importance most unquestionably demands.

UPHAM'S

Bakery, Confectionery and Ice-Cream Saloon, No. 630 Pine Street.

We take pleasure in calling the attention of the citizens of Philadelphia to the splendid establishment of Mr. Upham, which will be found advertised in our business columns. This is one of the oldest establishments in our city, and there is no better ice-cream made than that always to be found at Mr. Upham's palatial apartments. All orders addressed to this establishment are promptly filled. The pretty young ladies in attendance are attentive, affable and accommodating to all.

Persons calling in here will find themselves in a quandary to decide which pleases them best—the fragrant confections and delicious creams, or the smiling and intelligent faces of the charming and mannerly damsels who wait upon them so winningly. Let every skeptic test the truth of our words by dropping in there. The thing is easily done.

Mr. Upham returns thanks to his old patrons, and solicits their continued favors. (See advertisement in another column.)

READ! READ! EVERY BODY!

FAIR POSTPONED.

Our readers and friends will please take notice that the great Union Fair has been necessarily postponed, on account of the Hall not being ready. The committee, in view of the present condition of the Hall, feel the said postponement to be imperatively demanded. It is believed by all parties that it would be neither wise nor safe for the Fair to proceed before the Hall is perfectly dry. The tickets issued will lose none of their value, but will be good for the month of November. It will therefore make no difference on that score. The Fair will last about two weeks. This arrangement will give those who have books collecting for the Fair an opportunity of enlarging their respective amounts, while contending for the prize cups. Our friends must not get angry at this sudden turn of affairs; for surely it is better to have the Fair postponed a little while, than to endanger the health and lives of its fair attendants, and thus turn the festive scene into a house of mourning. Exercise the grace of patience.

THE FAIR.

While notifying our readers of the postponement of the Fair, we find ourselves unable to announce with any degree of certainty whether it will open on the 15th or on the 20th. The tickets already issued will be sufficient for every purpose. The Fair will last about two weeks. Those who have books will now have more time to increase their respective amounts of the same in entering into competition for the possession of the prize-cups.

These prize-cups are a most magnificent and beautiful piece of workmanship, and are made of solid burnished silver. They may be seen in the window of our Book Store, No. 631 Pine St. Step in and take a peep at them.

In our next issue we shall definitely and positively state the day upon which the Fair will commence. Let every one interested secure next week's paper.

We would also embrace the present opportunity of informing our ladies and friends generally who intend to send in articles to aid the Fair, that they need not forward the same until the 12th day of the month, so that the arrangements may harmonize. But please do not delay beyond that date.

AN ANNOUNCEMENT

In addition to the prizes already announced to be awarded to those who raise the three largest amounts of money, we take pleasure in announcing that there will be awarded to the Sabbath School securing the largest number of votes, one of Mr. Ray's newly invented patent Library Registers, considered by many of our most intelligent Sunday Schools, to be the best ever invented.

It is supposed that at least a quarter of a million of books are distributed weekly to the scholars of the leading Sunday Schools of our city.

A NEW SUNDAY SCHOOL REGISTER

PRESENTED TO THE UNION FAIR.

We had presented to us by Mr. Ray, through the agency of the renowned Dr. Armstrong, who is so well known as one of the greatest Sabbath School men of our day, a new Sabbath School Register. The Register has been given to us to be put up as a prize at the great Union Fair. This prize will be awarded to the successful Sabbath School who shall have gained the largest number of votes.

The school which will be lucky enough to get this splendid prize, will prize it highly as a gift which will fully meet their most sanguine expectations. It can be seen at our Book Store, No. 631 Pine St., where the three silver cups are on exhibition. We invite all Superintendents of schools and others who may take an interest in the matter, to come and see the prizes.

The following schools will have a chance to vote. We hope they will enlist their friends in the enterprise: St. Thomas', the Baptist Church here and at West Philadelphia, and all the white and colored churches and schools of our city. A cordial invitation is extended to all friendly to our cause.

HOME FOR AGED AND INFIRM COLORED PERSONS.

Among the numberless charities of our city there is none that commends itself to our people so much as the HOME FOR AGED AND INFIRM COLORED PERSONS, 340 South Front Street. This home was established about three years ago, by a few friends, from voluntary contributions, the late Mourton Hall being the moving spirit. Since then, those who have visited the home can testify to its beneficent effects upon those deserving ones who have found refuge within its walls. Its capacity is limited to about nineteen inmates at present, whose ages range from 70 to 104, of a most respectable class, whom age and infirmity have incapacitated from further labor.

The object of the managers is to enlarge the borders of the home so as to accommodate more of that class of persons; and as it can only be done by an increase of contributions, we think that every colored church in this city should set apart one Sabbath to take up a collection for that special object, as every denomination has access and a home for their aged members.

REV JAMES LYNCH, editor of the *Christian Recorder*, will visit this State soon. He will receive a warm welcome from his friends here. We regard him as one of the most promising colored men in the country. He is yet a young man.—*Loyal Georgian.*

Great and good men are of great value.

E. W.

THE EAGLE-EYED GIANT OF THE AFRICAN CHURCH.—We see by the *Christian Recorder* that a great union fair is to be held in Philadelphia, to assist that paper and other matters connected with the concern. Mr. Weaver, who is the Publisher and General Agent or superintendent of the whole affair, is one of the most thorough-going, energetic men in their Church. He was sole editor, publisher, and manager, for a number of years.—*Boston Traveller.*

AT this season of the year, when so many of our people are suffering from colds, we call attention to Ayer's Cherry Pectoral as a sure cure not only for coughs and colds, but all affections of the lungs and throat. Having used it in our family for many years, we can speak from personal knowledge of its efficiency. There may be other remedies that are good, but in all our experience this has proved to be by far the best.—Its qualities are uniform and wholly reliable. It is pleasant to take, and should be kept at command, by every family, as a protection against a class of complaints which seem harmless in the beginning, but become afflicting and dangerous if neglected.—*N. H. Register.*

Miscellaneous.

For the Christian Recorder.

A LETTER FROM SOUTH CAROLINA.

EDISTO ISLAND, S. C., October 17th, 1866.

REV JAMES LYNCH.

DEAR BROTHER:—I am happy to announce to you through this communication, that I arrived safe and sound on Edisto, my present field of labor, from my pleasant tour North, early on Saturday morning, Oct. 6th. On my return homeward, our little "Bark" was much tempest-tossed by a severe storm which lashed the dark blue ocean into a fearful and foaming rage. Great consternation and horror filled the breasts of the trembling crew, as our gallant vessel fiercely struggled with the head-winds and boisterous waves. The undaunted Captain, however, got to himself a great name by the presence of mind he displayed throughout the dire catastrophe. Ever and anon the frightened passengers would accost your humble Servant, in the following manner:

"Why, Parson, do you not fear that we will all meet with an untimely death, and be buried in a watery grave? We expected every moment to be shipwrecked without the shadow of a hope to escape."

"O, no, I trust not, for I hope in my Father who is at the helm, to safely steer our feeble bark amid the outrageous storm of this unfriendly scene; and though our Saviour seems now asleep, methinks in our extremity he will awake, and calm the wild lawless winds and raging sea, by His sovereign mandate, 'Peace, be still.'"

And true enough, just before we arrived off the coast of Cape Hatteras, noted for danger and death, and around which it would have been an utter impossibility to sail, just in this hour and time of extreme danger, our blessed Saviour arose, and ordered the troubled waters to be quiet. Need I say the winds and waves obeyed him? Yes, there was a calm, and the affrighted passengers who went to sea in a *great* ship, and saw the works of the Lord, and his wonders in the deep, were constrained to praise God for his goodness and wonderful deliverance to their wonderful bodies and immortal souls!

On my arrival home, I found hosts of friends exceedingly glad to extend the hand of greeting, and welcome me back again to the sacred desk.

Affairs in the Church, I am glad to say, were in a prosperous condition, as far as internal matters were concerned. Eternally, they were in rather a confused state; as you are aware, we were destitute of a house of worship, it having been delivered into the hands of the proper authorities. I, however, immediately set out to adjust affairs, and succeeded in securing the commodious Episcopal Church, on our communion occasion, which took place on the 2nd Sabbath of this month, Oct., 14th. The Lord was with us on this solemn and soul reviving occasion. His Holy Spirit descended like the gentle, but copious dews from the skies, or like the former and latter rains upon the worshipping assembly in their seasons. Zion, although densely crowded, and composed of individuals of every imaginable disposition and character, felt the presence of her majestic King! The most perfect order pervaded the minds of the eight hundred souls that composed the congregation, and every heart seemed solemnized with a realization of our momentous duty. The Revs. Edward Lloyd White and Plato P. Hedges were with us, and partook of our Lord's feast, to their spiritual nourishment and growth in grace. Rev. E. L. White assisted us in the administration of the Lord's Supper. We baptized ninety-two persons, among whom were a goodly number of youthful converts, and admitted one hundred and thirty souls to the full communion of the Church. We therefore feel much encouraged, to see the work of our Lord thus successfully prospering in our hands. We have great reasons to rejoice and be glad when we see dead sinners brought to a life of holiness in Christ, and the blind receiving their sight through the power of the Gospel of our blessed Saviour. We trust, however, that past blessings will only lead us to a more diligent use of the right means for securing greater and richer blessings. While we thank God for the flowing of the rill, stream and torrent, yet we are about to ask him to pour upon us, and all this Island, a *mighty flood*, until all shall own and fear his name from the least unto the greatest. We are about to ask our Heavenly Father to breathe upon this extended valley of dry bones, that the dead and offensive carcasses in our midst may arise and stand up, a great and living army. To this end, we purpose holding a large camp meeting on the Island, which, by Divine permission, will commence on Friday morning, Nov., 9th, and continue some ten or twelve days. The most ample and convenient arrangements will be made on this occasion, for the accommodation of the well wishers of Zion. We feel confident that the strictest order and discipline will prevail, as most rapid and important improvements have been made in this respect, among our people here on this isle. In fact, I use no hyperbolic expression, when I say our people here, for good order and reverence while in the sanctuary, compare most favorably with the most enlightened of our congregations, either North or South, if indeed, they do not excel them. We have felt therefore no delicacy in extending a fair number of invitations to some of the most venerable and exemplary divines in our connection, and would be overjoyed if we could but behold your animating countenance among us, to convince sinners of sin, death and a judgment to come. If a few of the sons of thunder, or flaming ministers of the cross have enough self-denial to accept or comply with our solicitations, sinners in Zion will be made to tremble, the backsliders reclaimed, and saints will enjoy the blood-bought privilege of walking in their high places, while the accession to the Church will be both numerous and permanent. Brother, pray for us, that He who hath the residue of the Spirit, may continue to fan into a burning and fiery flame our languishing spirit of devotion, until the golden candlesticks of Christ's earthly sanctuary shine and blaze to the rejoicing of the whole world. Pray for us, Dear Brother, when things go well with you, that the set time for God to favor Zion being fully come, we may have a glorious season in witnessing the pulling down of the stronghold of sin and Satan, and the up-building of Christ's glorious kingdom upon the ruins thereof. Your Brother in Christ, CHARLES L. BRADWELL,

Edisto, South Carolina.

For the Christian Recorder.

LETTER FROM MARYLAND.

REVEREND AND DEAR BROTHER LYNCH:—It is not because I am so competent to write, nor for want of employment, but merely to give you and the numerous readers of your paper an idea of passing events in this region. Since my last communication the Lord has blessed us with an out-pouring of his spirit, and many have been added to the church. We have also been favored with a visit and lecture from Mr G. T. Cook, Editor of the True Communicator.—subject, self-improvement. The lecture was gratuitous. It was handled in a most masterly manner. It made a lasting impression upon the minds of the audience. The crowd was dense. White and colored so mingle freely. Mr. Cook is better known than I can describe him, therefore we were satisfied. He is Artium Magister, and his lecture a success. He was liberally rewarded. Why not other distinguished and useful orators do likewise? Oh! let them not despise the day of small things, and they shall meet with similar success.

"Remember the poor, the maimed, the lame the blind." Where are those principally found? In Jerusalem, the great metropolis of Palestine? Nay, nay. But descend the lofty heights of Pisgah in the east, and pay a tribute of respect, not to Mt. Carmel, west of Palestine, but turn your eyes toward the Allegheny. Explore its chain till you reach Cumberland, the apparently despised, forgotten, and neglected city. What does she most need?—light from the east. If the inhabitants cannot reward thee," thou shalt be blessed at the resurrection of the just."

Mr. Editor, I must close for fear of being too wearisome. May the Lord ever bless and sustain you in your labor. J. F. LANE.

Cumberland, Md., Oct. 26th, 1866.

For the Christian Recorder.

LETTER FROM CLEVELAND, OHIO.

MR EDITOR:—The Union Sewing Circle of the A. M. E. Church, of which Mrs. Mary Henderson is President, has just closed a concert and festival for the benefit of the church, in which they realized, clear of all expenses, $170. The ladies connected with this society deserve much credit for the untiring interest they evinced in getting it up; and the financial skill in which they conducted their sales, as well as their taste in the selection of articles, are also worthy of commendation and truth. We pray that the Lord may bless these ladies with a long life, and that the church and the world may be blessed by their labors.

We are moving along slowly in our financial matters. We have paid about $600, since Conference, on our debts, aside from what the pastor has received, which amounts to nearly $550. There people are poor, but willing, and they are a liberal people.

So far, I have spent a pleasant time with these dear people: they, by all appearances, seem to manifest considerable interest in their pastor, in seeing that his temporal wants are met.

Our Church is too small by one half for the congregation that assembles every Sabbath, and scores have to go away for the want of room to accommodate them. I hope that ere long the Lord will favor us with a Pentecostal shower by which sinners may be brought to a saving knowledge of Christ, and received into his militant Church, and when their earthly career ends receive them to glory.

Rev Samuel Williams passed through here last week en route to Michigan to arrange the movement of his family to Wilmington, North Carolina, which is his present field of labor. He speaks very encouraging of the Missionary work, south, especially in that part where he has been laboring for the past year. May the Lord continue to bless him both spiritually and temporally.

I see by this week's RECORDER that you have been informed of the death of our beloved brother, Edward Davis. In the death of this good man the Ohio Conference has lost one of her brightest stars, and the bereaved family, an affectionate husband and loving father.

Peace to thy dust. May it rest in happy retreat of sepulchred sweetness until Gabriel's trump shall awake it to bliss and glory.

ROBERT H. JOHNSON.

Cleveland, Ohio, Oct. 13th, 1866.

LETTER FROM NATCHEZ, MISS.

NATCHEZ, Miss., Oct. 1st, 1866.

DEAR RECORDER:—I thought I would write you a few lines to let you know what is going on among our colored friends, and some of our white friends. In the first place, we are going to lose that great and good man, Rev. Dr William H. Watkins. The Southern Conference at New Orleans have elected him President of the college at Jackson, La. I must say that he has been a friend to our connection for many years. Will the Lord please to spare him his long, both with white and colored.

Colored men in business in Natchez—William Borse, blacksmith and wagon maker. William Hacket & Bros., do. do., James Hacket, brick mason and brick burner, Daniel Halley, blacksmith, wagon maker and plough maker; has three shops, Israel Jones, undertaker and carpenter, H. Littleton, plasterer, Benjamin Drakson, gunsmith shop on Commerce street. He has constantly on hand, guns, pistols and every thing in his line. Jackson Minor, silver smith and jewelry store, Nelson Fitzhugh, grocery, lower end of Pine street.

Colored men in the cotton business. Had not the worms become so bad, there would have been over a thousand bales of cotton raised in twenty miles around Natchez by colored men. But those who planted for 100 bales will only realize from 50 to 60, the worms have so destroyed the crops. David Singleton, a colored gentleman, planted for a hundred bales, and will realize about 80. William Holmes and Robert Fitzhugh, planted for 125 bales, and will realize about 75. But they will make up the loss on their cotton in part by 100 acres of corn. The colored people, I fear, will suffer for their wages this year, where they have hired themselves among strangers. I find that the Southern people generally take better care of their hands than those who have come here since the war.

N. FITZHUGH.

A LETTER FROM BROTHER DAVIS.

New York, Oct. 27, 1866.

MR. EDITOR: This comes to inform you that on the 5th of October I was suddenly and severely afflicted with a bilious attack, and very shortly after the intermittent fever joined with it. I can assure you that I have been very severely tried in the furnace; yet I magnify the Lord, who suffered me to go into the furnace, because he went in with me, and he continued there with me in an unusual manner. I was permitted with the apostle, truly to feel, whether living or dying, I am the Lord's. The Blessed so ordered in my case that I am now on the recovering list and have commenced to attend to my pastoral duties.

During my illness the members and congregation of my church, and members and friends of our sister churches, were very kind and friendly in visiting me, and many of them were very benevolent in preparing and contributing to me such restoratives as they thought I needed, while others would slip a stamp into my hand. And for such kind and benevolent acts I shall ever remember them, and pray that God may reward them abundantly.

H. DAVIS,
Pastor of A. M. E. Bethel Church.

Marietta, O., Oct. 25th, 1866.

MR EDITOR: Permit me, through the columns of the Christian Recorder, to inform our people that Marietta and Harmar are alive.

The late organization of the A. M. E. Church in this city has purchased the Old School Presbyterian church, on Third street, between Ohio and Green streets, which was built in 1851. This is a very fine house. Very few of our churches equal it in this State. It has a cupola with a fine bell. We have already made the first payment on the property.

The ladies had an oyster supper on the 10th of this month for the benefit of the church. The committee of arrangements were very energetic in securing means. To the rest of the ladies we are much indebted for their hearty co-operation in the noble work. They realized the sum of eighty dollars and thirty cents for which the trustees return their humble thanks.

The prospects of our people in Marietta and Harmar bids fair for the future.

W. H. BROWN, Pastor.

Literature.

THE PROPOSED NEW TRANSLATION OF THE BIBLE INTO FRENCH.

The papers have some time ago given accounts of a very large public meeting, held at Paris, for a new translation of the Bible into French, to be executed by Roman Catholics, Protestants and Jews. The speeches delivered at the meeting have since been published. A copy of the pamphlet has reached us only lately, and we now translate a few passages from the speech of the chairman, Senator Amedee Thierry. He said:

"Gentlemen,—There exists an unique book among all which contains I will not say the history, but the entire life of a nation, the origin of which goes back to the cradle of the human race. This book is the repository of its religious law, of its civil and moral law of its poetry, its destiny at at home and abroad, its relation to the other nations, from the inhabitants of Persia and Egypt to the Greeks and Romans, conquerors of Asia. No other nation in the world possesses a similar repository of its past; and this book is a phenomenon not less grand than the people the unity of which it has preserved and protected, despite all persecutions and despite its dispersions over all parts of the globe. You have no doubt guessed, gentlemen, that I am speaking of the Bible. In the unsearchable designs of Providence with men, the book of the Jewish people has become a universal book, and to say it all, the book of civilisation itself. While the antiquarian and the philologue search in it guided by its unerring light—the one for traces of ancient civilisations in the East, the other for the most ancient of Semetic dialects—the mother of a family draws from it the moral lesson which she teaches her children, and the poet the aspirations and the language of an incomparable grandeur. Well, then, this book, so much sought after by the poet and scholar, so useful for the formation of morals—we do not possess a translation thereof which the whole world would recognize as sufficiently accurate and good.

'There exists a sacred book before which the civilised universe bows down, and which is the root of its creed, however divergent its branches. Again you name the Bible, *i. e.*, the book by way of excellence. Three great religious sections, sisters by the common possession of this book, proclaimed it as revealed, and lay claim to it on the same ground as a tent whence they draw their faith. Well, now, this book common to them, has no translation acknowledged by all; far from it, each communion has its own, and sometimes each subdivision, each party in the same communion."

Next follows the proposal of getting a version executed by Catholic, Protestant and Jewish scholars co-operating in the works, so that the translation might be accepted by all three religious bodies.

AN OLD BIBLE.

The Imperial Library, in the Rue Richelieu, has been enriched, through the munificence of the Empress, by a paleographic object of great interest. It is a Bible in two octavo volumes, in vellum, a master piece of fine penmanship and illustration. It dates from the thirteenth century, and was executed in Europe, then conveyed to Arabia, from which country it has been recently brought. The text, disposed in two columns, is bordered by marginal notes including the great and little Masora—a collection of critical observations of great value for understanding the Holy Scriptures. Another peculiarity of the manuscript—in addition to the ten leaves of the frontispiece, written on purple, jects of the acts of worship of the Jews—twelve other leaves adorned with arabesques and intersecting of the greatest elegance. At a first glance they appear to be merely drawings, but on a closer inspection are found to be microscopical writing, following all the capriciousness of the sketch, and comprising the one hundred psalms of David. The Empress to whom the manuscript was proposed for sale, purchased it at once, and has now presented it to the library, thinking it could not have a more appropriate destination.

THE OLD OAKEN BUCKET

The "Old Oaken Bucket" was written by Samuel B Woodworth while yet he was a journeyman printer working in an office at the corner of Chamber and Chatham streets New York Near by on Frankford street is a drinking house, kept by one named Mallory, where Woodworth and several particular friends used to resort One afternoon the liquor was superexcellent Woodworth seemed inspired by it, for after taking a draught, he set his glass upon the table, and smacking his lips declared that Mallory's *eau de vie* was superior to any thing that ever he had tasted

"No," said Mallory, "you are mistaken; there was one which in both of our estimations far surpasses this as a drink"

"What was that?" asked Woodworth dubiously.

"The draughts of pure, fresh spring water, that we used to drink from the old oaken bucket that hung in the well, after our return from the labors of the field on a sultry day in summer."

The tear-drops glistened for a moment in Woodworth's eye. "True, true," he replied, and shortly after quitted the place. He immediately returned to the office grasped a pen, and in half an hour the "Old Oaken Bucket," one of the most delightful compositions in our language was ready in manuscript to be embalmed in the memories of succeeding generations.

Foreign.

PROTESTANT PRUSSIA

The sudden rise of Prussia to be the head of the German nation and one of the leading powers of Europe, awakens a new interest in her history We may profitably instruct our younger readers, and refresh the memories of those who are older, by a few facts and figures. In the tenth century the Borussi, a heathen tribe, lived on the southern shore of the Baltic sea. They were one of the many wild clans which inhabited that region They were converted to Christianity, and at once began to rise in civilization and power. After various wars with the surrounding heathen, and some reverses, they secured, in 1466, at the peace of Thorn, a large accession of territory, and being united with Brandenburg, Borussia, now softened to Prussia, became a province of the great German Empire. It was, however, still one of the feebler provinces, inferior to Saxony, Westphalia and many other principalities

In the days of Luther, Prussia became Protestant The descendants of the converted Borussi were reconverted to the doctrines of the Reformation

During the thirty years war the electors of Brandenburg, as the rulers of Prussia were then called, joined Gustavus Adolphus, and fought for religious liberty by the side of the Swedes and the Saxons.

When Louis XIV revoked the edict of Nantes, many French families, exiled by his brutal despotism, fled to Prussia, introducing there valuable arts and manufactures, strengthening the Protestant element, and adding to the wealth and intelligence of the Province.

In 1701 the Elector of Brandenburg became King of Prussia, but his kingdom was comparatively small, numbering only about 2,000,000 of inhabitants

Frederick the Great, the grandson of the first King, came to the throne in 1740 He was the most energetic and talented ruler of his day, and he made Prussia, for the first time, one of the Powers of Europe. Yet even at his death, in 1786, the population of the Kingdom was only 6,000,000.

In the long wars with Napoleon, Prussia showed the effects of the military training of Frederick the Great Her troops turned the scale on the field of Waterloo. By the treaties of 1815 she received a part of Saxony and other provinces, and became the second power in the Germanic Confederacy. She was, however, still overshadowed by Austria, whose population was twice as large as her own, and who held the Presidency of the Diet at Frankfort.

But Prussia had enlightened rulers, a purer Christian faith, religious toleration, constitutional freedom and public schools. Hence she grew in all the elements of national greatness, until Austria—with her bigotry, despotism and popular ignorance—could overshadow her no longer Their mutual jealousy led to the recent conflict, and the power that was numerically the weaker, but morally the stronger, is victorious Out of the Christianizing of the wild Borussi in the tenth century, and the Protestantizing of their descendants in the sixteenth century, has arisen a great constitutional monarchy in the nineteenth century which will henceforth wield and mould the German nation, which, in fact, will be that nation, and exert, as we hope, a mighty influence in behalf of truth and freedom in Europe and the world Politicians and infidel historians may deny that religion had anything to do with the rise of Prussia or the decline of Austria. But Christians will see in these overturnings the hand of God They will see also in this triumph of the nation which has the purer system of religion, a foreshadowing of the great final triumph, when Christ shall have dominion from sea to sea.—*Christian Herald.*

BISHOP COLENSO.

It is all very well for the Bishop of Capetown to excommunicate Bishop Colenso, and for the Dean to dispute his use of the Cathedral, but nothing will practically be done to put him down till a new Bishop is sent over, and the allegiance of clergy and laymen to the erring Doctor fairly challenged. Of this the Bishop of Capetown and the Society for the Propagation of the Gospel are quite aware, and they thought they had found a bold man for the work But Mr. Cox, who was to have been consecrated Bishop of Maritzburg the other day with authority from the "Metropolitan" at the Cape to exercise Episcopal functions at Natal took fright at the last moment, and did not appear at Canterbury Cathedral the other day, where all the dignitaries were waiting to transmit to him the Apostolic grace He excuses himself on the ground of having "no sufficient guarantee that his jurisdiction as a Bishop in the Diocese originally assigned to Bishop Colenso would be recognized by the Church of England" The *Guardian* "cannot blame him," or any one else The last mail from Africa brings word that the Legislative Council at Natal has passed a resolution in favor of the voluntary principle, and for this nobody will, we suppose, blame them either.

* * *

Blessed is he who never fails
To listen to the orphan's cry,
He to whose heart such love prevails
As ne'er to pass the needy by

The good I have is from his stores supplied.
The ill is only what he deems the best,
Him for my friend, I'm rich with naught beside,
And poor without him, though of all possess'd,
Changes may come; I take, or I resign,
Content while I am his, while he is mine.

PHILADELPHIA, Oct. 23rd, 1866.

At a stated meeting of the Olivet Musical Association, held at the house of Mr John Tate on the evening of the above date,—the President, after calling the meeting to order, stated that he considered it inappropriate to have any rehearsal or business meeting on account of the sad affliction that had taken place in the family of our esteemed fellow member, Mr Wm. Pagios

Mr Franklin A Gwin offered the following Preamble and Resolutions, which on motion were unanimously adopted.

WHEREAS, The members of this Association have heard with unfeigned sorrow of the sad affliction that has befallen our esteemed member Mr Wm Pegios, in the loss of his amiable companion, and while we deeply sympathise with him in his sad hour of bereavement, may He who tempers the wind to the shorn lamb, place his protecting care over him Therefore be it

Resolved, That we deeply sympathise with our esteemed member, in the loss that he has sustained, and bearing testimony as we do to the correctness of her life as a loving wife, exemplary daughter, and affectionate sister, endearing herself to all whom she came in contact with, we sincerely hope that his and his family's loss may be her eternal gain

Resolved, That in this dispensation of Providence, we see the admonition that is ever recurring, and while we lament it, and deeply sympathise with those who are near and dear to the deceased, in their sad bereavement, it is our duty not to murmur at the Divine will, but to profit by the lesson which it so solemnly teaches, and so to order our temporal affairs, that when the time cometh, which no man knoweth, we may be ready for the great change

Resolved, That these Resolutions be engraved on the books of the Association and a copy be presented to the afflicted husband.

Resolved, That as a tribute of respect to the deceased the meeting adjourn.

SOLOMON F. MITCHELL, *President.*
JOHN W. TATE, *Secretary.*

MEMENTO.

"All is dark within my dwelling,
Lonely is my home to-day,
For the one whose smile did cheer me
Has for ever passed away"

Gone, but not Forgotten.

(AN ACROSTIC)

Can I, mother, e'er forget
All the examples thou hast set
Rest thee nigh thy father's soil,
On the plains of Paradise.
Lived thou three score years and ten
In life's pleasures. Then again,
Noble principles thou hadst,
Ever cheered the bow'd down head.
Joy be with thee.

From the earth thy spirit went,
Rendered all that God had lent;
Ever strove this end to meet,
Ever walk the golden street;
May I shortly meet thee there,
And thy happiness to share,
Never more to suffer here. E. M. F.

PERSONAL.

MR. EDITOR:—I was present on last Sabbath evening in Allen Chapel, to learn what disposition would be made of the charge of the late Rev E. D Davis, as the Rt. Rev Bishop Quinn had arrived to attend to it. He stated that it was the desire of the church and the officiary, as Rev. P. Tolliver had, during the illness of Elder Davis, been of the greatest service to the charge, and was highly approved of by the Elders, and as the day before Elder Davis' death, he had requested Bro. Tolliver to continue in the charge that he should accordingly remain Bishop Quinn simply stated that he would re-appoint Rev. P. Tolliver as preacher in charge until the next Annual Conference. Elder H. J. Young presided. PET.

Cincinnati, Ohio.

QUARTERLY MEETING AT EVESHAM, NEW JERSEY.

MR EDITOR:—I wish to inform your numerous readers that we held our second Quarterly Meeting in the new church at Evesham, N J., and the presence of the Lord was made manifest in the conversion of five souls, and the adding of forty-seven persons to our church membership, and the work is still going on. At Mount we had thirteen converts, and twelve joined the church May the good Lord bless the dear people. I am going to leave for home on Thursday, and shall go with a happy heart.

JACOB M MITCHELL,
Pastor.

ACKNOWLEDGMENTS.

Brooklyn, N Y, Rev J Woodlis, $15; Del Water Gap, Pa., A. Jackson, per A Frisby, 1.25; Natchez, Miss, Rev Fitzhugh, 2 50; Helena, Montana, Geo. W. Turley, 2.50; Portsmouth, Ohio, Rev. D Cooper, 8.75; Columbia, S C., Wm H Brown, 1 25; St Louis, Mo., Rev W Revels, 26 00; Milwaukie, Wis., G W Day, 2.50; Delaware Water Gap, Pa., Abraham Jackson, per Asa Frisby, 1 25; Shermon Well, Pa., Charles S. Bailey, 1 25; Boston, Mass., Rev Wm. Johnson, 5; Macon, Ga., Rev. H M. Turner, 53 70, Pittsburgh, Pa., Rev. Jas. Lynch, 30.

WANTED.

An honest, industrious person to take charge of the retail business of a Laundry. Wages $50 per month. Apply at this office. 2t

PRAISEWORTHY.

ALTOONA, Penn., October 29th, 1866.

A grand demonstration will come off here on the 12th of Nov., at the A M E Church, for the benefit of the *Christian Recorder*, and other benevolent purposes in the interests of our cause. Some of the most prominent ladies and gentlemen are to participate on the occasion We have the prospects of a grand success

We had the honor of a visit from Rev. James Lynch, who favored us with one of his elaborate discourses on the 24th inst. He leaves here for Hollidaysburg, on the 25th

I am your obedient servant,
HENRY P WILLIAMS

NOTICE

The funeral discourse on the late Mrs Amelia Brooks, will be delivered in Bethel A M E. Church, by the Rev Wm Moore, on Sabbath afternoon, Nov 18th

The members of the Band and Class are invited.

NOTICE.

There will be a grand Sabbath School Exhibition in the A M E Zion Mission Church, on Wednesday evening Nov 7th, 1866 Doors open at 7 o'clock, exercises to commence at 8 o'clock

Admission 15 cents, children 10 cents. Proceeds for the benefit of the church Come and help us!

Rev T JONES,
Mr. J PRESTMAN,
Miss J JONES,
Miss H J HOLLEN
Committee

SPECIAL NOTICE

To the Ministers and Members of the A. M. E. Church.

DEAR BRETHREN:—We call special attention to Bishop Wayman's notice in relation to the great Union Fair which is to be held in Liberty Hall, in this city, for the benefit of our Book Concern and paper, and to assist in making the next payment on the house and lot where the Book Concern is located

Will not our ministerial brethren do something for us, through their congregations, in the way of money or any thing suitable for a fair? We hope our brethren will not fail to lend a helping hand, as the object is worthy of their generous support.

ELISHA WEAVER,
General Book Steward.

SPECIAL NOTICE.

To the Ministers of the Philadelphia and New York Annual Conferences.

Dear Brethren: I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa., by the Book Committee, for the benefit of the Book Concern and *Christian Recorder* The Fair will open on Thursday, November 1st, 1866, and continue two weeks I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair and send them to Rev Elisha Weaver, No. 631 Pine St., Philadelphia, Pa. As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful Let every pastor try what he can do for our Book Concern and *Christian Recorder*.

A. W. WAYMAN.
Philadelphia, Sept. 21st, 1866.

INFORMATION WANTED.

Information wanted of my brother, John Blunt, who may answer to the name of John Blair, or John Skinner. He was owned by Martha Skinner, of Edenton, N C. When last heard from, he left the above named place for Norfolk, Va. Any information in regard to him will be thankfully received by his sister,

ROSANNA BLUNT,
No. 28 Winter St.,
2t. New Haven, Conn.

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, to Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson Any information of her whereabouts will be thankfully received by her mother and sister, at

No. 237 West Hoffman St.,
4t. Baltimore, Md.

INFORMATION WANTED

Of Charles Henry Snyder, who left Winchester, Va., in 1862. Also Martha Brown and Charlotte Snyder They were slaves of Richard Bird and Dr. Funstum. Any information in reference to them will be thankfully received by their afflicted mother,

LETHIER BIRD,
Care of Thomas Williamson,
No 1024 Arch Street,
1t. Philadelphia, Pa

INFORMATION WANTED.

The subscriber, being anxious to learn the present residence of his parents, James Crutchville and Delphy, his wife, and their children, George Washington, Francis Marion, John Wesley, Judge Haywood, and Thornton Pitts Crutchville, and Anna Perryman,—should this meet their eyes, they will please write to me at Monmouth, Warren County, Illinois. The above named James Crutchville and wife, were formerly the slaves of James Beaumont, of Clarksville, Tennessee. DAVID CRUTCHVILLE.

Oct 6—1mo.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Case Freeman's estate, to John G. Perkey, and taken to some part of the South; and Matilda was sold to Maj. Russell, of Williamson Co., Tenn Their mother, Mrs Lucy Bowrell, will be thankful for any information concerning them Address

JAMES J. MAYS,
P. O. Box 1011 Richmond, Virginia.
June 30—3mo

Married.

On Sept. 3d, by Rev. Henry Davis, Mr. Daniel Ferguson to Mrs Jane D Williams.

On Sept. 7th, by the same, Mr Thos Spicer to Miss Anna E. G. Settle

On Oct 2d, by the same, Mr Wm. H Brown to Mrs. Mary E. Wilson.

On Oct. 3d, by the same, Mr Daniel M. Law to Mrs Amelia Wilkerson

On Oct. 4th, by the same, Mr Robt. Osborn to Miss Sarah J. Smith.

In Reading, Pa., Oct., 25th, 1866, by Rev J. B Reeves, Mr S. G. Hubert to Miss Sarah A., daughter of Hiram Fry, Esq

Oct 25th, 1866 by Rev J Mitchell, Jonathan Allen to Miss Mary Needles, both of Mt. Holly, N J.

On the 25th inst by Rev. Wm H Hopkins Mr Stephen H Mercer, of Bohemia Manor, Cecil Co., Md, and Miss Rachel E. Ennals, of the same place

Advertisements.

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give us a call.

A liberal reduction made to Committees of Fairs, &c., &c.,

A. UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS.
Wall Paper and Window Shades.
No. 902 Spring Gaden Street,
PHILADELPHIA.

A variety in both branches always on hand.

ALSO

LINEN FOR CURTAINS, OIL CLOTHS, &c.
Oct. 27, '66—1y.

JOSEPH BRISTER,
DENTIST,
No. 344 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 28—1m

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—4m.

EUREKA
Boarding House.
MRS L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No 329 K street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—3mo

WM. H. LONGFELLOW,
SURGEON DENTIST,
No. 1126 RODMAN STREET,
Between 11th & 12th & Lombard & South Sts.,
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
mar—1yr

Dry Goods!
DRY GOODS! DRY GOODS!
TRIMMINGS! TRIMMINGS!
A. J. JONE'S
Auction Dry Goods and Trimmings.
No. 718 Lombard Street, Philadelphia.
TERMS CASH!
July 28—6mo

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long Sightedness, or every person who wears Spectacles from old age; Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of inflammation, &c., Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Principal Office, 840 Broadway, New York.

Dr J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near-Sightedness, which has proved a great success. Write for a circular.

July 7—1y.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try —:— *Call and Try.*
Oct. 1yd.

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr. McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLANE'S Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their agents or agents that they will not receive any other than the genuine Dr McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South-west, has induced the venders of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

Dr. McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the REGULAR execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased it not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three-fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the cause is very frequently overlooked, and consequently the proper remedy is not applied But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment, judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even handed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi-circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 3-cent postage stamps, or one Vial of Vermifuge on receipt of 16 3 cent postage stamps.

Sold by Dealers Every Where.
Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 30, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, where cars run to and from Pennsylvania Central Railroad Depot to West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and also about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts at 7.40 P M, to connect with Pittsburg and Erie Mail, and at 10 30, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	7.30 A. M.
MAIL TRAIN	8.00 "
PAOLI ACCOMMODATION, No. 1	10.00 "
FAST LINE	12.00 M.
PARKESBURG	1.10 P. M.
HARRISBURG ACCOMMODATION	2.30 "
LANCASTER ACCOMMODATION	4.00 "
PAOLI TRAIN, No. 2	5.00 "
PITTSBURG AND ERIE MAIL	8.30 "
PHILADELPHIA EXPRESS	11.10 "

ARRIVE.

PITTSBURG AND ERIE MAIL	6.30 A. M.
PHILADELPHIA EXPRESS	7.00 "
PAOLI ACCOMMODATION, No. 1	8.20 "
PARKESBURG	9.00 "
LANCASTER TRAIN	12.30 P. M.
FAST LINE	12.40 "
PAOLI ACCOMMODATION, No. 2	4.40 "
DAY EXPRESS	5.40 "
HARRISBURG ACCOMMODATION	9.40 "
MAIL TRAIN	11.00 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.
Jan '65

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

At JONES' Greenest One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, neither judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

DR. JONATHAN DAVIS,
Successor to C. B. Lowber, M. D.,
No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 8 A. M.—from 4 to 8 P. M.
Agent for the Masonic [illegible] Jan 1 1y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.
Hot and Cold Water-Baths
Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

Provisions of the best quality, and in a variety.
Meals by the Day or Week.

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles and goods, presented to the public in this city. Their stock is now bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & CO.

WANTED!
THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good houses by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $6 up to $20 per month.
We hope [illegible] opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Brooklyn, N. Y.
Apl 26, 1866

GENTLEMEN!
Now is the Time to get your
Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,
No. 14, South Sixth Street, below Market, Philadelphia.
James W. Brown,
Late of No. 132 South Fifth Street.
N B.—Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.
Dinner parties furnished at the shortest notice.
No unbecoming conduct allowed in the house.

ST. CLAIR DAVIS, Proprietor.
March 16, 9 mo.,

OLIVE BRANCH
BOARDING HOUSE
No 614 Lombard Street, Phila.

Mrs. M. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (a business or churches) part of the city, as others named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO 606 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guaranties a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL,
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia.
WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 26-6?

Cupping, Leeching & BLEEDING.
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
Jan 7—no 1—1y

"THE BEST AND THE CHEAPEST,"
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skillful hands, the use superior instruments, and have the advantage of a well arranged light.

Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee a good work, and to the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D,
(ECLECTIC.)
No. 613 Pine Street, Philadelphia, Pennsylvania.

OFFICE HOURS.
From 7 to 8 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 8 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7—no 7—1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
BALTIMORE.
DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.
Jan 28 1y. *Philadelphia, Pa*

Poetry.

SEA OF GALILEE

Besides some share in the narrative of the expedition to Palestine, which appeared conjointly in his own and Mr A A Bonar's names, Mr M'Cheyne was the author of several tracts. One of these, "This do in Remembrance of Me," is one which ministers and elders would do well to distribute on the eve of a communion season. It is simple, comprehensive, and solemn. Another, "Why is God a Stranger in the Land?" is very appropriate to these times. One of his tracts contains some very pleasing specimens of sacred poetry. The following was written beside the Lake of Galilee, and is to us a transcript of his very self:

How pleasant to me thy deep blue wave,
O! sea of Galilee!
For the glorious One who came to save
Hath often stood by thee!

Fair are the lakes in the land I love,
Where pine and heather grow,
But thou hast loveliness far above
What nature can bestow.

It is not that the wild gazelle
Comes down to drink thy tide,
But He that was pierced to save from hell
Oft wandered by thy side.

It is not that the fig-tree grows,
And palms, in thy soft air
But that Sharon's fair and bleeding rose
Once spread its fragrance there

Graceful around thee the mountains meet,
Thou calm reposing sea;
But ah, far more! the beautiful feet
Of Jesus walked o'er thee.

And was it beside this very sea,
The new risen Saviour said
Three times to Simon, "Lovest thou me?
My lambs and sheep then feed."

Oh! Saviour, gone to God's right hand!
Yet the same Saviour still,
Graved on thy heart is this lovely strand,
And every fragrant hill.

Oh! give me, Lord, by this sacred wave
Threefold thy love divine,
That I may feed till I find my grave,
Thy flock, both thine and mine.

The Family.

FACTS FOR MOTHERS.

Less than fifty years ago, the valley of the Mississippi was distressingly destitute of an intelligent devoted ministry. In view of this fact, certain benevolent individuals offered to educate a class of pious young men, who would come thither from the eastern States, and after completing their education, would preach the Gospel to the destitute population west of the Allegheny mountains.

Several excellent mothers, each blessed with a pious, promising son, desirous of obtaining an education for the work of the ministry, concluded to embrace this offer, and lay their sons upon the altar of God. As the time drew near when these young men were to leave their homes for the far West, the hearts of most of these mothers fainted in view of the sacrifice they were about to make. Only one of them remained steadfast to her purpose. This noble woman loved her son, but she loved the cause of the Redeemer more, and was willing to make any reasonable sacrifice for its advancement in the world. The promptings of her heart were, "Go, my son, go, and the Lord be with thee. For my wants and yours, our heavenly Father will kindly provide."

Actuated by the love of Jesus and a desire to do good, this young man bid farewell to his excellent mother and her humble dwelling, to him the dearest spot on earth, for a field of labor beyond the Alleghenies. Having finished his collegiate education, he found himself in debt a hundred dollars, which it seemed desirable to cancel before he commenced his theological studies. For this purpose, he took an agency on horseback through a portion of the Southern States. While pursuing his journey, one day, he noticed a thunder-cloud rapidly rising, and seeing a planter's house in the distance, he whipped up his horse and reached it just in time to escape being drenched in a heavy shower. As sometimes occurs, the shower became a rain-storm, which detained the young man several days. The planter bade him welcome to the hospitality of his house, introduced him to his library, and seemed desirous of making him contented and happy during his stay. At first the family appeared shy and distant. This, however, his sensibility, gentlemanly deportment and Christian kindness, soon overcame. He related to them his history, told them his object in travelling, and in various ways endeavored to interest them, and win their confidence and do them good.

At length the clouds disappeared, the sun shone beautifully, and all nature smiled. Expressing to the planter and his family his hearty thanks for their kind attentions and generous hospitality, he bade them a cheerful good morning, mounted his horse, and rode slowly away. While gazing upon the beauties of nature, he noticed a piece running at full speed to overtake him. Checking his horse, he stopped till the lad came up, and putting into his hand a paper, returned to his master. On opening it he found enclosed a hundred dollar bill as a present to him from the owner of the plantation, with the request that he would please accept it as a token of his respect and confidence. What an event! His debt was paid, his heart was full. Emotions within struggled for utterance. The thunder-storm, the generous planter, the God of providence, all rushed upon him at once. Then came up his mother's faith, her prayers, and tears, and pious counsels, her cheerful consecration of him to the service of Christ, with the confident assurance, "the Lord will provide."

Having finished his preparatory studies, he commenced his ministerial labors in one of those moral wastes where every thing is to be done, and the pastor must be both preacher and helper too. With talents practical and useful, rather than splendid, he gathered a promising congregation, and broke to them the bread of life. Poverty pinched both him and his people. A good man gave him his board, and his marriage fees repaired his wardrobe. He soon perceived that a house of worship was indispensable to much success. For this his straitened flock could do but little. Having estimated the cost, he returned to New England, visited the churches, raised the money, went back to his people, built a church, and with the blessing of God, placed the cause in that locality on a promising foundation. He was the most successful beggar I ever knew. The eloquence of fact and feeling, simplicity and candor, charmed his congregation, and gained his object.

At length he was called in the providence of God, to leave his native land to take charge of an important religious enterprise in a foreign country. He obeyed the summons, crossed the ocean, surveyed the ground, pitched his tent, and went to work. Here his faith was tried, and patience, too, but God was with him. A chapel for divine service was indispensable. Asking counsel from above, he returned to his native land, raised the requisite funds, re-crossed the ocean, and saw a commodious structure completed and dedicated to the service of God.

From thirty to forty years he has toiled successfully in the vineyard of his Lord, preaching the Gospel, building churches, leading sinners to Christ, and proving himself a workman not to be ashamed in rightly dividing the Word of God. He still labors in a foreign land, aged, but active, rich in Christian experience, stood fast at the post of duty, sustained with the hope of immortality, and waiting for the coming of his Lord.

Look now at this devoted mother, and the splendid career of her consecrated son. Did she ever regret her anxieties and labors on his account, her intercessions in the closet for his early conversion to God? Did she regret her faithful warnings, her pious counsels, her ceaseless watchings, her earnest, her persevering entreaties that he would early give up his heart to Christ? Or her self denial, pecuniary losses and embarrassments in laying her son a living sacrifice upon the altar of God? Never.

Follow her through life. How exalted her hopes, how pure her joy, how lively her gratitude, how devout her thanksgivings in beholding her son accepted and honored as an ambassador of Jesus, preaching the Gospel, laboring with fidelity, winning souls to Christ, writing her the most tender and affectionate letters, till called to her home and crown above.

Let those who have sons, follow the example of this excellent woman. Are you poor and dependent? Trust in the Lord and do good, and verily thou shalt be fed, is the divine promise. Give up all to God, and He will give back all to you, and add to it life everlasting—

"He can restore what you resign,
Or grant you blessings more divine."

His resources are infinite. He can open springs to high places, and streams in the desert.

Are you a widow, depending upon your son for support amidst want, infirmity and age? Remember he is a frail staff to lean upon. He may sicken and die, and where are you then? If God calls for his service, give him up cheerfully, and accept in return His almighty arm, extended for your support. Rest here, and your barrel of meal and cruse of oil shall not fail.

Here, too, is an encouraging fact for indigent young men preparing for the ministry. Could I speak to them I would say, be not discouraged in view of obstacles. Never look back, nor turn back, nor think of it for a moment. Your object is dignified, noble, Christ-like. God approves it—all holy beings in the universe approve it. Fix your eyes and heart upon it. Keep it distinctly before you. Never despond nor despair, but trust in the Lord, and struggle on. He will not forsake you. All resources at his disposal. He can bless you by a thunder storm, and incline even a stranger to pay your debts. If God has called you to preach the Gospel, you are in the path of duty, and this is the path you ought to pursue. Here is safety, here success. Look upward and forward, and step on. If unable to proceed rapidly, move slowly, but be careful to move in the right direction. If poverty begets economy and trials constrain you to intercede for help at the mercy seat, with strong crying and tears, they will prove a blessing.—*Rev C. Kimball.*

HARVEST HOME IN JUDEA

THREE THOUSAND YEARS AGO.

The busiest and happiest time of the year had now arrived, the time of the ingathering of the fruits of the field. The wheat and other grain had already been harvested, and the first-fruits of them had been presented as a wave-offering to the Lord at the Feast of Pentecost. But now, the large purple and white grapes hung in ripe clusters upon the vines; the fruit of the olive tree was ready to go to the press, and the juicy pomegranates and the latest figs were all ripe. Many laborers were employed to gather the fruits and grain into barns and store-houses; to bear the oil from the olives, and gather the grapes from the vines. The elder children engaged in this last occupation. With their baskets in their hands, they climbed the hills, and picked off the large delicious clusters. These they emptied into a large vessel, and quickly refilled their baskets. When the grapes were taken home they were assorted: some were dried for raisins; some hung up in large clusters without drying, to be eaten during the winter; and the juice of others was put into leathern bottles to be used for vinegar.

The rest of the grapes, amounting to a great many bushels, were taken to the wine-press. This was a floor covered by a roof, with open sides, into which the grapes were thrown, and in which men trod them with their feet to express from them the juice which was conducted into a large tank by its side.

The work in the vineyards, the olive yards, and the fields was all done with joy and gladness; singing and shouting and merry laughter accompanied the harvest home. As soon as the laborers had left a field or vineyard, groups of fatherless children, widows and strangers from other lands, who had come to sojourn in the land of Israel, yet had no portion there, entered, and eagerly gathered the gleanings of the vine, the olive, and the fig-trees. Often Sarah and Ada and their brothers would go and help them to fill their baskets and their aprons, and then would go with them to their humble homes to assist them in carrying their treasures, and often the blessing of the widow and fatherless, and of those "ready to perish" came upon them.—*Asa and His Family.*

FAMILY PRAYER.

Happy is the family where God is acknowledged. Well it is for those children who at the well known signal take their seats reverently to hear God's word read; and then kneel around the family altar while father and mother implore a blessing upon the assembled group. How fragrant are such memories to us, though years have intervened since we last met all together! That chain of association has been broken. Death and other circumstances have separated its members, but the last time they all met, each member was commended to God. Death came and took mother, and she winged her way to the family above; the remnant met, and brother was commended to God, for he was about leaving that roof to cross the ocean; he was the first born, the father's heart yearned over him; but yielding to the blow, he pronounced his parental blessing. Since that, another and another have gone; the breath of prayer sanctified each parting, and now but two remain of the original group, father and the youngest boy. Those prayers around the altar were not in vain: they are already answered. Part of that little family has crossed the flood, and the rest are on their way to glory. Earth shall never witness their reunion, but in heaven they shall meet again. Father, mother, maintain the family altar; let no business or pleasure prevent you; impress the obligations of religion upon your children, and they will never outlive their influence. Father, have you ceased to offer the morning and evening prayer? O what a comment upon your character; make haste to rebuild that altar. There in tearful penitence confess your sinfulness, and there vow that you will henceforth remember the time of the offering of the morning and evening sacrifice.

THE MORAL PHILOSOPHY OF YOUNG AMERICA

We are in the midst of strange revolutions. I sometimes think that amid the upheaving of old ideas, and the roaring excitements of the lust for money and for territory, and the application of newly discovered forces and agents by which we are annihilating time and space—amid all this, a man is stared at if he press upon the understandings, and consciences of men duties which have been recognized in the world for thousands of years. For already in this so-called age of progress, a boy of fourteen is supposed to stand altogether in advance of his father, and a girl of twelve to be entire above the necessity of any supervision upon the part of her mother, whether in respect of her mind, her morals, or her manners. Fathers and mothers with their nurturing care, their prayers, their counsels, are deemed now-a-days superfluous. Boys and girls want their parents' money but not their advice; their houses, but not their presence. The law to obey father and mother, is supposed to apply only to infants. It is, in all truth, a melancholy portent. When the idea of parental authority is dissolved in the heart of girlhood and boyhood, depend upon it, the happiness of home and the stability of your Commonwealth are more endangered than they can possibly be through the agitation of constitutional questions. We can survive the sternest political conflicts and revolutions in our ideas of legislation and executive prerogative but we cannot outlive a denial of the Divine Law to honor and obey father and mother. Yet this is rapidly becoming one of the characteristics of our native land.—*Rev E. Hartwood.*

Child's Cabinet.

TRY AGAIN

Robert Gray had been writing at the parlor table, and his father sat in an easy-chair, reading a new book.

"I may just as well give up at once," said Robert, pushing aside his pen and paper, and seating himself on a low stool: "I never can write this exercise."

"Never can write this exercise," echoed his father, in such a sad tone that Robert could not help laughing. "How many times have you tried?"

"Just once, father."

"Robert," said his father, "I have been reading the life of a man who wrote more than a dozen volumes, though he was nearly blind, and sometimes took the trouble of re-writing a passage sixteen times before he thought it good print."

"What was his name, father?"

"William Hickling Prescott. Would you like to hear something about him?"

"Very much indeed," replied Robert, hoping to exchange the disagreeable exercise for a story. But his father was not going to reward idleness.

"Then, if you want the story, my boy, you must first finish your exercise, and when I see that it is well done, you shall hear about what I have been reading."

Half an hour of hard work accomplished what Robert had just said could never be done. Just then his two brothers came in from play, and Mr. Gray laid aside his book and began the story:—

"William H. Prescott was born at Salem, New England, in 1796. His father was a lawyer. A bright, merry little boy William was, with an inquisitive mind and a good memory. Like most other children, he loved play far more than lessons. Not rough, noisy play, for he was not very strong; but quiet games, and, above all, story-books, or making long stories himself for the amusement of his companions. His father removed to Boston when William was twelve years old, and in three years there he entered Harvard College. One day, when he was leaving the dinner-room in the college, a lad accidentally struck him in the left eye with a piece of hard bread. There was no external injury but the sight was gone for ever. We are not told that the young man who inflicted this sad blow ever came to say how sorry he was; but, notwithstanding, Prescott forgave him heartily, and never even mentioned his name unkindly.

"For a short time Prescott continued his studies, but the strain on one eye was too severe, and bad inflammation set in. For many months he sat patiently in a dark room, cheerfully bearing his sufferings, and very thankful to any one who would kindly read aloud to him. By degrees his eye so far recovered that he could venture into the open air, but he never again was able to use it much in reading or writing. The doctors thought travelling might benefit his health; and as he had relations living in the Azores, he went there for some months, and afterwards visited London, Paris, and Italy. On his return to America he decided not to become a lawyer, the profession he had been intended for before the injury to his eye. But as he found that real honest industry of some kind is necessary to happiness, he determined to begin study in earnest and try to write useful books. Much time had been lost on account of his temporary blindness. He was not ashamed, however, to learn simple things over again. One great many hours every day was spent in reading and writing. Like most hard workers, he was an early riser, not however, from taste, but from duty."

"Father, may I ask you one question?" interrupted Robert.

"Surely, my son."

"How could Prescott read and write so much when he was nearly blind?"

"He always employed a man to read to him a certain number of hours, and by-and-by his own wife and children were delighted to be able to minister to his pleasure in the same way. Sometimes he read to himself for a few minutes at a time. I was going to tell you how he managed to write. A writing case has been invented for the blind. It is called a noctograph, which means, to write at night. When closed, it looks like a great book, and, on being opened, several brass wires are seen stretched from side to side. Under these wires a black sheet of paper is placed, and beneath that a white one. The blind writer does not require to use ink, but guided by the horizontal lines, he traces the necessary letters on a black paper, with a sharp-pointed little instrument called a style, and the impressions go through to the white sheet, leaving marks like those of a lead pencil. This writing case was a great comfort to Prescott, and when he had written some sheets his secretary copied them out in a fair round hand.

"Just think what difficulties this blind historian had to overcome. After listening to hundreds of books, he had to think a great deal about what he had heard, and then compose in his mind the history he was going to write. All this took him a long time. He tried to do every thing as well as possible, and spared no pains in making his books truthful and interesting. In many cases he went over his subject five or six times; in one, at least, sixteen. He spent ten years in writing his first great work, 'The History of Ferdinand and Isabella,' and even after it was finished he hesitated about publishing it. But from the time it appeared honours of all sorts poured on him. Great men in Europe and America wrote to congratulate the blind author, and encouraged him to begin another book.

After many years more he published a history of the conquest of Mexico, and a year later commenced to write 'The History of Peru.' Failing health, however, warned him that rest was needed, and he was induced to take a second voyage to England.

"Very little rest was given to the author of 'Ferdinand and Isabella,' for, from the moment of his arrival on English ground, the great people of the land vied with each other in showing him hospitality. He was presented at the court of Queen Victoria, and had the honor of dining in her company. The late Earl of Carlisle was one of Prescott's warmest and strongest friends. But all this kindness did not make him proud. He was the same simple-hearted man as ever, the same true friend, the same loving son to his aged mother. Indeed, as men praised him he seemed to grow more humble and conscious of his own failings. He kept a private record of his faults, with the hope of being able, by the help of God, to overcome them. Every Sabbath he read over this private note-book, and after his death it was found with these words on the outside: 'to be burned.' This order was obeyed. When he returned from England he continued writing a new work he had begun, and, although increasing weakness prevented him from doing as much as in former years, he labored on at his usual employments until January 27th, 1859, when he died almost suddenly, leaving behind him a grand lesson on the power of patient perseverance.

Now recollect, Robert, that whenever you are trying to do any thing really worth doing, you must not give up until you have tried at least sixteen times, remembering the words of the wise man, 'The hand of the diligent shall bear rule: but the slothful shall be under tribute.'"

BEAUTIFUL.—When the summer of youth is slowly wasting away into the nightfall of age, and the shadow of the past year grows deeper and deeper, and life wears to its close, it is pleasant to look back through the vista of time upon the sorrows and felicities of our early years. If we have a home to shelter us, and hearts to rejoice with us, and friends gather together around firesides, then the rough places of our wayfaring will have been worn and smoothed away in the twilight of life, while the sunny spots we have passed through will grow brighter and more beautiful.

Science and Art.

A CENTURY OF SCIENCE

One of the most eloquent men in France is M Dumas, Senator, member of the Institute, ex-Minister of Instruction, Professor at the Sorbonne and College de France. Recently, at the distribution of prizes awarded by the Polytechnic Association of Paris, M. Dumas gave a sketch of the condition of scientific knowledge a hundred years ago, and compared it with the progress of the present day. We give a part of his address:

"In the year 1765, the employment of the forces of nature was limited to two motors, windmills and water-mills. Heat had not been converted into a universal mechanical power; the steam engine was unknown. The sun marked by its daily return the hours in the life of man, but Niepce and Daguerre had not made use of its light as the docile instrument of art; photography had not yet entered into the imagination of man. Electricity had neither given us the Voltaic pile which decomposes the obstinate compounds, nor the galvanoplastic art which plates the metals without the aid of fire, nor the electric light, nor the electric telegraph, one of the marvels of modern times, due to the genius of Ampere, nor the formidable Ruhmkorff coil, the rival of gunpowder, and the just object of highest reward. Chemistry had no existence. Lavoisier had not yet immortalized his name by those discoveries which explain the reciprocal relations of matter composing the surface of the earth with the same clearness that Newton's laws afford the key to the movements of the stars which adorn the heavens. Earth air and water had not been decomposed; the nature of the metals and that of carbon was unknown; the oxide, alkalies and salts now employed in so many arts, then only offered obscure problems; the cause of combustion was ignored; the existence of gas, distinct from atmospheric air, had not been determined; the proximate principles of plants and animals had not been defined; their respiration was a mystery, their nutrition an enigma; agriculture was a blind and devastating nomad, wandering to the different countries of the globe, and not permitting to any people to fix itself in permanence on any spot. The movements, the changes, and the transformations which affect the material of the globe, and metamorphose it, according to times and places, had no signification for our ancestors. The circuit, always in action, which nourishes the plant at the expense of the soil, the animal at the expense of the plant and which returns to the soil through the animal that which it has lost; these harmonies of nature which the commonest farmer now understands, did not enter into the imagination of the profoundest philosopher a century ago. Geology was nothing more than inspired romance, the crust of the earth had not been explored; the history of its formation had not yet been written; it was then unknown that in the fossil remains of a rock is contained the infallible story of its origin; that in the history of the development of the globe, is revealed the relative ages of the mountains, and the ones in the former condition of the Alps and the Pyrenees, and of their mineral chains. Thousands of plants have been collected and named, but Jussieu had not yet classified them into natural families; Cuvier had not applied the same laws to the animal kingdom. One could not then embrace in one view the ensemble of nature from ephemeral lichens, which, at the summit of the Alps, or on the confines of the pole, mark the last palpitations of life, up to the giants of the tropical forests, whose existence dates beyond historic time; from the equivocal microscopic productions the last argument of the partisans of spontaneous generation, up to the man created in the image of God. One could not, thus guided by Cuvier or Brogniart, mount from age to age, reconstructing in their forms, their aspects, and even their habitations, the animals and plants which have preceded the advent of man upon earth, and which conduct us through epoch upon epoch, back to the moment when the life first maintained itself upon our globe. To-day man has acquired the right to say: Matter, and the forces which it obeys, contain no secrets which I do not know, or shall not be able at some future period to discover; the history of the earth has no longer any mystery for me; I am present at its earliest ages; I reconstruct the beings whom it has nourished; I know the precise date of the transformations upon its surface. My eyes penetrate the profundity of space; I assign to each star its place in the orbit in which it must move; I weigh the sun; I analyse the substance of which it is composed, as if it could be placed in my crucible; and I can say of what elements the stars consist which decorate the vaults of heaven, even those the light from which requires ages to travel to the focus where the observer performs their dissection upon our earth. I play with the forces of nature; I transform the light into heat, the heat into light, electricity into magnetism, magnetism into electricity, and all of these forms of activity into mechanical power; I convert one compound into another; I imitate all the processes of nature dead, and the majority of those of nature living; I render at will the earth fruitful or sterile; I give to it, or take from it, the power to nourish the plant. Life is an open book, where from the embryo egg to the death of the animal, I read without obscurity the *role* of the blood which circulates; that of the heart which beats, and of the lungs which respire; that of the muscles which obey; of the nerves which convey the order; of the brain which commands, of the stomach which digests, of the chyle which regenerates. In fine, I apply to my use all of the forces and all of the gifts of nature."

Miscellaneous.

BANANAS IN BRAZIL.

A correspondent of the St. Louis *Republican* writes from Brazil the following interesting facts concerning the growth of the banana in that country:

"The most wonderful productions of this and all tropical countries, in my estimation, is the banana and its synonym, the plaintain. We have half a dozen varieties—each with peculiar flavor and qualities. Some grow only eight or ten feet high—others twenty. The stalks are from six to twelve inches thick, but almost as soft and succulent as celery. Each of them bears one bunch of bananas, and one only when it is cut down with a stroke of the *espada* to secure the fruit and give place to other stalks. And thus they grow and ripen perpetually all the year round. A great traveller has calculated that the plaintain, on one acre of ground, will produce as much food as one hundred and thirty-three acres of wheat or forty-four acres of potatoes. The fruit constitutes the principal reliance of the poor, and is a luxury for all. It is good raw, roasted, baked, and, indeed, in every form, and equally relished by all domestic fowls and animals that devour fruit, leaves, stalks, and all, with the greatest avidity.

"The banana requires but a single planting for a life-time—putting in the ground a single sprout or shoot from the banana patches, at a distance of twenty or thirty feet from each other, and on ground that it is always calculated to spare for that purpose, because it is impossible to extirpate the root. The one stalk gives more—springing out from the sides in the ground perpetually—and in a few years covering the intervening spaces, till the whole surface becomes a forest of fruit and foliage, with scarcely room to pass through the soil, over-hanging arches. A banana or a banana patch is a beautiful sight, with the stalks and their produce in all stages of perfection, the broad leaves waving in the breeze and fanning in lazy repose while the bodies of the trees bend under their luscious burdens, and would often break down with their weight except from neighboring support. There are a hundred or two bananas on a bunch, like grapes, and the bunches are generally as much as a stout man can carry. They should always be cut as soon as the fruit is matured—but while the skin is yet green—and hung up in the shade to turn yellow, which improves the flavor. It takes about a year for stalk and fruit to mature from the first planting, but then there is never any more trouble with the crop, scarcely any hoeing or weeding, no culture, only 'slay and eat.' Certainly it is the greatest boon ever bestowed on the indolent tropics. A native, swinging in his hammock, with a bunch of ripe bananas dangling in reach on one side, and a smouldering fire on the other, by which he may light his little cigar without getting up, is a most perfect picture of contentment."

House Farm and Garden.

THE PEACH WORM.

In the *Horticulturist* for September, 1866, is an article on the peach worm, which, if followed would do away with one of the great obstacles to the successful cultivation of this delicious fruit. And here we would take occasion to remark that we find in every number of the *Horticulturist* many single articles, which, like the one we give below, is worth the price of a whole year's subscription. Nor is this publication of value to the fruit and flower cultivator alone but to the farmer who devotes himself to the production of field crops, and indeed to every one who has any interest at all in the plant or flower. We have been so many years indebted to its teachings in our various agricultural experiments, that we are glad to have the opportunity to make this acknowledgment.

"The peach worm," says the article alluded to, "should be destroyed this present month. Dig away the earth from around the crown of the tree, laying bare the stem two or three inches above and below, observe if any green come from any point; if so scratch away with a sharp knife, cutting away all dead bark that may be around and under the gum, following the line until you meet the enemy in form of a little white grub, one quarter to three quarters of an inch long, as he may be young or old; kill the worm and wash the wound with a plaster of common soft soap, replace the earth, raising a mound around the tree a foot or so high. Trees carefully cleaned at this time will be found free from the grub in April next, when they should again be examined. If the trees are now neglected many of them will be past saving in the spring." It has been our practice to use common tar as an application to the wounds made by the worm, and also by following him with the knife, as is the practice of the author of "Ten Acres Enough," which, as will be remembered, we have quoted upon this subject before. But if soft soap will answer the purpose as well, and we think it may, it will often be found much more convenient.

We use tar also as an application for a similar purpose to other trees which are troubled with the borer, as the apple tree, &c. Of some fifty peach trees set out this spring, guarded by the tar as recommended by the author quoted above, we do not see that one has been touched by the borer. This is the ounce of prevention which is better than the pound of cure." We intend however, to give these trees another coat of tar this fall.

COFFEE CRUSHED vs. GROUND

The following is from the Annual of Scientific Discovery:—"It is not generally known that coffee which has been beaten is better than that which has been ground. Such, however, is the fact, and in his brief article on the subject Savarin gives what he considers the reason for the difference. As he remarks, a mere decoction of green coffee is a most insipid drink, but carbonization develops the aroma, and an oil which is the peculiarity of the coffee we drink. He agrees with other writers, that the Turks excel in this. They employ no mills, but beat the berry with wooden pestels in mortars. When long used the pestels become precious and bring great prices. He determined, by actual experiment, which of the two methods was the best.—He burned carefully a pound of good Mocha, and separated it into two equal portions. The one was passed through the mill, the other beaten after the Turkish fashion in a mortar. He made coffee of each. Taking equal weights of each, and pouring an equal weight of boiling water, he treated them both precisely alike. He tested the coffee himself himself and caused other competent judges to do so. The unanimous opinion was that coffee beaten in a mortar was a far better than that ground in a mill."

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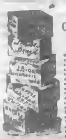

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WILLIAM STILL.
Philadelphia, June 15th, 1866
July 7, 66—1y

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Poetry.

For the Christian Recorder

FORBIDDEN TO RIDE ON THE STREET CARS.

BY GEORGE M. HORTON.

[The writer, widely known as "The Slave Poet," recently saw a colored person enter a Philadelphia passenger railway car which had stopped for a passenger, but the conductor immediately compelled her to leave. The following lines were suggested.]

Why wilt thou from the right revolt?
I wish to ride not far;
Why wilt thou fear the mild result,
Nor bid the humble horses halt,
But spurn me from the car?

And though I wish to travel fast,
Regardless of a jar,
A short mile's journey to complete,
I dare not ride along the street,
Within a railway car.

What retribution wilt thou meet,
When summon'd to the bar!
Wilt thou not from the call retreat?
Leave not the traveller on his feet,
Alone to watch the car.

Like thee, we bravely fought our way,
Before the shafts of war,
Lest thou shouldst fall the rebels' prey;
Why canst thou not a moment stay,
And take me on the car?

Ere long, we trust the time will come,
We'll ride, however far;
And all ride on together home,
When freedom will be in full bloom,
Regardless of the car!

Communications.

For the Christian Recorder.

THE MISSIONARY SOCIETY OF THE A. M. E. CHURCH.

Letter No. 6

BY REV. JOHN M. BROWN.

My closing remarks were in relation to Sections 1st and 2d—their intention. Allow me, by giving the Sections of our own Constitution and that of the M. E. Church, bearing on the same subject, to present a clear view of our intention. My object alone is to present a clear, constitutional view of the subject of missions, so that our Church and her ministry may harmonize divergent points. Most of our missionary difficulties grow out of the fact that we fail to understand each other's intentions, which, in my opinion, if understood, would enable us to accomplish more for Christ and humanity. Compare the following:

CONSTITUTION A. M. E. CHURCH.

Name of the Society.

ART. 1.—This Society shall be known as the Parent, Home and Foreign Missionary Society of the A. M. E. Church.

The Object of the Society.

ART. 2.—The object of this Society shall be to aid in spreading the glorious news of man's redemption, not only to the millions of our brethren in the Southern portion of our beloved country, but also to our kinsmen according to the flesh, in foreign lands, by the establishment of missions and mission schools.

CONSTITUTION M. E. CHURCH.

The Name and Object of the Society.

ART. 1st.—This Association, denominated "The Missionary Society of the Methodist Episcopal Church," is established for the express purpose of enabling the several Annual Conferences more effectually to extend their missionary labors throughout the United States and elsewhere; and also to assist in the support and promotion of missionary schools and missions, in our own and foreign countries.

It will be seen that the intention of the first and second articles of the Missionary Society of the A. M. E. Church, and Art. 1st of the M. E. Church, are the same.

Conditions of Membership.

ART. 3.—Any person of orthodox faith, who is not guilty of living in some gross immorality, may, by the payment of one dollar, become a member of this Society, which membership may be perpetuated by the annual payment of one dollar. Any person may become a life member by the payment of twenty dollars.

Conditions of Membership.

ART. 11.—The payment of twenty dollars at one time shall constitute a member for life. Any person paying one hundred and fifty dollars, at one time, into the treasury, shall be an honorary manager for life; and the contribution of five hundred dollars shall constitute the donor an honorary patron for life: both of whom shall be entitled to a seat and the right of speaking, but not of voting, in the Board of Managers.

The intention of both these articles is the same, the only difference is the Missionary Society of the M. E. Church definitely decides to raise the largest sum, without charging a cent for entrance fee, but leaves that to be regulated by the Conferences, churches and schools. We charge too little, and hence we get comparatively nothing. We should aim high and thus succeed.

Management.

ART. 4.—This Society shall meet quadrennially, at the place appointed for the meeting of the General Conference, and shall hold its Quadrennial Anniversary at an early period of the sitting of the General Conference.

ART. 5.—The officers of this Society shall consist of a President, Vice President, Recording and Corresponding Secretaries, a Treasurer, two Auditors, a Board of Managers, consisting of three from each Annual Conference, and an Executive Committee, consisting of nine.

ART. 6.—The management and disposition of the affairs and property of the Society shall be vested in the Board of Managers, whose term shall expire at each annual meeting, but may be re-elected, if found punctual in attendance and qualified for the transaction of the business intrusted to them. The Board of Managers shall have power, through the chairman, to call annual, as well as extra meetings of the Society, and to determine the place of their meetings. Thirty three of the members of the Society shall be competent for the transaction of the business; and nine members of the Board shall constitute a quorum for the transaction of the business of the Board.

Management.

ART. 2.—The management and disposition of the affairs of the Society, shall be vested in a Board of Managers consisting of thirty two laymen, all being members of the M. E. Church, and as many clerical members, not exceeding that number, as shall be determined at each annual meeting called for that purpose, and each of whom, both the lay and clerical members, shall be elected at said annual meeting.

The duties of the Board of Managers are the same. Our law has more in it, but the extent and power of the law, in reality no more potential. Our Constitution designates the office of "Executive Committee," but the Constitution of the M. E. Church has no such officers. Such officers may be useful; but all is accomplished, in their Church, by the "Board of Managers" and "General Committee."

Duties of the Executive Committee.

ART. 7.—The Executive Committee shall consist of the preachers stationed in the cities of Baltimore, Washington, Georgetown and Alexandria. They shall have power to plan the collections and disbursement of moneys for the support of the missions and schools of the Society; provide for the support of teachers and agents of the Society, as well as the missionaries, both home and foreign, subject to the approval of, at least, two of the Bishops. They shall also have power, with the consent of two or more Bishops, to strike from the lists such fields as are unproductive of saving results. They shall also have power to establish mission schools, to determine the number of laborers necessary for each mission and school, and provide for any unforeseen emergency which may arise in the planting of a mission, or the opening of a school.

Limitations.

ART. 8.—The appointing of missionaries and agents shall be with the Bishops; but the appointing of teachers shall be with the Executive Committee, who shall have power to employ none but Christian teachers, or who profess the Christian faith, and can produce certificates of sound morals.

Corresponding Secretary and his Duty.

ART. 9.—The Corresponding Secretary shall be appointed by the General Conference, as are other General officers. He will reside in Baltimore. Should his office become vacant by death, resignation, or otherwise, the Executive Committee shall have power to provide for the duties of the office, until the Bishops, or a majority of them, shall fill the vacancy.

The Corresponding Secretary and his Duty.

ART. 4.—The Corresponding Secretary shall be appointed by the General Conference. He shall reside in New York, and conduct the correspondence of the Society under the direction of the Board. He shall be subject to the direction and control of the Board of Managers, by whom his salary is to be fixed and paid. He shall be exclusively employed in conducting the correspondence of the Society, and under the direction of the Board, in promoting its general interest, by travelling or otherwise. Should his office become vacant, by death, resignation or otherwise, the Board shall have power to provide for the duties of the office until the bishops, or a majority of them, shall fill the vacancy.

There is provision made for the election of two Assistant Corresponding Secretaries, in the M. E. Church, which makes, for that Church, three Corresponding Secretaries. The senior Secretary and one assistant reside in New York, and the other in the West. When the Church commenced her missionary efforts, there was but one Secretary, but such has been the great increase of duty, and extent of work, that it is difficult for even three to perform it.

The M. E. Church is extending her power and influence in all sections and regions of the world, simply by having the arms to the great body to carry on the grand and glorious work of saving this world. Our Church must do the same.—Our Church has yet to feel the pulsation of the great idea, that she is to be instrumental in saving both the native-born Africans, and those who are dwellers on this continent. The idea must seize us; it must control us; it must guide us in all our efforts. These Constitutions intend the same; but we have not, as a Church, gone to work in a systematic form. We have yet to begin our great work. We have yet to train ourselves, as well as our people, to *give* systematically, to *work* systematically, and even to *pray* systematically, for the cause of missions. When will we arise and go to work?

For the Christian Recorder.

CONVENTION OF COLORED MEN

BY THOMAS STROTHER.

GALESBURG, Ills., Oct. 18th, 1866.

A delegation of colored men met in convention in the city of Galesburg, Ills., on October 16th, in the basement of Dr. Beecher's Church, in order to discuss the subject of our present disabilities as citizens of the State of Illinois, and to devise the best plan for their removal.

The meeting was called to order by E. R. Williams, of Chicago, who was chairman of the committee which had but a few weeks before made a call for this, as a State Convention.

T. Strother, of Cairo, was called upon to make the opening prayer; after which the convention organized temporarily, by calling J. H. Barquette, of Galesburg, to the chair.

On motion, L. B. White, of Chicago, and T. Strother, of Cairo, were appointed temporary secretaries.

The first business was to appoint a Committee on Credentials.

S. Williams, L. B. White, C. C. Richardson, A. Pleasant, and E. A. Green, were appointed a Committee on Credentials, who reported the names of forty-two delegates, which was soon increased to sixty. This constituted the whole delegation.

After the appointment of a committee on permanent organization, the convention adjourned till 2 o'clock, P. M.

Afternoon Session.

The Convention met pursuant to adjournment.

The Committee on Permanent Organization consisted of one delegate from each city, viz.: G. L. Thomas, of Chicago, B. Smith, of Shawneetown, C. Jacobs, of Decatur, J. C. Smith, of Quincy, J. W. Smith, of Tuscola, L. M. Richardson, of Mercer county, G. W. Deany, of Henry county, R. Hickle, of Springfield, J. W. Coleman, of Will county, G. T. Fountain, of Adams county, J. D. Davis, of Knox county, and W. Baker, of Cook county. While they were bringing in their report, (which took some time in preparing) the following gentlemen were called upon for speeches:

Mr. Baker, of Chicago, arose and said that it was an awkward thing for him to undertake to speak; but he felt that it was right for us to commence as we have done to deliberate on the great and important subject of human rights.

Mr. Johnson, of Chicago, being called on next, said he felt that our cause was a noble one; that he thought while Andrew Johnson was in the Presidential Chair at the White House, we should improve every opportunity to maintain our right to citizenship.

Mr. L. M. Richardson, of Mercer county, arose and said he was glad to have something to say in behalf of this convention; that he was not much of an orator—had only heard smart men speak, but that he would use his influence in behalf of this enterprise.

The committee on delegation having finished their report, it was heard and adopted.

The Convention proceeded to effect a permanent organization, by receiving the report read by the Chairman of the committee on permanent organization. The report arranged the officers as follows:

President, W. Johnson, of Chicago; Vice-Presidents, E. A. Green, of Champaign city, and C. C. Richardson, of Alton; Secretary, R. Warring, of Chicago; Treasurer, A. Pleasant, of Adams county; Sergeant at Arms, J. D. Davis, of Galesburg; Page, R. Richardson.

On motion of J. B. Dawson, T. Strother was chosen reporter for the *Christian Recorder.*

The officers elect were now escorted to their respective stations by a committee of three appointed for the purpose.

The President *pro tem.* then welcomed the President elect to his position, giving it as his opinion that the choice was very appropriate.

On taking the chair, the President expressed his unfeigned thanks for the honor conferred on him. That he thought the time had now come when every heart should be fired with this commendable work. The President then invited colored men from abroad to take their seats in the convention.

A committee of five were appointed on ways and means, viz.: J. T. Davis, J. H. Barquette, G. L. Thomas, S. B. Williams and M. Richardson.

A committee was appointed on printing, consisting of J. H. Barquette, S. Richardson, and W. Coleman.

On motion, a committee of seven were appointed on resolutions, viz: J. Stanley, of Chicago, S. Williams, of Galesburg, E. R. Williams, of Chicago, B. Smith, of Shawneetown, Mr. Fletcher, of Galesburg, C. S. Jacobs, of Decatur, and H. Hickle, of Springfield.

It was then determined by vote that all resolutions should, without debate, be referred to the committee on resolutions.

The convention then appointed, by motion, a committee on suffrage, consisting of the following named gentlemen: J. B. Dawson, of Chicago, C. C. Richardson, E. A. Green, G. G. Fountain, J. D. Davis, Rev. R. De Baptiste, of Chicago, R. W. Stokes, T. Strother and E. R. Williams—nine in all.

A committee of seven was appointed to prepare a report on the state of the country. The following gentlemen composed the committee:

Messrs. R. W. Stokes, of Chicago, C. S. Jacobs, of Decatur, J. B. Dawson, of Chicago, J. H. Barquette, of Galesburg, G. W. Fenton, E. R. Grove, M. Richardson.

Rev. R. De Baptist, J. V. Tresty, H. Deany, G. Brent and J. W. Hawley were appointed a committee to prepare an address to the people of Illinois.

A committee was appointed on education and educational statistics, consisting of the following named persons: L. B. White, J. Stanley, G. Fenton, W. Coleman, C. S. Jacobs, and H. Hickle.

It was thought proper also to appoint Rev. J. B. Dawson, Rev. R. De Baptist, A. Pleasant, J. W. Smith, Rev. J. Faulkner and J. Graves, as a committee on the moral status of the colored people of the State of Illinois, which committee were instructed to report at the earliest opportunity.

The sessions of the convention were then arranged to open with prayer at 9 o'clock, A. M., and adjourn at 12, M. To commence at 2, P. M., and adjourn at 5, P. M.

The convention then adjourned till 9, A. M., the following day.

Morning Session.

Wednesday, Oct. 17th, 1866, }
9 o'clock A. M. }

The convention met per adjournment.

The officers in their respective positions.

Business opened with prayer by Rev. A. Jackson.

Minutes of the last session read and approved.

The President introduced to the convention Dr. P. B. Randolph, of Louisiana, and Mr. A. J. Gordon, of Cincinnati, who were received with great applause.

At this juncture G. T. Fountain, of Quincy, was elected assistant secretary.

The committee on education and educational statistics made their report, which was approved.

This report gives great evidence of the intellectual and enterprising character of the committee. The arguments which they set forth, as to the right of the colored children to the public schools, manifests a thorough understanding of that all-important question. The committee also state that less than 200 colored children have access to the public schools in this State, while more than 5000 colored boys and girls are entirely excluded from these privileges. Had we room to insert the report, we should give it in full, as it deserves the commendation of our readers.

Afternoon Session.

The convention met, and opened with the usual ceremonies.

A committee of three was appointed to report for one of the public journals.

The convention was perfectly electrified with the report read by the chairman of the committee appointed to draw up an address to the people of Illinois.

This document, in my opinion, far surpasses any thing I ever saw; and it is supposed by better judges than myself, that it could not have been more to the point.

Before the report was adopted, we had the pleasure of hearing a few addresses, the last of which was from that prince of orators, Dr. P. B. Randolph, and Dr. Beecher, of Galesburg.

The report was now adopted by a unanimous vote.

A vote of thanks was tendered to the last speakers.

The committee on the state of the Union made its report through the agency of their chairman, W. Stokes, of Chicago.

This report was well matured, and characterized a sound and thorough consideration of the subject in hand. It would afford us great pleasure, had we time and space, to give the full details of this report. The committee are entitled to great credit for the manner in which they acted in this matter.

Evening Session.

7½ o'clock, P. M.

The Convention met to attend to unfinished business.

Business was opened with prayer by Thomas Strother.

After prayer the convention sang the "Battle cry of Freedom," which was so thrilling and soul-inspiring in its nature, that the entire audience seemed to catch the spirit of the song.

The next thing in order was the speeches of Messrs. Smith, of Shawneetown, Baker, of Alton, Baker and Warring, of Chicago, Gordon, of Cincinnati, and P. B. Randolph, of Louisiana, who spoke favorably on the adoption of the above report.

Rather a spirited debate took place during the time taken up by the speakers.

Mr. Baker, of Alton, objected somewhat to the length of the report, as also the subject matter of it. A few others took sides with Mr. Baker, the adoption was deferred, with instructions to the committee to have it more condensed.

Morning Session.

Thursday, Oct. 18th, 1866, }
9 o'clock, A. M. }

The convention met pursuant to adjournment.

Officers occupying their proper positions.

Convention opened with prayer by Rev. Faulkner, of Galesburg.

The regular business of the last session was to hear reports.

The committee on the state of the Union were called on again to report. The chairman stated that they saw no way to condense the report without destroying the sense of it. So the convention came to the conclusion that the composition and orthography of the report, together with the completeness of its diction, would make up for any and every thing in the length of it. The report was unanimously adopted.

On motion, a committee of nine was elected to appoint a central committee. The result of their choice was the following persons: Wm. Johnson, of Chicago, J. Stanley and L. B. White of Quincy, G. T. Fountain, Springfield, H. Hickle, Alton, C. C. Richardson, Galesburg, S. B. Williams, Champaign city, E. A. Green, Decatur, C. S. Jacobs, Shawneetown, B. Smith, Joliet, A. Hill, Monmouth, G. P. Morris, Cairo, G. W. Ellis and John Jones of Chicago.

The convention received a congratulatory telegram, this morning, from the convention of colored men now in session at Albany, New York. Messrs. White and Thomas, of Chicago, were appointed to respond, which they did in a very gentlemanly and becoming manner.

A vote of thanks was tendered to John Jones and his associates, for their indefatigable labors, by which the black code of the State of Illinois was repealed.

Thus closed one of the most harmonious and enterprising conventions ever held by colored men in the United States. Considering the nature of the circumstances, and the party who composed it, many of whom never had the honor of being present at a convention before, and remembering the character of the several reports, which strongly characterized the sympathy and actions of the several committees, we can only inform our readers that a careful perusal of the proceedings of the convention, and especially the reports on the state of the Union, and the address to the citizens of the State of Illinois, will give them that satisfaction which they justly deserve.

For the Christian Recorder.

OUR GEORGETOWN LETTER.

MR. EDITOR:—One of the most prominent causes of my protracted silence of late may be traced to the fact that I am constantly compelled to endure the sight of many a sad grammatical blunder (as printed) in every article which I have sent you. I am sorry to say that my last communication has met with no more fortunate treatment than its "butchered" predecessors. Indeed I am tempted to believe that your worthy proof-reader is behind the age! If this article should likewise bear traces of "ye sportive proof-reader's" tricks, my silence may extend in duration equal to that of old Rip Van Winkle. A common rule of grammar informs us that when a dissyllable is accented *on* the *last* syllable, then the final consonant should be doubled in certain cases. But *travel* is accented on the *first* syllable; and as WEBSTER does not double the final consonant in adding "*ed*" That was a frisky pair of little type that jumped into such an unwarrantable position!

Moreover, there are ellipses and redundancies. Grammar is murdered. Rhetoric is killed. *Exempli gratia,* let any one read the sentence relative to seeking shelter from the rain. I am pleased with the RECORDER, "*as it*" comes forth every week, and was pleased with the ingeniousness—not ingenuousness, &c. (Of course, the latter word is proper in its place, when proof-readers do not set Murray and Hoyle at defiance.) "*One* burden" should have been "*our* burden." If those naughty type serve me so again, or if the same fate should meet this friendly communication, I will drop my pen,—and my incipient *cacoethes scribendi* for my beloved paper, or for *this* journal, will be speedily cured. "A dead duck is far better than a live buzzard;" for a "dead duck" may teach a live buzzard lessons in sobriety.

Since I penned my last letter to you, my dear Mr. Editor, and indeed a very short time after doing so, the bows were broken and the arrows were returned to the quiver. That exemplary gentleman, true friend and kind brother, Rev. James A. Handy, pleaded like a man of God for this very thing to be done, and he succeeded, although madness had been the ruling temper for five long, steady months. The brethren said their hearts and hands were given to me, and the mutual understanding was to work like Christians in the future. They were the official brethren: and they spoke in such a manner as made me feel that there was sincerity in the agreement. We felt that "To err is human—but to forgive, divine."

May the Lord of heaven bless them! When this be done, there will be nothing to hinder the progression of the A. M. E. church in this place.

It has a choir which, I think, any man of music would say is hard to surpass. It cannot indeed equal the executive ability of Mozart, Handel and Haydn; but any choir, white or colored, must sing, and sing nicely, to surpass the choir of Ebenezer church, in Georgetown. With the blessing of God resting upon the official members of this church, the soul-stirring harmony that proceeds from this delightful choir will have its good effect; and the eloquence, law and logic of the single-minded and earnest Sisby will be more effectually carried to the hearts of the listening men and faithful women, for the purpose of arousing them to give vitality to every branch of their Christian body. Then will there be such a revival as is being felt in old Mount Zion, under our dear brother, Rev. N. M. Carroll; then will sinners be convicted and converted in our Ebenezer; then will the Sabbath School work, and the missionary cause, and the educational project, be more fervently appreciated, and more effectually assisted.

But, Mr. Editor, my object was not to write about Georgetown only—neither about things alone pertaining thereunto. In the words of our "Moses," I have been "swinging around the circle," in order to get what I am now pleased to term

THE GOLDEN LEVERS OF OUR CHURCH.

But as we conceive this subject to be both extensive and important, we will not do much with it, nor go far beyond a few preliminaries, in this issue.

There were some remarks made in our last Conference which I have ever regarded as truly sensible. If my memory serves me correctly, are as follows: "I am not," said a member, "one of those enthusiastic brethren who say they intend to live and die in the African Methodist Episcopal Church; but while I am in it, I expect to do my whole duty. And when I am ready to leave, I shall say, "Bishop, here is my resignation.""

The strength of these remarks shall govern me in the consideration of this subject; for although I am an Connectionalist, (as this term is understood) nor yet a flaming partisan, (and never expect to be,) I yet possess an abiding love for that part of the Methodist Connection to which I belong, which incites me to see what can be seen, to say what can be said, and to do what can be done, (that is, to the extent of my limited ability) for the welfare of this part of the Connection,—not as concerns it alone, but as concerns *my people in this country.* This is my "whole duty;" and when released from shackling circumstances, I hope, by the assisting grace of God, to do this duty faithfully to the end. The welfare of my people is the objective point—and there is a desire to reach that point by following one course. It may be reached by that, and it may not. But, at any consideration, it becomes a secondary duty to shake off every fetter (to use the language of another) "as the lion does the dew-drops from his mane." Every man has his own duty to perform—nobody else's.

Again, this is the prominent object of our Church; and every man connected with it, in the performance of his duty to attain the same object, is as the contraction and relaxation of a single fibre for the operations of the whole body; and the men collectively in their operations are as the workings of all the fibres, bearing the body onward to its destination. So those men should all be in good order—none morally rheumatic, none hurtfully inflated with ambition, none blinded by jealousy, none injured by the "root of all evil." They should be men who know and love the Lord—who hate all things wrong, and do no harm. But before we touch the subject, what do we understand, or, rather, what do we mean by "the welfare of my people?"

October 22, 1866. GERMES.

For the Christian Recorder.

THE UNION OF THE M. E. CHURCH AND THE A. M. E. CHURCH

NO. II.

BROTHER LYNCH:—We present some additional reasons why the A. M. E. Church would not wisely by refusing to unite with the M. E. Church.

1. In that event, our Church would be placed in the identical condition of the colored Churches now under that Church, with white men to preside in our quarterly, annual and general conferences; thus destroying one very essential element in our system, the power or opportunity to govern or even learn to govern ourselves.

2. Our Book Concern would lose its distinctive identity, and be merged into the *Publishing House* of the M. E. Church; thus taking from us all the advantages of learning ourselves to make and publish our own books, literature, &c., thereby tacitly saying to the Christian world, we have tried, but we have not the ability to conduct our publications, neither pecuniarily nor intellectually.

3. The *Recorder,* our cherished Church organ, would at once see its last days, and be buried out of sight amidst the hundred M. E. religious publications, with this *epitaph* written upon its tomb: Here lie the lamented remains of the *Recorder* which died for want of ability to manage and support it, even by eighty thousand A. M. E. members, and an equal number of outsiders! Away with the idea of such a *union* as blots from the sky of the A. M. E. Church such brilliant stars as our conferences and publishing establishment; the only places in this country where the colored man freely and unreservedly exercises his God given talent. Are we prepared to make a full surrender of these blessings, especially in these days of unprecedented improvement among our people? The very thought of it causes us to hide our face for very shame. But again; our Wilberforce would soon be asked to close its doors and dismiss its colored President, Professors and Tutors, that their places might be filled with whomsoever the white Conferences should determine, or do away with the institution altogether. Such, indeed, would be the results of the contemplated *union,* if consummated.

4. We show the absolute importance of a speedy union between the A. M. E. Church and the A. M. E. Zion Church.

1. The vast resources of power in these two bodies, ought to be united into one.

1. Numerical power.

The two bodies present a numerical strength of eight or ten Bishops or Superintendents, from eight to ten hundred travelling preachers; two thousand or more local preachers; class leaders, stewards and trustees, without end; lay membership over one hundred and fifty thousand.

2. Their property power.

The two bodies jointly possess about five or six millions of real and material estate.

3. Intellectual and Educational power.

There are among the young men of the two denominations as fine talent and intellect, as among any body of Christians in the country; many of them are finely and usefully educated, capable of transacting any business in Church or State.

4. Pecuniary power.

There is raised by the two Churches annually for the various objects of benevolence, and the support of the Church and ministry, a sum little short of three hundred thousand dollars, perhaps more.

5. Now, put these items of power together, and what an array of strength is presented! Then, add to all that, the power of their schools, their educational institutions, and the power of *their press,* and there is a united power that would, when known, be respected throughout Christendom.

(To be continued.)

Our next will show the proper application of this power, upon the four millions of our race, under the united government of the two bodies.

For the Christian Recorder.

LETTER FROM MARYLAND.

MR. EDITOR:—I think it not out of place to give to your valuable and much beloved paper and its many intelligent readers, an account of the Churches in this part of the Lord's vineyard. The Church at Hagerstown has been in the midst of a glorious revival of religion, during the celebration of the Centenary of American Methodism, and numbers have joined the Church. We have two colored Churches here, one M. E. and the other A. M. E., and I am happy to say there exist perfect harmony between them both; if one would see them rejoicing together, they would know no difference. The A. M. E. Church here, has a very large and intelligent looking congregation. This Church has bought within the last four or five months, a very comfortable house for the minister, which, in my judgment, will do great credit to the connection. This Church was built in 1839. Notwithstanding the storm of persecution she has gone through, it may be truly said that she is the leading Church in this part of Maryland.

The Clearspring and Hancock circuit: it will be remembered that this very important field was left without a preacher, on account of not having one to send there; notwithstanding this misfortune, as it was considered, the people were kept together by a young man who was left in charge, by Rev. Draper, on leaving for Conference. This young man labored very successfully in the charge, until the first quarterly meeting, when the Rev. Jacob Hatton, was, by the request of the people, appointed to serve that circuit, which I am happy to say, he is doing with credit to himself and people. Our connection has a good Church in the town of Clearspring, nearly paid for, and has a fine lot of ground for garden and burial ground, we have also, a Church in Hancock, owned by our people exclusively. The Church in Chambersburg, Pa., I am pleased to say, is doing remarkably well, under the pastoral charge of the Rev. Brother George M. Whitten; he is a very energetic little man, and carries things right ahead: he had a camp meeting which lasted eight or ten days, and a considerable amount of religious influence prevailed among white and colored.

There was a great excitement in this town on last Saturday the 21st; there was a Union meeting, and every thing was going on well, when the Copperheads made an attack on the Union men, which resulted in a great war and bloodshed; one man's brains was shot out, and others were reported mortally wounded. It is said that the Rebels got the worst of it.

There is a fine school of color taught in the basement of the A. M. E. Church here, by the Baltimore Association.

Very respectfully yours,
REV. J. NICHOLSON,
Hagerstown Station.

I will sing thy precious name,
I will celebrate thy fame
While I here a pilgrim roam,
Till I reach my heavenly home.

For the Christian Recorder

A LETTER FROM MONTICELLO, FLA

MONTICELLO, FLA., October 23rd, 1866.

DEAR BROTHER LYNCH:—I am personally acquainted with you only by reputation.

Will you allow me a space in your worthy paper? I thought I would give you a few items for your numerous readers. I received my appointment from Bishop Payne at the South Carolina Conference, which was held at Savannah, Ga., last May. I arrived at the place of my appointment at Monticello, Fla., May the 30th. Finding no house we could worship in, and that we could call our own, I went to work immediately to erect a house for Divine worship. We bought a lot two hundred feet square, which is paid for and the deed drawn. The house is now erected, and I preached in it for the first time Sunday the 21st of this month; organized the Sabbath School in the morning at 9 o'clock, the house was crowded with little boys and girls and several adults. At 11 o'clock we had a prayer-meeting which was well attended. And at 3 o'clock I preached to the congregation, which was very large. I took in thirty five members. We rejoiced exceedingly and gave God all the praise for his love and kindness towards us. As we have no regular school house here, we organized a day school in the church, on the morning of the 22d at 9 o'clock. Our little ones were so glad to commence school, that they thronged the place long before the hour appointed. We have two good teachers that have taken charge of the school. Mr. Pembroke, from Baltimore, Md., and Miss Stokes from New York. We intend to push on. We anticipate to have the building completed and ready for dedication by the sitting of the next Annual Conference. So far, the debt is very small on the Church: we have a number of warm-hearted white friends in this town, some of whom are members of the M. E. Church South, and some of Presbyterian, and others are no members at all, only well-wishers of our effort in having a Church of our own: they have contributed to us over 250 dollars. Mr. Bird, of Monticello, gave us a large portion of the frame off his land, costing us nothing, Mrs. R. C. Patball, of Monticello, furnished all of the other lumber, and delivered it on the spot for less than we could have got it elsewhere, besides giving money.

Truly our Church is prospering in this land. I have also been engaged in attending to the Churches around the county, during the time that we had no house of our own, and they are all prospering; so I am beginning to think that we are in the world, as well as other people, and feel that God is with us, and will crown our efforts with the best success.

I am yours in Christ,
ROBERT MEACHAM, in charge.

The Light House

A light-house looks like a tall pillar rising out of the sea or built upon some high bluff. The top is a large lantern, where a bright light is kept burning all night, which is seen far out at sea; and it says to all ships and sailors sailing by, "Take care, take care!" One is built on a ledge of rocks; its warning light says, "Give a wide berth to these sunken rocks." Another says, "Steer clear of this dangerous reef." Another, "Keep clear of this dangerous headland. If you come here, you are lost."

There are many light houses on the coast; how does a sailor know which is which? He sees a light glimmering through the darkness and the storm, but where is it? Does it warn him off Cape Cod, or Cohasset rocks, or Boon island? He has a chart in the ship and that tells. A chart is a map of the coast with all its rocks and sand-banks and light-houses put down, and every thing that a sailor ought to know in order to steer his ship safely across the ocean.

These are some of the helps which sailors have to keep them from being cast away and lost at sea; and if they faithfully consult them, and keep a good look-out, they are ready to ride out the storm and come safely into port.

Now you, my children, are out at sea. You are beginning a long voyage. You each have a little ship to steer. The sea is the great sea of life, and your ship is the little body which God has put your soul in, that by his help you may bring it by-and-by to him in safety and peace. God has given you a chart. It is the Bible. That tells you where you are, and how to go. All along are light houses, saying, "Take care, take care!" They all have names.

Here is one. What is it? *Swearing.* What does the light say? "Thou shalt not take the name of the Lord thy God in vain. The Lord will not hold him guiltless that taketh his name in vain." Keep clear of that.

Inside here is another. What is it? *Lying.* What does the light say? "Put away lying. Speak ye every man truth with his neighbor." "Lying lips are an abomination to the Lord." Keep clear of that.

Another. What is it? *Anger.* What does it say? "Be not hasty in thy spirit to be angry. Be angry and sin not. Let not the sun go down upon your wrath." Keep a good look-out here?

There is another. What is it? *Intemperance.* How many have been lost on this dangerous rock! In the pleasantest weather there is often most danger. What course does your chart tell you to take here? "Look not upon the wine when it is red." Do that, and you are safe.

Here is another. What is it? *Pride.* Let not your little ship ride on this dangerous swell; for what does the chart tell us? "Pride goeth before destruction, and a haughty spirit before a fall."

You see, my children, how many rocks and ledges and whirlpools and dangers there are for you to avoid. I have told you about few.

You need not be afraid. Only keep a good look-out, and steer your little vessel by the chart which God has given you. Consult it often; become familiar with its instructions. Be sure that you are in the right channel—on the clear, open sea of truth. Watch the first appearance of danger. Go not too near a dangerous shore, or there may not be room to tack ship, and you are cast away before you know it. Read what your chart says: "*Enter* not into the path of the wicked, and go not in the way of evil men. *Avoid* it; pass not by it; turn from it, and pass away.—*Child's Paper*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Nov. 10, 1866

CONTENTS

FIRST PAGE.

POETRY.—Forbidden to Ride in the Street Cars.

COMMUNICATIONS.—The Missionary Society of the A. M. E. Church—Convention of Colored Men—Our Georgetown Letter—The Union of the M. E. Church and A. M. E. Church—Letter from Maryland—A Letter from Monticello, Fla.—The Light House.

SECOND AND THIRD PAGES

EDITORIAL.—Special Notice—Attention! Read!—Sounds from Home—Editorial Notes—Sabbath School Exhibition—The Great Union Fair—Prizes—Examination—Mr. Jas. W. Brown—Rev. James Lynch—Wilberforce University—Another Victory—The Colored People of Philadelphia

EDITORIAL ITEMS

MISCELLANEOUS.—Impressions of Baltimore, No. 3—Students' Meeting at Wilberforce University—Centenary Celebration—Letter from Northampton—"He Trusted Me!"—Why Bob's Mother said Don't—Hymn of Consolation.

NOTICES.

INFORMATION WANTED.

MARRIED.

DIED.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

THE FAMILY.

CHILD'S CABINET

SCIENCE AND ART.

ADVERTISEMENTS.

All moneys or orders must be addressed to Rev. Elisha Weaver, Box 2975, Philadelphia, Pa.

SPECIAL NOTICE

To all who are Indebted to the Book Concern

BRETHREN:—It is with feelings of deep regret that we find ourselves once more compelled to make a formal appeal to you for immediate aid. Many of you are greatly indebted to us for books and papers. Some of our brethren have allowed their bills of indebtedness to accumulate, until they have reached the amounts respectively of twenty, thirty, fifty, sixty, and even as high as two hundred dollars. Why are not these bills paid? Would it not be much better for brethren to pay as they go? It would then be much easier for us to conduct matters in a proper and becoming manner. Our capital is thus placed beyond our reach—placed in the hands of persons who will not refund it. Unless those who are indebted to us discharge their liabilities, we cannot possibly carry on our work of publication. Will not the brethren send in their amounts due by the return of mail? Let them earnestly consider these remarks.

E. WEAVER,
General Book Steward.

Oct. 13—4t.

ATTENTION! READ!

Will not all the ministers in the Philadelphia and New York Districts be sure to set their congregations to work for the great Union Fair? Bishop Wayman has his eyes fixed on all of the ministers who have charge of circuits and stations. He will see whether or not they interest themselves, together with their congregations, in the good cause, by assembling together and raising sums of money, or contributing such articles as are suitable for exhibition and sale at the coming Fair.

We look for grand efforts from New York, Brooklyn, Providence, Newport, New Bedford, Boston, Pittsburg, Cleveland, Chicago, [illegible] [illegible], Indianapolis, Richmond, Baltimore, Washington, and other cities. Send in your donations by the first day of November, or not later than the 3d day of November, to Elisha Weaver, No. 631 Pine street, if sent by express; if sent by mail direct to Box 2975, Philadelphia Post Office.

If our brethren and friends wish the *Recorder* to continue among them as a medium of intelligence to our too truly benighted people, they must work while they have the chance. Consider the great interests that are at stake, and come forward like men. Your own welfare hangs trembling in the balance! tf E. W.

SOUNDS FROM HOME.

"Ethiopia shall stretch forth her hands to God."

Like the faint boom of the distant "sunrise-gun" at the dawn of day, the glad news comes wafted to our ears that brave old Massachusetts has elected two colored men to the lower House of the Legislature,—Mr. E. G. Walker, of the Sixth Ward, and Mr. William P. Mitchell, of Charleston, Mass. The world is moving from out the Stygian gloom of the dark ages. God is above the devil, and always will be. How truly does "He move in a mysterious way His wonders to perform." The glorious news should gladden the heart of every honest-minded colored person in the country; for the black flag of prejudice must be pulled down, and in its stead the standard of perfect equality to all men shall be spread to the breezes of heaven. Those who oppose the wondrous transformation will be looked upon with contempt in days to come. The year of jubilee has indeed arrived; and now, ye ransomed ones, return to your home of principle, right and justice. We can scarcely realize the mighty change. As the dull thunder of the first rebel gun rolling against Sumter's walls proclaimed the death-knell of slavery, so has the late news from Massachusetts pronounced the demise of a most brutal prejudice.

We fear that some of our *high* Washingtonian officials will not sleep very soundly after hearing the sad intelligence. Dark visions of floating monsters will haunt their fitful slumbers, pressing their bosoms down as if by the weight of some phantom "dead duck."

EDITORIAL NOTES.

ALTOONA, PA.

The first place we stopped at after leaving Philadelphia was Altoona, Pa. This is a very fine thriving town. It contains nearly all of the workshops of the Pennsylvania Central Rail Road. The colored population is about one hundred. They have one church, which is of the A. M. E. denomination. This church was formed about nine years ago, by Rev. Snyder Carr, of blessed memory. Mr. Alexander was the first class-leader, and still very profitably occupies that office. The colored children attend the same school as the whites. We enjoyed the hospitalities of Mr. W. P. Nesbit, President of the Pennsylvania State Equal Rights League, who is a whole-souled, far-seeing and most active man. Mr. Nesbit is an acknowledged and able leader among the colored people of the State. He got up a meeting for us: we preached, obtained a few subscriptions, and took a collection of $1 50. We forgot to mention that Shorter & Co. are working a brickyard.

HOLLIDAYSBURG, PA.

Was our second stopping place. This town is full of radicalism—antiquated in its appearance; two or three large foundries alone giving it an air of enterprise. The colored people here have two churches, which is unfortunate, for a colored population of one hundred and fifty cannot supply two churches with a congregation; but they have their issues. One is the "A. M. E.," and the other is "Zion's."

We found kind Christian friends here, and much interest manifested in behalf of the *Christian Recorder*. We were the guest of Mr. John Thomas, known by every one in this section as the "Ladies' man" of the great Rail Road House. He is eccentric from head to foot, but kind in heart—keeps a sharp look-out for number one and is a most useful and reliable man.

Moses Brown is the wealthiest colored man in this place. He keeps the largest and most fashionable restaurant in the town, and is the owner of some of the most favorably located property the town contains.

Mrs. E. Sterrett's large dressmaking establishment, in the heart of the town, is worthy of note. We found shoemakers, busy barbers, and hard working laboring men among the colored men. Having preached and obtained a few subscribers, we started for

PITTSBURGH, PA.

We arrived here on the 27th ultimo, and stopped at the house of Rev John Peck, who is a true type of the Christian gentleman:—geniality and kindness make his home inviting.

We found Rev James A. Shorter, Agent for Wilberforce University, working with unflagging energy to raise money to re-build that noble edifice.

On Sunday, the 28th ultimo, he preached, and took up a collection of over fifty dollars in cash, and received as much more by subscriptions. At eight the Editor preached. The house was full; he perspired from earnest talking; he thought he saw *money* in the people's eyes, but the permission of the official board had not been granted, so collection was taken up for the Book CONCERN. However, we believe that when we visit Pittsburgh again, and our good Brother Shorter is out of the way, we will get a collection, as the Wylie St. congregation are distinguished for Christian liberality. We sold hymn books and disciplines, and received subscribers to the *Christian Recorder*.

The absence of the pastor, Rev. J. Underwood, from his charge, was a source of great regret. He is a tower of strength in Pittsburgh. God has smiled on his labors, and he has the power to do a great deal for our *Connection*. We know that he could and would have done much for our cause, had he been at his post.

Pittsburgh contains a promising colored population. The young men are very industrious. We would advise them, however, as far as it lies in their power, to identify themselves with the industrial progress of the country. We want it clearly understood, that we do not believe that a man's occupation, when it brings him an honest living, detracts from his moral worth; yet we do say that a man should seek those employments which give him the most character and power.

Pittsburgh is radical "to the core;" and we hazard nothing in saying that its business circles contain as large a number of Christian and quietly philanthropic gentlemen as any other city in the world, according to the population.

Some immensely wealthy firms are willing to employ colored clerks, in order to crush out the feeling of prejudice against color.

We had the pleasure of calling on Rev. Mr. Nesbit, the Editor of the Pittsburgh *Christian Advocate*, and being most kindly received. He extended to us all the assistance that lay in his power. This gentleman is now engaged in a controversy with a distinguished Baptist divine, who was formerly editor of the *Baptist Chronicle*, published at Philadelphia, Pa. Distinguished ministers of the M. E. Church speak of Mr. Nesbit as being one of their deepest thinkers and ablest writers.

The colored public school at Pittsburgh has a very inefficient principal, so all the people say; and they are hoping for a change. The High School is open to colored children, though none have yet entered.

We spent some time in Allegheny, and saw a great deal. The Avery Institute—we want to write a column about that, and will therefore leave it for another time. The Allegheny Theological Seminary is a grand place for theological training. We met our young friends, Messrs. Thomas and Turpin, who are the only colored students there. We learn that these gentlemen stand high with the Faculty, with whom we conversed. They study hard, stand well in their classes, and are far more learned and able than many of their best friends suppose. We predict for Messrs. Thomas and Turpin both brilliant and useful careers.

The kindest ministerial brother we ever met with, is Rev J. W. Davies, the stationed minister at Allegheny. He helped us all he could. He would have given us a collection, but Bro Shorter was ahead, and we were truly glad to see Bro. Shorter in such a good pasture. Bro. Davies is most successful in his charge—wholly unselfish, and his people love him, take good care of him, and will do more towards building the new church under his administration, than they ever expected under any administration.

Besides the Avery Institute, there is another colored school in this place. We shall say what is barely enough, that it is a *model school*, taught by a model teacher, Mr. O'Neil. Our friend Prof. Vashon retains, and most justly too, his high reputation for ripe scholarship. Our next will say something of Cincinnati. ***

SABBATH SCHOOL EXHIBITION

At Central Presbyterian Church, on Thursday, the 1st instant.

We had the pleasure of attending this Exhibition, under the management of its thorough going Superintendent, Mr Evans. Professor A. Burris conducted the musical department. Miss C. Davis, chiefly, presided at the piano. The scholars acquitted themselves very handsomely. The Presbyterian church, over which John B. Reeve presides, is progressing finely, and gives great promise.

The young Misses who sang so charmingly deserve much credit, and we hope they will continue to improve in every thing that tends toward their moral, mental and religious elevation; and may the good Lord bless and protect the little flock. We love to mingle with the little folks. How it smooths back the wrinkled front of time, and makes us forget our worldly cares, as we take part in their enjoyments! Would that our childhood could last forever—one endless morn of beauty and gladness!

THE GREAT UNION FAIR

For the Christian Recorder and Book Concern,

Will certainly open on Thursday, the 15th inst., and will last about two weeks. We do earnestly hope that it will be largely attended by all our citizens, black and white. The Fair will be represented by some sixteen or seventeen churches, and will thus have present some of the most intelligent and energetic ladies to be found in the country.

Mrs Maria Hallowell is President, associated with four Vice-Presidents of sterling worth and integrity.

The Fair will constitute the grandest festive occasion that has ever taken place in the city of Philadelphia. At least, we hope so. May we not be disappointed!

PRIZES.

The prizes for the Union Fair can be seen in the bulk-window of our Book Store, No. 631 Pine Street. They are as follows: Three silver cups, to be awarded to the three persons who shall raise the three largest sums of money, outside of the committee. The second prize is a splendid silver-mounted hat, to be awarded to the club getting the highest number of votes during the Fair. The third prize is a fine gilded ball, accompanying the hat. The fourth prize is of great importance to Sabbath Schools, viz., a new library register, which should be in every Sabbath School in the country. It was presented to us for the benefit of the Fair. The Sabbath School that gets the highest number of votes will have this register awarded it. Who will compete for it?

As we said before, all these prizes can be seen at our Book Store. All friends who desire to call in and see them are welcome to do so. We don't charge any thing for examining the goods. Give us a call.

EXAMINATION

The examination of the pupils of the Institute for Colored Youth took place on last Thursday and Friday, the 1st and 2d insts. The very creditable Commencement occupied the whole of Thursday, in examining the classes of higher grade, as well as the preparatory students,—the examination taking place in their large and commodious building, located in Shippen street, west of Ninth street.

The exercises commenced with the recitation of a class in Greek, under Professor Bassett, the Principal of the School. We are very sorry that we could not get there in time to hear them, but we were informed that they acted splendidly. We can truthfully say, as far as we have been advised, that there is a decided improvement in system, accuracy, progress, etc., on the part of the School.

We were sorry that Mrs. Douglass, one of the teachers, could not be present, on account of illness. Her place was filled by one of the pupils of the School.

The children were heard by the following competent teachers: Prof E. D. Bassett, Miss Fanny M. Jackson, Miss Mary J. Patterson, (both of these ladies are graduates of Oberlin College, and are among the best scholars which that institution ever turned out.) Mr. O. V. Catto, one of the graduates of the Institute; Miss S. L. Iredell, one of the pupils of the Institute; Mr J. Q. Allen, a very talented graduate of the Institute.

We believe that all were pleased with the exercises. We have attended the exercises on the Commencement days for seven successive years, and we take pleasure in saying that during that time we have never heard better essays rendered on the part of the students than those produced at the last Commencement. We think that we may safely say that, as a female scholar, Miss Jackson has not at present an equal in the city of Philadelphia. Miss Patterson is also a finished scholar. Prof. Bassett is not ashamed of his associates. This School produced four graduates at this Commencement. Theophilus J. Minton, Esther E. Glasgow, Charles E. Evans and John H. Davis were the recipients of diplomas, which were presented to them by Prof Bassett, in National Hall, Market street, in the presence of three thousand people. May these graduates ever maintain their literary position, and always aim for high and great objects,—objects that will reflect honor upon them and their posterity in this world and that which is to come. May they waver falter.

MR. JAMES W. BROWN

This distinguished gentleman's new place of business is located at No. 14 South Sixth street. The new establishment presents a very fine appearance. Mr. Brown possesses in a high degree the peculiar art of making old clothing just as good as new. Combined with this, his charges are moderate, and adapted to the capacity of the most limited purse. His workmanship will bear the keenest scrutiny; and those who call on him once, we feel convinced, will become his regular patrons. He is very accommodating in conducting his business, and will give satisfaction to all. Give him a call; that will be the best way of testing the matter.

REV. JAMES LYNCH

We have just received a letter from our very talented editor. We are very much pleased to learn through the same that he is meeting with great success in laying the claims of the Book Concern and paper before the people; and we do hope that our churches will open their places of worship and respond to the call. May success ever attend Brother Lynch in his efforts to benefit our people!

While Brother Lynch is attending to matters abroad, we remain at home, attending to the thousand and one busy cares connected with the conducting of the paper, publishing books, and other duties.

Brethren, we now stand in need of about four thousand dollars. If we could obtain that sum, we would be enabled to conduct matters handsomely. We could then bend to a creditable report at the next sitting of Conference. What a satisfaction it would be to receive that amount at the present time!

WILBERFORCE UNIVERSITY.

We are gratified to learn that this noble institution is progressing finely. May it long continue to flourish, as a bright memento to the industry and perseverance of the colored sons and daughters of America. Our prayer is, that God may speed it onward in its mission of mercy to our benighted kindred.

ANOTHER VICTORY

Another great victory has been achieved on the part of the Republicans. Out of the twelve States which polled their votes on last Tuesday, ten went Republican viz:—Massachusetts, New Jersey, New York, Illinois, Michigan, Wisconsin, Missouri, Kansas, Minnesota, and Nevada. The amendment to the Constitution will, doubtless, be ratified. It is a source of gratification to know that the American people have determined that justice shall be done—that America shall indeed be, the "land of the free!"

THE COLORED PEOPLE OF PHILADELPHIA.

The colored people of Philadelphia are displaying a spirit of industry and enterprise, not heretofore exhibited. On every hand may be seen signs of improvement. Stores and shops of almost every description are being opened by them. Tradesmen representing almost every branch of industry, may be seen on the street daily, with their implements of trade, indicating that they are making good use of time. Partnerships are being formed and plans laid for more extensive business transactions. Associations, looking to more extensive usefulness, are being formed. In a word, the colored people of Philadelphia have caught a commendable inspiration, and are making good use of time.

This is as it should be. We need business men to infuse life and vigor in our midst. Industry, and the successful employment of capital is what we need. This will change our condition sooner than any thing else. Our relations to society are undergoing a radical change, and to make this change acceptable, and our future desirable, we have an important part to play. Our people must be industrious, wealthy, and attractive, or we become repulsive and sink out of sight. Then our duty is plain, and not to be mistaken.

EDITORIAL ITEMS.

ISAAC & HENRY JACKSON, (colored men.) constitute an enterprising firm, at Birmingham, near Pittsburgh, Pa. They carry on two extensive stone quarries, and furnish most of the building stone for that borough. They are, also, heavy contractors for mason work. By prompt attention to business, and an unsullied integrity, they are among the most respected business men of the place.

J. MADISON BELL, the colored poet whose productions and reading created such a *furore* on the Pacific Coast, being universally commended by the press of that section, and which attracted large crowds, is at present in Cincinnati, where he proposes to give some readings. The citizens are looking for a rare treat, as J. Madison Bell never disappoints the highest expectation that may be raised by an announcement of his coming. Every colored man should feel bound to avail himself of the opportunity of listening to a poetic genius of his race. Indeed, as Mr. Bell is not surpassed by any elocutionist of any color, all lovers of inspiring elocution should attend. Mr. Bell expects to travel much in the country.

HOW OUR EDITOR IS RECEIVED.—We infer from the very favorable notices, by the Pittsburgh daily papers, of the *Christian Recorder* and the movements of the editor, that he is well received in that city, and that his mission will be a success. The *Pittsburgh Commercial*, of the 30th ultimo, has the following:—

"IMPORTANT ENTERPRISE AMONG THE COLORED PEOPLE.—The African Methodist Episcopal Church has, for the last six years, been publishing, under the superintendency of Rev. Elisha Weaver, an able paper called the *Christian Recorder*, which has grown to be the most influential journal circulating among the colored people of the country. Their publishing agent has recently purchased, in behalf of this denomination, a valuable property, to carry on its publishing business, and is endeavoring to procure type and a printing press. They greatly need means to accomplish this object, and we commend to the confidence of this community, Rev James Lynch, the editor, who is soliciting subscribers to the *Christian Recorder*, and a fund for the aforementioned object. The colored people could, indeed, present no claim that more greatly commends itself to our benevolent citizens. Mr Lynch will remain in the city several days. He is stopping at the house of Rev. John Peck, 92 Fourth Street."

The *Pittsburgh Gazette*, of the 2d inst., says:

"THE CHRISTIAN RECORDER.—A large and interesting meeting of our colored fellow-citizens was held, last evening, at the Wylie Street church, for the purpose of taking some measures for properly encouraging and supporting the *Christian Recorder*, the only newspaper published under the auspices of the colored people in Pennsylvania. Rev. James Lynch, the editor of that journal, made a few brief and pertinent remarks, urging upon the audience the necessity of properly encouraging such an enterprise, as it will greatly advance the status of the colored people of the State and country. We are pleased that his efforts to awaken sympathy in the cause were duly appreciated in a substantial manner, by many of those in attendance."

SPECIAL NOTICE.

To the Committee of the Union Fair

The said Committee are hereby notified that they are requested to meet at the Book Store, No. 631 Pine street, on Tuesday evening, at half-past 7 o'clock, at which time the Vice-Presidents are requested to call in all books and returns. Promptness and punctuality are earnestly desired, as business of great and urgent importance will be on hand.

By order of the President,

MRS. MARIA HALLOWELL.

Miscellaneous.

For the Christian Recorder.

IMPRESSIONS OF BALTIMORE.—No. 3

BY T. W. C.

There are, in this city, about eighteen colored Churches, viz., A. M. E. 3, M. E. for colored people, 4, Zion M. E. 2, Catholic 2, Baptist 2, Presbyterian 1, and Episcopal 1. Of all the Methodists, Bethel A. M. E., of which I wrote to my last, is the largest. Ebenezer, of the same connection, is the next in size; it is not quite finished, and in contents and appearance, it surpasses Bethel. It is located in the southern section of the city, commonly known as Federal Hill, and has a very large congregation. Rev. W. D. W. Schureman has charge, he is very highly and deservedly appreciated by his people. Sharp Street Church, which is under the Methodist Episcopal Church, (white,) is in a fine and flourishing condition. It is located on the street from which it takes its name, in a very respectable portion of the city. It is a very fine and neat building, capable of seating twelve or fifteen hundred persons. In the morning it is very crowded. It is surprising, however, that this, and other Churches in Baltimore—Asbury and Orchard Streets—remain in the above connection, where they are not allowed to enter the Conferences of their white fellow churchmen nor are allowed to have their own Bishops. We have never visited any of these Churches, only when we had business to transact, as it reminds us too much of the days of slavery. We hope however, to see the day when all the distinctive Methodist Churches, will have passed away, and the glorious and unspotted banner of John Wesley, shall wave triumphantly over no *Episcopal Methodist*; nor *A. M. E.*; nor Methodist *Protestant*; nor *Zion* M. E.; nor *Old Sides* M. E.; nor *Union* M. E., but simply over the Methodist Episcopal Church of the United States! When this is done, the ruling people of this nation will be the Methodists. But just so long as there is division and strife among them, just so long will the Church keep, simply, her present status.

Rev. J. D. S. Hall, has charge of Waters Chapel and Little Bethel at Fell's Point. Brother Hall is doing a good work, and his labors at Waters Chapel are being blessed with a timely addition of members to his Church. Waters Chapel is quite a neat little Church, with galleries on the sides and front. This Church can seat about four or five hundred persons. In addition to the charge of *two* Churches, Brother Hall teaches a school in the basement of Waters Chapel! As neither of these Churches are blessed with members who have a supply of means at hand always, (or perhaps with a liberal set of members,) there may be a necessity for the school.

Asbury Church, of the white Methodist connection, has Rev. Perry G. Walker for its pastor. This Church is really in Africa! Colored people are all around it. It is to be remodelled in the spring, and a basement added to it. It has a very large Sunday School, which ought to be under better supervision. Some of the scholars are ahead of their teachers—they are indeed, far superior to their music teacher.

Rev. W. T. Carr is pastor of the Presbyterian Church. This Church is in the best locality of any of the colored Churches in the city. It is certainly a fine edifice, built in the style of Rev Henry Ward Beecher's Church, Brooklyn. The seats are very comfortable, but mostly empty in the *mornings*. Brother Carr has excellent material for his work, and surely the Lord will bless his labors; he has, however, been absent for five months, filling a pulpit at Wilmington, N. C.; we do not think Mr. Carr would have done this of his own accord, but he was in a manner compelled to go, as his Church is dependent upon the Presbytery for a portion of its pastor's salary, and the Presbytery having a Church at Wilmington, which might have died out, had not a supply been sent, they requested Mr. Carr to go and keep it alive. We do not wish to question the discretion of the gentlemen composing the Presbytery, but it seems to be a bad policy to take a minister from his Church, which needs his presence, and send him to another, unless, they intend to have him resign the pastorship of his former Church. The result of Rev. Carr's absence, shows itself plainly. Since he has been away, his people did not know who would preach for them the next Sabbath; and, in fact, they did not know whether there would be any service—that is, after two or three months had expired, as supplies were engaged for that period. His members became peevish, and perhaps, some of them troublesome; they ought not to be so, however, as the Presbytery has as much to say about the Church as they have. But let them cut themselves loose from dependency upon the Presbytery, for even a *portion* of their pastor's salary, and then it will have no more jurisdiction over their Church, than any other Presbyterian Church. We do hope that the day will soon come, when our Presbyterian Churches will be self-supporting. "Beggars cannot be choosers," and the beggar is always a slave to the giver.

Rev. Harrison H. Webb, is Rector of St. Thomas Episcopal Church. Brother Webb is purely a self-made man, and a very able one too. There are very few men among us, who can compete with Mr. Webb. He has a sound mind. His sermons are full of logic, and profound theology. He has been Rector of St. Thomas, for a number of years, and we hope his labors will be ended in it only when they are ended here on earth.

The largest of the three Catholic Churches, is situated on the corner of Pleasant and Saratoga streets, known as St. Francis. It is a large edifice, very substantial, and decorated with all of the necessary—articles—we don't know what else to call them, for a Catholic Church. Rev. Father Miller is its pastor. He labors earnestly for his congregation, and, we believe, really prefers to labor with them, than with a white congregation. He fulfils the language of our Scripture—"Whatsoever thy hands find to do, do it with thy might." There are very few pastors who labor with their congregation as he does. If we could only believe that his labors are in the right direction, how highly we would appreciate them—we do not mean that we wish to believe as he does; but that he could believe as we do, and then work with us as he now does. He is about to establish a Colored Orphan Asylum, for colored children, regardless of sectarianism. A person going from a strictly Protestant city, would be surprised to find so many of our better class of people, members of the Catholic church in Baltimore. To speak frankly, we were real sorry when we found friends whose society we enjoy, to be Catholics. Whatever may be the principles of the officials of the Catholic Church, we certainly believe there are many earnest and devoted Christians in it. They love their Church, but we know they love their God and our blessed Saviour more; and we love them, because both of us love our dear Saviour indeed, a Catholic friend said to us not long since—"I enjoy Rev Dr Weir's sermons for their literary merit, his apt illustrations, and for his most excellent style of delivery, but I could no more become a Unitarian, (Dr. Weir is a Unitarian minister,) than fly. Oh! I love my Saviour too much for that." Mr. Wilhelm A. Willyams has a flourishing school in the basement of the Catholic Church. Mr Willyams is a graduate of the Propaganda at Rome, having studied for the Priesthood; Mr Willyams is one of the best essayists in Baltimore, among white or colored. He delivered a lecture a few weeks since, on a "Review of the Negro Race." I was around, and as historical production, full of facts connected with our existence, and history in this country especially. We cannot say, honestly, that we hope friend Willyams will become a priest, we hope otherwise.

Taking all of the Churches together, Baltimore surpasses any city we have ever been in, for having the best and the largest Churches; and one very important fact connected with them is—*that all of them are paid for*—except Ebenezer, which is not finished yet, but will be paid for by the time it is finished.

The Sabbath in Baltimore wears a holy apparel; no cars, no rows, no rum shops, no drug stores, no trafficking of *any kind*, except in case of sickness. Indeed, a man was found guilty and fined, for selling a glass of cream, recently on a Sabbath. May the remainder of the Baltimore laws be as bright, as righteous, and as strictly adhered to, as her Sunday law.

For the Christian Recorder

STUDENT'S MEETING AT WILBERFORCE UNIVERSITY.

At a meeting of the students of Wilberforce University, and citizens of the vicinity, the following resolutions were adopted, to express their sentiments concerning the death of the late Elder E. D. Davis.

In consequence of the loss of our much beloved and highly esteemed Brother Davis, we, the students of Wilberforce University, and citizens in the vicinity, do hereby express our sentiments.

1. *Resolved*, That the Church has lost an efficient laborer, the cause of education a zealous and untiring friend, and the community at large a benefactor; and in consequence of his faithful and useful labors for the benefit of others, his memory will be ever dear to all who were acquainted with him.

2. *Resolved*, That Bro. Davis, as a Christian was faithful and devoted; as a husband and father, tender and assiduous; as a minister, always so pressing deep solicitude for the salvation of souls. As a citizen, he was loyal and patriotic. As a friend, he was earnest and confiding; and we further resolve, that we will ever remember his kind example and loving precepts, and will endeavor to follow him as he followed Christ.

3. *Resolved*, That we tender our earnest sympathies to his afflicted and bereaved family; and as we are commanded to visit the fatherless and the widow in their afflictions, we will endeavor by our kind attentions to dispel, so far as possible, the gloom which now seems to overshadow them.

It is with sadness that we record the death of Elder E. D. Davis, he being one whose religious career has served as a living example to all those with whom he labored.

He embraced religion at the early age of nineteen years, and from thenceforward he evinced a deeply-wrought piety towards God and a desire to further the interests of the Redeemer's kingdom.

After having renounced the world with all the pleasures thereof, he soon felt impressed upon by the Holy Spirit, to proclaim the everlasting Gospel of the Son of God. He immediately consecrated himself to the work of the ministry, and in order to qualify himself more fully to fill his holy vocation, he repaired to Oberlin College, that he might acquire an appropriate education. But soon he was persuaded by his friends to leave school for an appointed field of labor, and in the year 1864 he was found a member of the Ohio Annual Conference.

He was first stationed in the city of Chillicothe, Ohio, where he was employed both as pastor of the church and instructor of a select school.

We find him next pastor of the church in Columbus, where he labored most assiduously for the cause of education and religion. He was taken from this pastoral charge, and placed in charge of the Union Seminary in Franklin county, where he remained until 1863.

The school then became united with that of Wilberforce University. He then was appointed pastor of the church in Xenia, where he labored with success for the space of three years. From here he was removed to the pastoral charge of Bethel Church, in Cincinnati, Ohio. There most triumphantly he closed the career of his labors, and passed joyfully from the church militant to the church triumphant, in the 50th year of his age.

S. J. WOODSON.

For the Christian Recorder.

CENTENARY CELEBRATION.

The Centenary meeting held in Fleet Street A. M. E. Church, Brooklyn, N. Y., commenced on Monday evening, October 15th, by holding a general class meeting. We had a glorious time. The meeting continued during the week, and on Sunday morning, the 21st, the Rev. J. M. Brown, Corresponding Secretary of the Parent Home and Foreign Missionary Society, gave us an able discourse on the subject of the "Rise and Progress of Methodism." At 2 o'clock, P. M., he addressed the Sabbath School, and we formed a Semi-centenary Missionary Society of the Sabbath School. At 3 o'clock, the Rev. W. T. Cato, from Buffalo, gave us a very interesting discourse on education. In the evening, at 7½ o'clock, the Rev. R. H. Cain, from Charleston, South Carolina, favored us with a very eloquent discourse on the History of the A. M. E. Church, its Rise and Progress. Truly it was a day long to be remembered in the history of the A. M. E. Church. At each of the services the members and friends brought forward their centenary offerings, amounting to about $50.

On Monday evening, October 22d, a grand literary demonstration was held, and the following societies were represented:—"The Ladies' Semi-Centenary Association of the A. M. E. Fleet Street Church," "Rebecca Union Lodge, No. 5, Good Samaritans," "J. M. Williams' Tabernacle, No. 3, Love and Charity," "J. D. S. Hall's Tabernacle, No. 4, Love and Charity," and the "Young Men's Literary Society," of Brooklyn. The meeting was addressed by Mr Walter Webster and Mr Alexander Capes, members of the Literary Society, in a very eloquent and interesting manner, and was followed by the Rev J. M. Brown, of Baltimore, and the Rev R. H. Cain, of Charleston. It was a real literary repast, enriched by the reperto[illegible] of those veterans of the Church, Brown and Cain.

On Wednesday evening, the 24th of October, a grand missionary meeting was held. The assembly was addressed by Rev J. M. Brown, and Rev R. H. Cain, who, in a very clear light, showed the necessity of sustaining the missionary cause, and the wants of the freedmen in the South. The sum of $30 was realized for the missionary cause.

On Thursday evening, Rev R. H. Cain delivered a very masterly discourse to the young ladies and gentlemen of Brooklyn on the necessity of literary intelligence, and of becoming proprietors of the soil. Thus ended one of the most interesting series of meetings ever held in the church.

I forgot to say, that after the missionary meeting on Wednesday night, we formed a Missionary Society in the congregation; and on Thursday evening, the ladies, headed by Mrs Emeline Cliff, Mrs. Julia B. Tilden, Mrs Mary Gracely, Mrs Mary Brinehaugh, and others, presented the Rev. R. H. Cain, a very splendid gold-headed cane, as a testimonial of their high appreciation of his valuable services, as pastor, when among them. May he long live to do good!

Yours in the cause of Christ,

JOSHUA WOODLIN

For the Christian Recorder.

LETTER FROM NORTHAMPTON

MR EDITOR:—Being a constant reader of your excellent paper, and having read many so interesting letters from various ministers throughout our Connection, the idea has occurred to me that a few lines from myself might not be considered out of place.

I received my appointment to the Chesapeake mission on the 7th day of May, 1866. I then prepared to enter on my duties. On the 17th I embarked on the steamer Adelaide, at Baltimore, for Norfolk. We arrived at the latter place on the 18th. I was compelled to remain in Norfolk until the following day. On the 19th, at seven o'clock, I started for my new field of labor, and arrived at the desired point on the same day. I found the people to be all very anxious for the permanent ministrations of a man of God among them. On my arrival, they met me very joyfully. They were much pleased to have me minister to them.

I found every thing at a stand-still. I had three points to attend to, and sometimes six. The Lord has blessed my labors abundantly this year. I had, at first, in my three congregations, one hundred and forty-seven members. I now have three hundred and eighty-eight members in my mission. Through the blessing of the Lord, I have added two hundred and forty-one persons to my mission.

I held a camp-meeting, and the Lord was with us. We had a glorious time. The Lord poured out His Spirit upon us. As the fruits of that camp-meeting, we took in, on one occasion, forty-four members.

And now, Mr Editor, as this is my first communication, you will please excuse all errors of orthography and penmanship. I confess that I do not fully know your rules of publication—but my object is to do all I can for your paper. It should be in every Christian household. I am laboring to get you some subscribers.

Yours in Christ,

REV J. H. OFFER

Eastville, Northampton, Va., Oct 29th, '66.

"He Trusted Me."

BY MRS. M. L. RAYNE.

There was a placard on a window in a street of the great city, that read, "Boy wanted," and a great many boys had been in to see about it; but it was only morning, and the merchant who had caused it to be written, had not yet come down town. So the boys waited, all hoping to get the situation, and each one expecting his would be the great fortune.

Apart from the rest, was a boy whose face was sad and thoughtful. It was a good face, clear and open, yet that boy had just served a term in the city Bridewell. He had stolen a loaf of bread from a baker, who employed him occasionally to run errands—a hard, grasping, avaricious man, who had repeatedly charged him with dereliction from duty, when he was innocent, and who had no mercy on him when guilty.

His mother—his poor, toiling, patient mother—the only friend he had ever known, had died while he was in jail, and now that he was free again, with the disgrace clinging to him, and with no friend in the world, he felt like an alien from humanity.

While the boys were waiting, the bells sounded an alarm of fire, and they all scampered off after the engine—all but the boy from the jail, who waited in a sort of dumb expectancy.

Presently a gentleman drove up in a carriage, and stopped before the shop door. His horse was restive, and, as he was getting out, he would have fallen; but the boy started forward and caught the animal by the head, holding him firmly in one position.

"Thank you, my boy," said the gentleman. "That for your trouble," and he handed him some loose change, which the boy refused.

"It wasn't any trouble," he said, and was turning away.

"Stop," said the gentleman; "have you been in there?" pointing to the shop in whose window the placard was.

"No, sir; the gentleman as wants a boy hasn't come down."

"Well, I am the gentleman. Suppose you come in with me; I would like to talk with you. Do you want a place to run errands and make yourself generally useful?"

"Yes, sir," said the boy, "but"—and then his courage failed; he could not say he had been in jail.

"Come into the office," said the merchant, and he passed through the long store, with its row of important looking clerks, into the small apartment where several men were busy writing. They looked up for a moment, bowed to their employer, and, resuming their writing, were deaf to all other sights and sounds.

"Sit down here," said the merchant, kindly, "and tell me your name and age."

"John Dawson; age, fourteen; very good. And now, John, where did you live last?"

There was a long silence—a long struggle in John's breast, when he answered calmly as he could,

"In jail!"

The merchant started as if a pistol had exploded before him. For a moment he was too surprised to speak. Here was no type of a thief or rogue—this fair, frank-looking boy. There was no villanously low forehead, no round, cropped head, no leer in the blue eyes—yet he was a jail boy.

"What were you convicted of?" he asked at length.

And John Dawson told him the whole sorrowful story of his sick mother, and his long struggle with want, and temptation, and sin, and how at last he stole the loaf of bread, since they were too poor to buy food and fuel, and must have both.

"Oh, sir," he went on, "that baker was such a hard man. He trusted me; he accused me of stealing when I had never touched a pie, and I believe he was glad when I did fall; but if you will only trust me, I will never deceive you, sir, or lay my hands on any thing that isn't mine."

Mr. Blake, the merchant, thought long and deeply. Here was a chance to save a soul from ruin; he might not succeed, but if the boy had a trial and turned out well, how great a work would be accomplished! He thought of his own little son at home, surrounded by love and virtue, and that decided him.

"I will trust you," he said, firmly. "You will have plenty of chances to steal, even if you are watched; but I shall not watch you. I shall trust you. If you deceive me, you ruin your own soul and offend your God. You say your mother was a Christian; for her sake do right, and you will find a virtuous life brings its own great reward. Dare to do right, dare to be firm in the cause of virtue, and your own conscience will approve, and your Father in heaven will smile upon you. Now you can begin, and I will give you five dollars a week, which will pay your board and clothe you if you are economical. Now carry this package to the express office, and let me see how smart and prompt you will be."

When John went out with the bundle under his arm, he met the other boys, who had returned from the fire. They were much disappointed at John's good luck, and one cried out, "Did you tell him you had been in jail?" And another said, "Don't steal that bundle." But John kept bravely on, undisturbed by their taunts.

"He trusted me," he said to himself. "I shall pray every night to be kept out of temptation, for if I miss this time, I'll never come out right again."

For two years John Dawson faithfully served Mr. Blake, and never once did he deviate from the straight path of duty. Then he went to a business college, and after he got through there, he came to the West and entered into business for himself and prospered well.

But he found time always to attend the noon prayer-meetings that were daily held by a religious association in the town where he lived. Once he had told the history of his life, and how Mr. Blake had saved him from temptation and sin, "because," he ended by saying, "he trusted me."

Then an elderly man arose, a stranger, and with much agitation said, "I thank God for this hour. One soul saved through me lightens every cross, and makes even my crown grow lighter. He has trusted me, even as I trusted the boy, who had done wrong."

"He trusted me." Many a poor erring being has been reclaimed from the by paths of sin by this kindly recognition of a better nature—the silent belief in a God-given principle that must choose good in preference to evil. True godliness does not affect superiority. It is always ready and willing to lead others to the clear fount of its own purity. Christ came to save sinners, not the righteous; and we do not need to lead those who can see, but the blind. Let us save the divine spark lingering in the mass of human darkness, ere it goes out forever and the soul is left to eternal night.

Why Bob's Mother said Don't.

"Dear me!" said Bob Wild as he sat fishing by the Big Brook, one lovely August afternoon, "I wish every body was always pleasant; don't you, Uncle Ned?"

It was seldom Bob stopped playing and racing about long enough to think of any thing else, so that Uncle Ned was rather surprised at this speech. But if one is going to fish, he must keep still a little while; and Bob had actually been quiet for some minutes. So beautiful was the green bank where he sat, so mellow the sunlight where it shone through the tree-tops and across the rippling water, so pretty the ferns and flowers that fringed the brook-side, that Bob, who never noticed such things much, felt their pleasant influence.

He was happy, too, to have his uncle near him, for Uncle Ned was his oracle. He went to college, and knew every thing, as Bob supposed. He could shoot a bird on the wing, and could catch quantities of fish. He was not old and tired out either; he liked to fly a kite for Bob, and would play blind man's buff in the evening. Besides, he had been a soldier in the war, and could tell capital stories about the battles and the camps.

"Why, Bob," asked this delightful Uncle Ned, "who is not always pleasant?"

"Well," said Bob, "I'm having a good time now, but it isn't so at home. I wish mother wouldn't always be talking to me, and stopping every thing I do. Ever since I can remember, it's been, 'Bob don't do this, and Bob, don't do that.' I'm tired of it. Now, if father and mother would always be good-natured and easy like you, Uncle Ned, what fun it would be! Why, mother would not have let me go a fishing this afternoon, if you had not been here; and you see yourself, it's just as safe as any thing."

"O, Bob! I did not know you was such an ungrateful little fellow," answered Uncle Ned, though he spoke with a kindly laugh. "What do you suppose is the reason that your mother takes the trouble to say 'don't' so much? Isn't it because you're such a heedless little chap that you would spoil every thing and kill yourself, if she was not kind enough to keep watch over you? I'm very fond of you, Bob, and I hope you are going to grow up into a fine man some day; but I do think your mother has her hands full. Why, you ought to be thankful you've got her to look after you, and keep you out of mischief."

"Well, of course she takes care of me," said Bob, reluctantly. "But why can't she be different?"

"Just because you are not different, my boy. When you will think for yourself, she won't have to think for you. You would be in hot water every day of your life, if it wasn't for her."

Here was a disappointment for poor Bob. Even Uncle Ned was not pleasant, after all. It seemed he had always got to be talked to, and corrected. He did not like his uncle so well as before, and felt rather sulky. Seeing this, Capt. Wild did not go on with the subject, and began talking about the bait.

When the sun was getting low, they had caught enough of the pretty little "shiners" to make a nice breakfast; and putting up their fishing tackle, they set out for home. As they walked along beside the brook, Bob suddenly spied on the opposite bank a beautiful cluster of lady's slippers, hanging over the water's edge. Down went his fishing basket as he cried out, "O, what splendid flowers! You wait a minute, Uncle Ned."

Before his uncle had fairly turned round, the careless boy had jumped down the bank, and was leaping from stone to stone across the bed of the brook. The water was not deep, but the stones were slippery, and as Bob jumped boldly on from one to another, his foot slipped, and he fell down headlong into the water.

Capt. Wild was after him in a moment, greatly alarmed because he made no outcry. He lifted him up, and bore him quickly back to the bank, but Bob was quite senseless. His uncle was used to accidents and dangers, and did every thing to restore him. By God's blessing he succeeded. The poor little fellow's forehead had struck upon a stone, but the blow was, providentially just one side of that upon the temple where it would have been death. His forehead was badly cut and swollen, but he was alive. After awhile, when he began to feel better, his uncle took him in his arms, and carried him gently along till he was able to walk himself.

It was growing dark as they came in sight of home, and Bob saw his mother looking out of the window, as if watching for their return. He leaned closer and heavier upon his uncle's arm, and a low sob escaped his lips. He had not cried at all before.

"Well, Bob, my man," said Uncle Ned kindly, "after all, mother would not have been so far wrong not to let you go fishing alone, would she?"

"I might have died in the water," said Bob, brushing away the tears. "I have been a bad boy, and mother is good, and so are you, Uncle Ned."

"We'll talk about that to-morrow," replied his uncle. "You are too tired now; but you must thank God to-night, Bob, that He has saved your life, and that he gave you a faithful mother.—*Congregationalist.*

Hymn of Consolation.

AUGUST 15, 1556

Written by John Friedrich, (the magnanimous,) Elector of Saxony, the friend of Luther and Melancthon, when a captive in Austria.

As't pleases God, so it pleases me,
Nor am I led astray—
Though heavy clouds are o'er my way,
And biting smoke confound my eyes,
And all's obscure—
Yet I am sure
That God doth clearly see it;
As He may send,
So must it end;
If't must be—then so be it!

As't pleases God, I am *content*.
I care not for the rest!
What's not to be—why, let it go—
Th' obedient heart is blest.
Although my mind
Be scarce resigned,
His grace will grant assistance,
I *firmly* trust—
What *must* be, *must*—
'Gainst God there's no resistance!

As't pleases God so let it pass;
The birds may take my sorrow;
If Fortune show's my house to-day,
I'll *wait* not I to-morrow!
The goods I have
I still may save,
Or if *some* part forsake me,
Though God, who's *just!*
What *must* be, must;
Good luck may still o'ertake me!

As't pleases God, so I accept,
For patience only pray.
'Tis He alone whose arm can help,
Can reach me, though I lay
In anguish sore,
At death's dark door;
There's rescue for the sinner;
I am but dust:
What *must* be, must,
So be it! Still I'm winner.

ACKNOWLEDGMENTS.

Barnesville Ohio, Rev. J. T Jones, $5 15; Cincinnati, Ohio, Rev James Lynch, 50.

INFORMATION WANTED

Of the whereabouts of my mother, Jemima Craig, and my brothers, Jefferson and Joseph Craig When last heard from, in March, 1864, my mother was living at Richland Prairie, near Leavenworth, in the State of Kansas. Any information concerning them will be thankfully received by addressing

GEORGE CRAIG,
2t. Frankfort, Ky.

NOTICE

Fair for the benefit of the A. M. E. Church at Riceville, N. J.

The members attached to the "Queen's Ladies' Union Association," return their thanks to the friends of Riceville and vicinity, for their kind patronage at the fair held by the association on the 14th, 15th and 16th of August, for the benefit of the church.

Amount received,	$216.46
" of expenses,	54 08
Paid to the Trustees,	$162 38

Committee—Mrs. REBECCA GUY,
" MARY NAPOLEON,
" CHARLOTTE ANN CAUNEY,
" JANE WATES
ANN JONES, *President.*
CAROLINE GUY, *Secretary*
REV. HENDERSON DAVIS,
Pastor in Charge.

NOTICE

There will be a grand entertainment given for the benefit of the church at Princeton, of which Rev. James H. Hamilton is pastor, on the 11th of November.

The object of this entertainment is to raise money to pay off the debt of the church, which is $150 The following divines will be present, and favor us with discourses:

At half past 10 o'clock Sabbath morning, Rev Wm Moore, of Trenton.

At 3 o'clock, P. M., Rev Mr Westwood, of the M. E. Church of Princeton

At half past 7 o'clock, P. M., Rev John R V Morgan, of Philadelphia.

A cordial invitation is extended to our ministerial brethren and their congregations.

Come and help us J B H.

NOTICE.

Whereas, my wife, Amelia E Romeo, has left my bed and board without just cause or provocation I hereby forbid all persons from harboring or trusting her on my account, as I will pay no debts of her contracting. JOHN H ROMEO.
Burlington, N J., Oct. 31, 1866. 2t

WANTED.

An honest, industrious person to take charge of the retail business of a Laundry. Wages $50 per month. Apply at this office. 2t.

SPECIAL NOTICE

To the Ministers and Members of the A. M. E Church:

DEAR BRETHREN:—We call special attention to Bishop Wayman's notice in relation to the great Union Fair which is to be held in Liberty Hall in this city, for the benefit of our Book Concern and paper, and to assist in making the next payment on the house and lot where the Book Concern is located.

Will not our ministerial brethren do something for us, through their congregations, in the way of money or any thing suitable for a fair? We hope our brethren will not fail to lend a helping hand, as the object is worthy of their generous support.

ELISHA WEAVER,
General Book Steward.

SPECIAL NOTICE.

To the Ministers of the Philadelphia and New York Annual Conferences.

Dear Brethren: I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa., by the Book Committee, for the benefit of the Book Concern and *Christian Recorder*. The Fair will open on Thursday, November 1st, 1866 and continue two weeks I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair and send them to Rev. Elisha Weaver, No. 631 Pine St., Philadelphia, Pa As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful Let every pastor try what he can do for our Book Concern and *Christian Recorder*.

tf A W WAYMAN.
Philadelphia, Sept. 21st, 1866.

INFORMATION WANTED

Information wanted of my brother, John Blunt, who may answer to the name of John Blair, or John Skinner He was owned by Martha Skinner, of Edenton, N. C. When last heard from, he left the above named place for Norfolk, Va. Any information in regard to him will be thankfully received by his sister,

ROSANNA BLUNT,
No. 28 Winter St.,
2t. New Haven, Conn

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson Any information of her whereabouts will be thankfully received by her mother and sister, at

No. 237 West Hoffman St.,
4t. Baltimore, Md.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell Mary was sold, from Mr. Cann Freeman's estate, to John G. Parkey and taken to some part of the South; and Matilda was sold to Maj Russell, of Williamson Co., Tenn Their mother, Mrs. Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYO,
P O. Box 1011 Richmond, Virginia.
june 30—3mo

Married.

On October 2d, by Rev. Elisha Weaver, Mr. David Thomas, of Havre-de-grace, Md., to Miss Phillis Hearon, of Salem, N. J.

At Yorktown, N J., by Rev. Wm W Grimes, on Oct. 29th, 1866 Mr. Edward J Thompson to Mrs Hannah Jane Johnson, both of Yorktown, Salem Co., N. J.

On Oct. 11th, by Rev J. B Hamilton, Mr. Charles A Redding to Miss Margaret Livingston, both of Princeton, N. J.

On Oct 25th, by the same, Mr Samuel Searles, of Newark, N. J., to Miss Caroline Miller, of Princeton, N. J.

On the 25th of October, by Rev R. P. Gibbs, Mr Joseph F Seales to Miss Mary N Beeton, both of Philadelphia.

On the same day, by the same, Mr. William King to Miss Mary E Rhoads, both of Philadelphia.

Died.

On the 20th of January, 1866 Joseph Aaron James Cuff son of John and Rosannah Cuff, aged 2 years and 4 months

Also, on the 21st, John Cuff

Death has been here and taken away our dear children from our side. The pride of the household is gone. Just in the morning of life, our baby boys have been taken to Him who has said, 'Suffer little children to come unto me: forbid them not; for of such is the kingdom of heaven.

Departed this life, in Salem, N J., Sept 29th, 1866 Sister Emeline Pearce, in the 37th year of her age.

Sister Pearce was a member of the A. M. E Church for about five years While in health she was a regular attendant and devoted member of the same. She died in the full confidence and triumph of the Christian faith. She leaves a husband and one little daughter, and a mother, five sisters and two brothers to mourn her departure from earth

Her sufferings ended with the day,
Yet lived she at its close
She breathed the long, long night away,
In statue-like repose.

But when the sun, in all his state,
Illumed the eastern skies,
She passed through glory's morning gate,
And walked in Paradise.

N. H. TURPIN Minister

Departed this life, in Salem, N J October 6th 1866 after an illness of thirteen hours, of cholera, Brother Robert Curtis, in the 36th year of his age

Brother Curtis was a member of the A. M. E. Church for fourteen years. He was a man full of faith, and a devoted Christian He was ever at his post He died in the full hope of a blessed immortality beyond the vale of tears Faithful in life, triumphant in death, without one doubting fear, he has passed through the valley of the shadow of death He leaves a devoted wife and a large number of friends to mourn their sad bereavement.

Who shall weep when the righteous die?
Who shall mourn when the good depart?
When the soul of the godly away shall fly,
Who shall lay the loss to heart?

In the realms of peace he has laid him down,
To sleep till the dawn of a brighter day,
And he shall wake on that holy morn,
When sorrow and sighing shall flee away.

N. H TURPIN, Minister.

Advertisements.

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give us a call.

A liberal reduction made to Committees of Fairs &c., &c.

A. UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS.
Wall Paper and Window Shades.
No. 902 Spring Garden Street,
PHILADELPHIA.

A variety in both branches always on hand.

ALSO

LINEN FOR CURTAINS, OIL CLOTHS. &c
Oct. 27, '66—1y.

JOSEPH BRISTER,
DENTIST,
No 344 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct [illegible]—1m

Mrs. Edith Mayhew,
NO. 257 RASPBERRY STREET,
(Second door above Spruce)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates

The patronage of all is most respectfully requested.

Sept. 1—[illegible]

EUREKA
Boarding House
MRS L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No. 399 E street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—3mo

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The most eminent physicians, oculists, divines and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long sightedness, or every person who wears spectacles from old age, Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye ball; Amaurosis, or obscurity of vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks moving before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of inflammation, &c.; Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success and without the least fear of injury to the eye. More than 5000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Principal Office, 840 Broadway, New York

Dr. J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.

July 7—1y

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try ——:—— *Call and Try*
Oct. 7—tf.

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We would, therefore, urge upon the parties the propriety and importance of invariably writing the NAME IN FULL and to address their factors or agents that they [illegible] take no other than the genuine Dr. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr. McLane's celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South-west, has induced the makers of many worthless [illegible] similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills unless you are sure you are getting the genuine Dr. McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

Dr McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr. McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we trust, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced the beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it not only deranges the vital function of the body, but exercises a powerful influence on the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which it exercises over the passions of mankind, convinces us that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and fretful feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed, last, but not least, more than three fourths of the disease called CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure, sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred when few of them existed, yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills in cases of Ague and Fever, when taken with Quinine are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. A slight breakfast should invariably follow their use. The Liver Pills may be used where purging is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in sick Headache,—also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the cause is very frequently overlooked and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to the most judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be pursued, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even headed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and lead-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semicircle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, a swelling of the upper lip, occasional headache with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 [illegible] cent postage stamps, or one Vial of Vermifuge on receipt of 13 [illegible] cent postage stamps.

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 26th, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts. as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, where cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 30 P M, to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express.

Mann's Baggage Express will hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	at	7 00 A. M.
MAIL TRAIN	"	8 00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M.
PARKESBURG	"	1.15 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No. 2	"	5 30 "
PITTSBURG AND ERIE MAIL	"	9 00 "
PHILADELPHIA EXPRESS	"	11.15 "

ARRIVE.

PITTSBURG AND ERIE MAIL	at	6.30 A. M.
PHILADELPHIA EXPRESS	"	7 00 "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	9 00 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4 40 "
DAY EXPRESS	"	5 45 "
HARRISBURG ACCOMMODATION	"	6 45 "
MAIL TRAIN	"	11.50 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

DR. JONATHAN DAVIS.
Successor to C. B. Lewber, M. D.,
No 733 S 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 8 P. M.

Agent for the Masonic Gavel. Jan 1y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths Free for the Boarders.

Its situation is central, it has a large sitting Room, good Bath and Reading Room, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

Provisions of the best quality, and in a variety.

Meals by the Day or Week.

BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third,
No. 609 Chestnut St. (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and tastiest variety of styles now presented to the public in this city. Their stock is now bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guarantee to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
Perry & Co.

WANTED!
THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good houses by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $12 per month. We have places where working situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Brooklyn, N. Y.
Apl 26, 1866

GENTLEMEN!
Now is the Time to get your
Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,
No. 14, South Sixth Street, below Market, Philadelphia.
James W. Brown,
Late of No. 1-3 South Fifth Street.
N. B.—Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 18th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The attention of the House is most respectfully asked and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.

No intoxicating drinks allowed on the premises.

March 16, 6 mo. Dr. DEAN DAVIS, Proprietor.

OLIVE BRANCH
BOARDING HOUSE
No. 814 *Lombard Street, Phila.*

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, [illegible] where she will spare no pains to make her guests comfortable.

MRS. M BENNETT,
HERB DOCTRESS,
No 400 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the Nervous, Bilious Fever, Diseases of Bladder, Diseases of Women, Seminal Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Consumption, Cold Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel Diseases, Asthma, Dyspepsia, Jaundice, Neuralgia, and Fevers.

The Doctress will give her personal attention to any of the above diseases and guarantee a cure without the use of mercury. Her Indian preparations are used by her. She can stop bleeding, and takes out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair, removing Dandruff, Cleansing, Softening, Curling and Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered to the community for removing dandruff, preventing grey hair, removing grease spots, and curing rheumatic pains, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24 tf

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Cupping, Leeching & BLEEDING.
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
Jan 7—no 1—1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET, PHILADELPHIA.

Where you will find skilful hands, who are superior instruments, and have the advantage of a well arranged light.

Pictures are made all sizes; from a Carte de Visite to a life size in oil, or prints [illegible] and at the same time be fit to the [illegible] of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

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JAMES C. CLARK, M. D.
(ECLECTIC.)
No. 618 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS.

From 7 to 8 A. M.
From 1 to 2 P. M. } PHILADELPHIA.
From 6 to 8 P. M.

Also, particular attention directed to all classes of Ulcers removed or chronic Treatment and cure, without the use of Mercury or any other injurious drug, warranted

Jan 7—no 7—1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House

Ice Cream Saloon, and Barber Shop attached to the Hotel

Nos 28 and 30 Corner of Bath and Davis Sts., (Near the Harrisburg Depot,)
BALTIMORE.
DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO 1713 SANSOM ST
Jan 26 1y. *Philadelphia, 5m*

Poetry.

THE LIGHT AT HOME

The light at home! how brightly it beams
When evening shadows round us fall,
And from the lattice far it gleams
To love and rest and comfort all.
When wearied from the toils of day,
And strife for glory, gold or fame,
How sweet to seek the quiet way,
Where loving lips will lisp our name,
Around the light at home!

When through the dark and stormy night
The wayward wanderer homeward flies,
How cheering is that twinkling light
Which through the forest gloom he spies!
It is the light of home—He feels
That loving hearts will greet him there,
And safely through his bosom steals
The joy and love that banish care
Around the light of home.

The light at home! how still and sweet
It peeps from yonder cottage door—
The weary laborer to greet
When the rough toils of day are o'er!
Sad is the soul that does not know
The blessing that its beams impart—
The cheerful hopes and joys that flow,
And lighten up the heaviest heart
Around the light at home.

NOVEMBER

BY WILLIAM CULLEN BRYANT.

Yet one smile more, departing distant sun!
One mellow smile through the soft, vapory air,
Ere, o'er the frozen earth, the loud winds run,
Or snows are sifted o'er the meadows bare.
One smile on the brown hills and naked trees,
And the dark rocks whose summer wreaths are cast,
And the blue gentian flower, that in the breeze,
Nods lonely, of her beauteous race the last.
Yet a few sunny days, in which the bee
Shall murmur by the hedge that skirts the way,
The cricket chirp upon the russet lea,
And man delight to linger in thy ray.
Yet one rich smile, and we will try to bear
The piercing winter frosts, the winds and darkened air.

The Family.

A FOUR-LEAVED CLOVER.

Events occur here, and those which are in themselves altogether insignificant and unimportant; but which, nevertheless, move us powerfully when we reflect upon them in their connection with other events. Very impressively do they point upwards, where the fatherly faithfulness of God ever wonderfully provides and cares for every one of His children. Such an event took place in Hamburg in the year 1833.

A young man had prepared himself for a journey to America, and with industry and perseverance, saved as much money as would pay his passage, and enable him to set up a small business in his new home. In the harbor lay a merchant vessel, which was only waiting for favorable winds in order to set sail. The ship bore the beautiful name, "Good Hope."

When he had now put himself in readiness for the voyage, he went to the captain of the ship, secured his passage, and paid his fare.

Now, there is a custom that ships about to sail, give notice of their departure by the discharge of a cannon, which is at intervals repeated three times—the last being the signal for actual sail. He must be deaf, who fails to hear so distinct and loud a call. But now, the captain had said to the young man that he need not be on board before five o'clock in the afternoon as there was yet enough to be done on board to consume that time before he was ready to set sail.

His friends and acquaintances, from whom he had already taken final leave, the young man did not wish to visit again. In order to fill up the time, he wished rather once more to visit the surroundings of the city, where he had spent so many pleasant hours as a boy.

On the site of the ancient fortifications of the city of Hamburg, there are now beautiful parks and pleasure gardens. One of the most attractive of these is the so-called STINTFANG. This, at the same time, lies on such an elevated site, that it commands a full view of the large city, together with the river Elbe with its shipping. Thither the young man repairs, seats himself on a stone bench, and looks with tender sadness upon the scene before him. Is he not now to part from all this, perhaps forever? He thinks of his father and mother, who are resting in the grave, of brothers and sisters, who also have, for a long time, been sleeping in God's acre, and his cheeks become wet with tears. He lifts his eyes to the silent heavens, and offers up a devout and hearty prayer.

Just as he says Amen, he hears the first signal report of the cannon from the ship. He rises, and rapidly descends with hasty steps from this elevated site. As he passes along, he casts his eyes upon the green grass by the side of the path, and sees—A FOUR LEAVED CLOVER. He smiles and thinks of the years of his childhood, when he ever believed that the discovery of this kind of clover leaves must bring good success. The thought enters his mind of plucking the rare clover, and to lay it in his pocket book, as a remembrance of the last hour spent in his childhood home.

But now, there exists in Hamburg an ordinance that whoever plucks even the smallest blade of grass in the public pleasure gardens, is at once to be arrested, and brought before the Police Court, where he is compelled to pay a fine. Notwithstanding, the young man, forgetting himself in the multitude of his thoughtful feeling, stoops down, plucks the four-leaved clover, and lays it in his pocket book.

Just as he was about replacing his purse, a sentinel near him called out, "Halt!" Then suddenly the young man's spirit sank within him, for he knew that the city soldiers stood firmly upon their duty. As he knew what the fine was, he took out his purse and offered to the soldier the amount of the fine.

"Here is my fine," he said. "Understand I did not intend to injure any thing; in half an hour I sail for America, and I only wished to take with me this four-leaved clover as a memorial of the hour of my departure."

"What you wished to do with it is nothing to me," said the sentinel. "And the money it is not my business to receive. This you will pay at the Headquarters of the Police."

"Then be good enough to take me to the place," begged the young man.

"That I cannot and dare not do," replied the sentinel. "You must wait till I am relieved!"

Full of anxiety, the young man answered: "Then I will miss my ship! And I have already paid my fare. Have consideration for me, good man."

"Here, all consideration is out of the question," replied the sentinel. "I know only my duty, and cannot help you. As you know so well the law, and are familiar with the penalty to the penny, you should have left the clover leaf in its place. But as you have not done this, you must now accommodate yourself to all its consequences."

Now, true, there was nothing to be done but to await the relief of the sentinel. The young man stood as on coals of fire. The clock struck a quarter of five, and the second signal gun thundered from the harbor! but the relieving sentinel did not yet come.

The young man felt himself in a very sad predicament. Did the ship sail without him, he would sail after it to Kor-Haven, but that would cost him much money. If, then, the ship had left that port, the fare he had paid would be altogether lost.

At length the relieving sentinel came. He followed the retiring sentinel to the distant Headquarters of the City Police. Just as he reached the door, the third and last signal gun thundered from the ship. He rushed in before his judges, hastily related his case, and begged imploringly that they should take his fine, that he might still reach the ship. This was also done, and then he started with the utmost haste by the nearest way, towards the harbor. But it was now a great distance; and when at last he reached it, no trace of the ship was any more to be seen. There was now nothing left for him to do but to take a skiff, and follow to the next port without counting expenses. He hastens to Altona; but the "Good Hope" has long since passed. He makes for Blankenese, but here also he is too late. Then he strikes out for Kor-Haven. But the wind has become every moment stronger, and the ship had passed by under full sail, and night sank down over land and sea. Then all "Good Hope" was gone!

Bitter tears rolled over the cheeks of the young man. His beautiful prospects were blighted—the precious opportunity was lost. The stormy days, which make voyaging in spring and fall so dangerous, drew ever nearer. His fare-money was gone, and to it were added the fine and the extra expenses to Kor-Haven, and, to make matters still worse, he has now the dreary prospect of spending the remainder of his money in Hamburg, while he awaits the departure of another ship. And the four-leaved clover is the cause of all this trouble. So he thought, and yet he himself was responsible for it all. Discouraged and sad, he returned to Hamburg.

Still, after only three days of delay, an opportunity of departing presented itself. Another merchant ship was preparing to sail. The young man at once secured a passage, removed his baggage promptly to the ship, and told the captain how sadly he had fared before. The captain, who was a piously inclined man, said to him: "Who knows what good there may be in your apparently ill-success? God's ways are not as the ways of man. But a good advice I will give you: remain now on the ship and do not leave it again."

This seemed to the young man to be actually good counsel, and he accordingly followed it.

At length came the time appointed for the departure of the ship. The sails were set, the cannon gave a farewell greeting to the city which lay before them in the glory of the setting sun, and gently the ship rode out toward the open sea. As long as the lingering light of day continued, our young voyager remained on deck, observing the sailors at their work. But when night had set in, and supper was over, he commended himself in prayer to the protection of God, and sank peacefully to rest.

The next morning, when he came out on deck, the sea lay around him, made golden by the rays of the early sun, and the last vestige of land had already vanished from view. The ship-bell called to breakfast. After it was over, the captain drew forth from his pocket a package of newspapers, which he had secured the day before, just as he was about to sail.

Suddenly he pauses, and exclaims: "Yes, God's ways are wonderful!" Then he goes to the young man, who contemplates him with great curiosity and surprise, hands him a newspaper, points with his finger to a paragraph, and says: "There, read!"

And the young man read: "A ship, which has just arrived, brings the sad intelligence that the merchant ship 'Good Hope,' in the storm of last night, was overwhelmed, and has perished. It sank with mice and men, and not a soul was saved from a watery grave!"

When the young man had read the sad item he became as white as a sheet. His eyes filled with tears, and he folded his hands in a silent prayer of thanksgiving to God.

After a little while the captain asked him, "Have you still the FOUR-LEAVED CLOVER?"

"Yes," was the reply.

"Well," said the noble captain, solemnly, "then preserve it as you would a diamond. Look upon it often, that by it you may be reminded that God often brings our own plans to naught, in order to deliver us from harm and danger—and that, very often, what we look upon as our great misfortune, is really the means of greater good. Have God always before your eyes, and learn to heed yourself, humbly and trustingly to His guiding hand. His wonderful ways are always good, and often best just when we least understand or comprehend them."—*The Guardian.*

Child's Cabinet.

LITTLE CARL'S WISH.

A PHILADELPHIA STORY

The great thoroughfare of Chestnut Street was in a blaze of light and gayety, while an incessant stream of travellers thronged the sidewalk, for it was Christmas eve, and snowing heavily. The vast metropolis seemed agitated to its centre, preparing for the festivities of the morrow. Every indication of it was seen in the stores, before many of which aristocratic coaches and equipages were in waiting, while their occupants made purchases within, sleighs lined with buffalo, and gay with scarlet and bells, were not wanting, and merry voices echoed mirth and laughter. How the crowds streamed past, a mighty and resistless current of human beings, each absorbed in his own pursuits—not one among them to think or care for little Carl—Carl, who looked wistfully into many a face, feeling twice as desolate after each survey. Poor Carl, bare-foot and ragged, hungry and cold, he could not tell why he lingered near so gay a scene, nor why his tired eyes restlessly sought the attractions of each window. Up and down the same blocks, weary, dissatisfied, and yet unwilling to depart; how his eye took in the scenes around him, and yet really heeded them not. Now he passed before Caldwell's, to-night a blaze of light and jewels, for it seemed to Carl every one was abroad in search of presents for those they loved at home. And for such what gifts there were! glittering, snowy diamonds, flashing out from amid the deep green emerald, or the pure red of coral, fresh as though to-night brought from ocean caves; heavy bracelets, whose tiny-leaved vines were curiously inwrought in gold; lovely women's faces cut in purest amethyst, with opals, on whose surface the light was reflected in rainbow tints. What treasures flashed from the jewel cases!—sets of milky pearls, shining flames of topazes, sea green gems fringed with transparent jasper, the purple-misted amethyst in tiny clusters, like rare, rich violets set in cups of gold, and haughty rubies side by side with ornaments, in which exquisite taste had mingled, fringing fragments of pearl, spray and foam, with living flashing waves of sea green emerald. The gas jets at Hafleigh's, lighted up heavy silken fabrics of every shade, and clerks moved hastily to and fro, supplying the calls of wealth and fashion—silks and lace for some, thought Carl, only rags for me. Poor Carl, he looked in at the lights and profusion of coloring, pleasing to an artist's eye, but just then a great crowd passed and jostled him rudely from his post. What a crowd, and how many bright faces, hued with mystery and pleasure, some with packages to surprise the dear ones; jewelry it might be, handsome furs and sables, from Proctor's, waiting to be tipped for the first time with the pure tiny gems, that assuming the form of snow-flakes, fell ceaselessly on the passers by; or favorite volumes in quaint and costly binding from the great book storehouse of Lippincott, but never a gift for Carl, poor child, who stood in need of all. *For why?* let me tell you, or rather listen to his childish prayer, and the secret will be revealed. Leaning his head wearily against the plated glass of a toy shop, he closed his eyes, praying sadly, "O God, give me a home!" yes, that was what Carl wanted most of all, for he had been lately orphaned, and to-day had been driven from the miserable den in which he stayed, with the choice of leading a life of crime and worthlessness, or of never returning, so that in fact he was now homeless, and so he prayed. Not one in all that throng heard the outbreathing of this weary soul, on that stormy night, yet it entered the ear of One who sitteth on the throne of the universe, judging right, "in whose hands are hearts of all men, and who turneth them as the rivers of water are turned."

And another night saw Carl with a band of other little ones gathered around the christmas tree, at the "Home." * * * *

A merchant was closing his books for the year, ledgers nearly balanced lay under his fingers; he was soon to send in his account. As he reckoned his gains, his face grew graver, and a dimness like mist was in his eye. "So many mercies, and I have found Christ too!" was his grateful thought, and he added, reverently, the words of the psalmist, "What shall I render unto the Lord, for all His benefits towards me?" An irresistible impulse again drew his eye downward to the figures, denoting profit, and numbering an amount proportionate to that with which the Lord had blessed him, he devoted it to the poor and friendless, nor was this all, the new homeless boy became his, to instruct and train for eternity as well as time.

The lights gleamed brightly from many a handsome front, carriages flew to and fro with fashionable guests, and the merchant saw them, but a smile illumined his face: the Comforter had entered his heart, and filled it with peace, sweet peace, of which the Saviour spoke when He said to His sorrowing disciples, "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you." May such be yours and mine, dear reader, in looking each one day, on the year upon which we shall soon enter!

NEVER GIVE UP

"I cannot! I am sure I shall never be able to learn this hard lesson!" said little Fred, stamping his foot, throwing down his book, and almost crying with anger. "I won't learn it, either!"

Fred did not see that his mother was standing in the doorway looking at him, for his back was toward it. "Fred! Freddy!" said she, coming into the room, "suppose you try once more. 'Try, try again,' the little song says. You must not give up so, my boy."

"But, mother," said Fred, "there is no use in trying. I shall never be able to learn it! never!"

"Very well, my son," said Mrs. Brown, "lay aside your books, while I read to you what Solomon says: 'He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.' Do you wish to grow up to be an ignorant man?"

"No, ma'am."

"Then, my son, go diligently to work over your books. 'Never give up,' is an excellent motto for a boy. 'Try again, Fred: never give up.' Life is called a battle, and if we would be conquerors, we must be persevering and diligent."

Not many days after, Fred came running into his mother's room holding an open book in his hand. "Mother! mother!" he said, "I wanted to do as you told me, and I did not wish to be a stupid man; so *I tried*, and tried again, to learn this hard lesson. Now I can say every word of it. Just hear me, mother."

Yes, Fred had learned his lesson perfectly. "Now, my son," his mother said, "ever remember, that to accomplish our objects, we must never give up before we try. Persevere; be diligent. With folded hands we can do nothing."

"I'll do better next time, mother," said Fred, as he ran off, delighted with his success. How much better and happier he felt than if he had given up and put his books away!

"No, no; I'll never give up again," he said, "and by-and-by I'll be a man, and do something for mother."

Fred had a kind mother, who worked very hard to support him: he knew this, and would often say to himself, "Never mind, I'm going to work *for her* by-and-by." But poor Fred gave up too easily. Let us see if the *hard lesson* had taught him that by perseverance we can accomplish great things.

The hard lesson having been really learned, Fred felt encouraged to go on trying to overcome greater difficulties. "If I can do one thing," he said, "I can do another. I mean to try, and as mother says, 'never give up.'"

From the very bottom of the class, Fred began to find himself slowly going up, until one day he was at the head. Purely from trying, and never giving up.

Daily he watched his mother working for him. "Why can't I do something to help her?" he said, "I'm twelve years old. I will; yes, I will." These thoughts were passing through his mind one morning, as he walked down the street with his little dog at his side. Turning his head to look into a handsome store window, he saw on a paper inside, "A boy wanted."

"A boy wanted!" he read it over and over, while his heart beat against his breast. "If I could get a place like that," he said, "why, I could help mother; I'm sure I could." His thoughts were full of it, and he ran as fast as he could, to ask his mother if he might try to get the place.

She gave her consent, "for," said she, "Freddy, I'm obliged to take you from school for a while, because I cannot pay the bills. You may try, my boy."

Fred was very impatient to be off at once, lest some one else should procure the place before him. He made himself very neat, brushed his clothes, and blacked his shoes as brightly as possible. Then, eating his dinner, he hurried back to the store.

The paper was still in the window, and with a fluttering in his heart, Fred walked into the fine store.

"I'm afraid," said the gentleman, "that you are too small."

"I'm twelve years old, sir," said Fred, standing very erect, "and I could try."

The gentleman smiled, and said, "I should like to have you, my boy, if you were only a little stouter; I don't think that you would be able to take home large bundles like that; would you?"

"I could try, sir; mother says we ought never to give up."

"You are the right kind of a boy, my son. I'll give you a trial—you may come in the morning."

Fred was almost breathless with delight; he ran home as fast as his feet could carry him, to tell his mother of his success. "Mother," he said, "I'm glad I got that hard lesson; because now, whenever I feel like giving up, I think of it; and I say to myself, I won't give up yet. I'll try again. I mean to be a rich man some day, so as to take care of you."

"Go on, my dear boy," his mother said; "persevere, but don't forget that it is God who gives us the power to do. Ask Him to keep you from temptation and sin, and to help you to overcome the difficulties that may come in your way."

Fred determined to follow his mother's advice; and he entered upon his duties resolving to do his best, and never to give up, if he could help it. He got very tired at first, running here and there with heavy bundles; but then he said to himself, "I learned that hard lesson, and if I go on trying, I shall get a better place by-and-by." Thus he comforted himself one hot summer day, as he carried along several bundles strapped together, and slung across his shoulder. He stopped for a moment to rest on the steps of a fine house, for he was very warm and tired; and while he was wiping the perspiration from his brow, the door was opened, and Mr. C——, the proprietor of the store he was in, came out.

"Ah, Fred, is that you?" he said: "you look tired."

Fred thought for a moment before he answered. For would it be brave or manly to say he was tired?

"'Tis very warm, sir," he said, with a slight shake of his head.

"That it is, my boy," said the gentleman, smiling to see with what an air of confidence Fred shouldered his burden.

For two whole years Fred remained errand boy in Mr C——'s handsome store. His motto had always been, Never give up! Temptations and difficulties had frequently come in his way, but he had not forgotten the *hard lesson*, and his mother's daily admonition, "Trust in God my son and never give up trying to do right." So, so Fred battled his way, gradually gaining the good opinion and confidence of those around him. His wages had from time to time been increased, and now he was really able to do something to help his mother.

"Mother! mother!" he exclaimed bounding into the room on New Year's eve, "look here! look here! Mr C—— has given me a twenty-dollar gold piece for a New Year's gift, and here is a note and dress pattern for you!"

"My boy! my darling boy!" said Mrs. Brown, lifting her hands.

"This comes from not giving up. Let us read the note."

Better—better still, Mr C—— had offered Fred a situation behind the counter, and much better pay.

O, it was a happy, happy evening to Fred and his mother.

"I'm glad that I learned that hard lesson," cried Fred; "it taught me never to give up."

"God bless you, my son," said his mother, with tearful eyes, "and lead you ever in the right way."

Eight years longer Fred labored on in the same store, never giving up, though he had often felt like it. He persevered in every thing, until he gained a thorough knowledge of the business, and had made himself indispensable to the house. Another change has taken place in Fred's circumstances. He is a partner now. See him walking arm in arm down the street with that elderly gentleman! How pleasantly they seem to be talking now, as they stand before a pretty cottage garden!

It is Fred's own home, to which he has just taken his mother;—there she is coming to meet them, with smiling face. Fred supports his mother now. She no longer sits up late to sew by candle light for him; there is no need for that. Fred was a kind, good son. The hard lesson had taught him how to be successful in life.

Think of Fred, my dear children. If you should be tempted to give up and to say, "I *can't!*" do as he did—"Try, try again." Go on;—don't give up. What is to hinder you from succeeding as well as Fred?

It was very pleasant to Fred, after the week's labors were over, to be able to spend one day out of seven—the Sabbath day—between church and home. It is Sabbath morning and Fred and his mother are going to church. Fondly she leans upon his arm, and how cheerfully he guides her steps, for she is not strong. The bells are ringing, calling God's people together to worship him.

Just watch the people—see how kindly they extend their hands to the young man who has risen so happily, by God's blessing on his exertions and perseverance.

Don't give up, my boys! Remember there is no disgrace in honest labor. If you do not succeed the first time, try again. Leave the hard lesson. Overcome the difficulties by repeated efforts. Trust in God and do good, and "verily thou shalt be fed."—*Religious Herald.*

Science and Art.

WEIGHTS AND MEASURES

In the word of God the subject of weights and measures is made one of vast importance. It is emphatically declared that a false balance is an abomination in the eyes of the Lord, while a just weight is His delight. When the children of Israel were leaving Egypt they received the strictest injunctions on this subject, which therefore demand reverential treatment. For this reason we may regret the recent act of the United States Congress, which has endorsed the metrical system devised in France, a system that they have long been endeavoring to foist upon England. Still our own Government has endorsed this system without creating any opposition as yet. The reason why no opposition is manifested is simply because the people have never made it a subject of study.

The fact that the French metric system does not represent the advanced science of the day, would constitute a sufficient reason for rejecting it, as Congress has left us at liberty to do.

This system professes to take as a fundamental unit one forty-millionth part of the earth's circumference, which is computed at one *meter*. The calculations, however, were made a long while ago, and do not stand the tests of later experiments, which prove that, owing to the peculiar configuration of the earth's surface, it is impossible to accomplish any exact circumferential measurement. The French system is, therefore, a false one, and however ingenious and consistent with itself, it is not consistent with fundamental truth.

But it may also be objected to this system, that is a part of that general plan set on foot by the French revolutionists, to overthrow the whole order of society, and root out even Christianity itself. It is a part of that same ungodly plan which sought to abolish the Lord's day, and establish in its stead the *Decades*. In fact, it is an integral part of a great revolt against Almighty God.

Yet it may be asked, "Is not this, after all, the best system that could be devised?" We have a reply to this question in the recent work of Professor Piazzi Smith, called, "Our Inheritance in the Great Pyramid;" a work which demonstrates that the true system was established while the human family was still in its infancy, and that that system is preserved to-day in the Great Pyramid, called Ghizeh, which is nothing less than a sublime scientific treatise in stone. The system revealed in the Pyramid takes, not an eloquent part of the earth's surface, but one five-hundredth millionth part of the *earth's axis of rotation*, as the fundamental unit, which is found by the most severe calculations to agree exactly with the British inch. It would be impossible to lay before our readers the mathematical processes by which this result has been reached, and we can only refer to the work itself, which was undertaken at a great cost to verify the results of the late Mr Taylor's life-long studies. Professor Smith, in this volume triumphantly vindicates Mr Taylor, and his labors have been recognized and rewarded by the Royal Society of Edinburgh. This work sheds a new light upon the past, and forever redeems the Great Pyramid from being the charnel house of the dead. Ghizeh is now seen to have been built for the living. Its use is as fresh to-day as it was four thousand years ago. It gives us the key to the only true system of weights and measures, and while it frowns upon the infidel *meter* as an abomination, it teaches the falsity of the *Decades*, by holding up in its secret chambers the symbols of that primeval order which made the seventh day a season of sacred rest.

In order to afford our readers some idea of the Pyramid system, we will give several points in the report of Professor Smith's lecture before the Royal Society. The *Scotsman* says that at this meeting Sir David Brewster presided.

Professor Smith began by stating that, with a view of clearing up the mystery which surrounded the objects and origin of the Pyramid at Ghizeh, he spent four months there making observations and taking measurements. Having described the difference between the Pyramid and the multitudinous tombs which surround it—stating that there is an entire absence of hieroglyphic inscriptions on the latter—he gave a succinct account of the numerous measurements he had made of all the parts of the Pyramid, the conclusion he drew from the investigations was that they confirmed the hypothesis, which was the oldest Eastern tradition and the youngest Western theory—namely, that the Great Pyramid was intended for a standard of weights and measures, not so much for reference as for keeping these standards safe for thousands of years, through all the vicissitudes of nations. He then proceeded to show that the sides of the Pyramid gave the standard of lineal measure, not according to the nilometer, as has been supposed by some, but according to the sacred cubit and the ancient Saxon standards. The coffer, in what was known as the King's Chamber, in the centre of the Pyramid, was the standard of capacity and weight, and contained the same amount as the Hebrew chomer and the Saxon quarter. The central chamber gave the average of heat. It was in the chamber called the Queen's Chamber, which has been such a puzzle to the learned, that he found the most conclusive evidence in support of his theory. The room was seven-sided, and not only so, but one of the sides was pushed outwards about twenty five inches, as if to indicate that while six were ordinary ways, the seventh was more noble and glorious. He concluded, by some allusions to the astronomy of the pyramid, and speculations as to the date of its erection, which he placed at about 2130 B. C. He also directed special attention to the fact, that the Egyptian measures and the measures of the Great Pyramid were radically different; and stated further that the observations with reference to its site seemed to have been taken from Pleiades rather than from those were formerly supposed.

Such is a partial statement of his theory, which is supported throughout by irrefragable testimony drawn from the Pyramid itself. It will be seen from the above that the Pyramid was erected for the preservation of the standards. And whoever is familiar with the efforts of the British Government, in connection with the preservation of the standards adopted by Parliament will not wonder at the statement.

And now we may well inquire who built this Pyramid. The Great Pyramid was designed, not by the Egyptians, but by men superior in their attainments to the Egyptians, as well as the Greeks and Romans. Indeed these men anticipate all modern mathematical science, and solved problems which only a short time ago were still impossible with us. The manual labor on the construction was indeed done by Egyptians, but the men under whose direction they toiled were of a superior race, that suddenly came out of the East, and, according to Manetho, conquered Egypt by their superior wisdom without fighting a battle, and afterward returned to the place whence they came, leaving behind them, in a central position of the earth, this grand and overwhelming proof of their wisdom and skill. These men were the Hyksos, or Shepherd Kings, who were probably the founders of Damascus, the very oldest city in the world. Of this same glorious race may have come Melchisedek, King of Salem, who appears and disappears so mysteriously and yet so grandly in the word of God.

Such is a brief statement of the origin and authority of the Pyramid system, now being held up in contrast with the modern system of the French, and which proves that the builders of that structure possessed a degree of mathematical and astronomical knowledge which Professor Smith might well, perhaps, be justified in believing to have been given by Divine inspiration: an idea which, to some, appears far from improbable when it is remembered that such things entered into the mind of God at the time He showed Moses the pattern of the Tabernacle in the Sacred Mount. Yet, whether this be so or not, an infallible standard of weights and measures, which can alone render just the dealings of man with man, has now been drawn from the Great Pyramid, which sends forth once more the lesson taught of old. And while an ancient system like this is being brought again to light, shall we exhibit any unseemly haste to adopt this French metrical system, which, like the *Decades* themselves, is the offspring of an infidel revolution? Let us rather wait awhile, remembering that a false balance is an abomination in the eyes of the Lord, and holding firmly to the honest British inch, which is a part of what the Professor demonstrates to be "Our inheritance in the Great Pyramid."—*Episcopalian.*

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As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.
Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.
Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
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From Dr. Theodore Bell, of New York City.
Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.
Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

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From Rev. J. V. Himes, Pastor of Advent Church, Boston.
Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify *the fountains of the blood.*
JOHN G. MEACHAM, M. D.

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From Dr. J. P. Vaughn, Montreal, Canada.
Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.
I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

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☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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WILLIAM STILL.
Philadelphia, June 15th, 1866
July 7, 66—ly

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Jan 20, 1866.tf

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and F Street, Washington, D. C.
OFFICERS.
President.—Rev. A. N. Freeman
Treasurer.—Jno Peterson
Secretary.—Rev. H. M. Wilson.
Assistant Secretary.—G. W. Boyer.
This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.
General Superintendent of Schools and Gen'l Agent,
REV RUFUS L. PERRY,
112, F street, Washington, D. C.
The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty five dollars, shall make any person a life-member."
July 13—tf.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, NOVEMBER 17, 1866. Vol. VI: No. 46. New Series. Whole No. 306.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, BY REV. ELISHA WEAVER, General Book Steward, No. 631 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or to paper, must be directed to Rev. Elisha Weaver, Box No. 1978, Philadelphia; and all matters sent by express, and in our city, must be directed to E. Weaver, No. 631 Pine St.

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Poetry.

For the Christian Recorder.

IMPROMPTU.

On hearing the Poem, "Give not the time to tears," recited by a class of girls, pupils of Sarah M. Douglass, in National Hall, on the evening of Nov. 2d, 1866.

"Yo confieso que la harmonia del canto de estos pajarillos tiene una poder sobre mi que los bellezas de la pintura, o las palabras mas tiernas de mis mas queridos amigos."

How sweet those voices fell upon my ears,
Harmonious in their modulated tones.
They seemed to me "the music of the spheres,"
Or sighing wind, that through the forest moans—

Singing of grief, how bitter, yet unknown,
Of buried hopes in ocean's coral groves,
Of shattered hearts, despairing, dying groans,
Arrested thought, that never more now roves

Oh, gentle children, as your voices filled
That spacious hall, they bound as with a spell!
Hundreds of listeners charmed, delighted, thrilled,
Surprised, that you, so young, should do so well.

Methinks, if Prejudice there lay concealed,
Within one fair and beauteous shrine alone,
Your power the dread usurper had revealed,
And driven him out to seek some other throne.

From youth to age, dear children, you'll progress,
Fighting life's battle by hopes and fears,
Oh, may you never know the least distress,
Or in deep sorrow shed grief's bitter tears.

Earnestly, truthfully, battle for the right,
Resting in faith upon the one Supreme
So shall you see dispelled the clouds of night,
So learn that human life's not all a dream

Age, in the course of nature, will dispel
The sweet illusions of your early years;
But life, that has been spent in doing well,
Will not require, time should be given to tears
—Robert.

Communications.

For the Christian Recorder.

A LETTER FROM UNION CHURCH.

I did not anticipate that I would be compelled to intrude upon the columns of your invaluable paper, the organ of the A. M. E. Church; but owing to the non-appearance of an article entitled "Advancement," of similar import, I am called upon to write another, hoping the same may appear in your next issue.

The Bible Class and Literary Association of ladies and gentlemen, instituted on Tuesday evening, Aug. 28th, in the Union A. M. E. church, entitled and known as "The Bishop Campbell Bible Class, and Literary Association," is progressing very finely.

The object of the Association is to cultivate that noble faculty, the mind, and to develop more fully the powers of nature which God has bestowed upon us.

Man's chief end is to glorify God, and enjoy Him forever, and to do so intelligently, it is essential that we should consecrate all the faculties and improvable attainments of our nature to Him.

The members appear alive to the importance of intellectual culture, and have entered into the field with considerable animation.

Organizations of this kind have been formed in this quarter, and they have met with no apparent success, but the interest which appears to be manifested on the part of the members in this Association, is so spirited, that it augurs good, and promises to exist long among the literary associations.

The meetings are weekly. They are held on Tuesday evenings, in the main lecture room of the church.

The subject for debate, on last Tuesday evening was, "Are jealousy and love in harmony with each other?" Affirmative—Mr William H. Davis; negative—Mr. Isaiah White. After they opened the subject, the debate became general and quite interesting, *pro* and *con*. The judges were Prof. A. M. Green, (who favored us with his presence, and also acted as critic in the exercises of the evening,) Mr. J. C. Weare, (the giant of giants in debates,) and Mr. Redman Fauset (the last, but not the least.)

Mr. Redman Fauset addressed the members upon the all-important subject of intellectual culture, and also made a few remarks in behalf of the judges, stating that they could not decide, on account of their not being sufficient argument to act upon, and referred it back to them for future cogitation, until next Tuesday evening, when it will be discussed generally.

Mr J. C. Weare addressed the members on the phraseology of the subject, and impressed upon their minds the importance of digesting and analyzing the subject before discussing it.

A vote of thanks was extended to Prof. A. M. Green, for his kindness in taking part in the exercises of the evening, as critic, and also as one of the judges.

OFFICERS OF THE ASSOCIATION.

President, Andrew Burris; Vice President, William H. Davis; Recording Scribe, Catharine Fauset; Reporting Scribe, Wm. Thomas Simpson; Treasurer, James Mason; Committee on Criticism, J. C. Weare, Redman Fauset, Wm. Thos. Simpson, Isaiah White, William H. Davis, and Joseph Draper.

W. T. [illegible],
Reporting Scribe.

Philadelphia, Nov. 9th, 1866.

For the Christian Recorder.

A LETTER FROM WILBERFORCE UNIVERSITY.

Mr. Editor:—This has been a month of more than ordinary interest at Wilberforce University, growing out of the celebration of the Centenary of American Methodism by the residents of Wilberforce, and the students and members of Trinity Church connected with the Institution.

A meeting was held at college chapel on Sept. 3d, for the purpose of adopting plans for the celebration of the centenary of American Methodism during the entire month of October; and at which a committee was appointed to draw up a plan; and upon whose reporting the following programme was adopted:

Resolved, That we, the members of Trinity Church and students of Wilberforce University, adopt the following order of exercises for the celebration of the centenary of American Methodism during the entire month of October.

1. One third of the series of meeting to be spent in singing, prayer, speaking and reading, "The Women of Methodism," by Dr. Abel Stevens.

2. One third be spent in reading "The Centenary of Methodism," by the same author, and,

3. One third be spent in reading "The Semi-Centenary and Retrospection of the A. M. E. Church, by Rt. Rev. D. A. Payne.

Resolved, also, That Rev. Lewis S. Woodson be requested to preach a sermon on Education at the college chapel on Sunday, October 14th, at 11 A. M., Rt. Rev D A Payne preach a discourse on the History of Methodism October 21st, at 11 A M, and that the Sabbath-school connected with the College chapel have an exhibition at 3 P. M. on the same day. Also that Bishop Payne be requested to preach a sermon on the "Triumph of the Redeemer's Kingdom" at 11 A M October 28th, and a love feast to be held at 7 P. M., all of which was carried out with an interest and effect, which could only have been realized by those who were present upon those interesting occasions.

The Society of Inquiry on Missions held its second Anniversary in Firemen's Hall, at the city of Xenia, October 22d, at 7 o'clock P. M. The high moral and intellectual reputation of this association, drew together a large audience of the most intelligent citizens of Xenia.

The exercises consisted of speaking and music, vocal and instrumental, and which was made more highly interesting by an eloquent address delivered by Mr. Wm H Matthews of Baltimore, Md., Agent of P. and H. M. Society, who was invited to Wilberforce University by the Association for that purpose.

This society is an attachee of Wilberforce University, and whose design is to infuse a spirit of Missions in the students, and to train them to the habit of laying a portion of their means upon the altar of God as an acknowledgment of Him the giver of all good.

Friday Oct. 19th, we were favored with a visit by James Madison Bell, the poet of California, who gave us a reading from selections of his own productions—and if distinctness, depth of thought and scope of idea, together with beauty, force, and elegance of expression combined to make the poet, then James M Bell is a poet. Three of his productions, entitled "Creation Light," "An appeal for suffrage," and "The Charge of the Black Brigade," are among some of the best we have ever heard or read.

No one on the Pacific coast has been more zealous in act, word and "song," in pleading the cause of the oppressed than James Madison Bell.

I learn that he intends visiting Washington city, Baltimore and Philadelphia, at which places I have no doubt but that he will meet with a hearty welcome from the lovers of the beautiful and the sublime, and the hospitable citizens of these places generally.

This interesting series of meetings concluded with a grand demonstration by the Literary society of Wilberforce University, Oct. 29th, 30th, and 31st. The exercises consisted of lectures, orations, essays, and music, and as a result of this celebration, by the suggestion of Bishop Payne; the male students organized an association called the "Centenary Society of Wilberforce University for the promotion of the study of Literature, Science, and Philosophy." Also the ladies organized "The Ladies' College Aid Society," of which Mrs. E J. Payne is President; Miss U. Rouse Vice President; Miss Julia Early Recording Secretary; Miss Sarah J. Woodson Corresponding Secretary. Executive Committee Mrs. Kate Delaney, Mrs. Marie Shorter, Mrs. Adelia Ash, Mrs H. McDaniels of Wilberforce, Mrs. Susanna Revels, and Miss Mitchell of Indianapolis, Ind.

In our next we shall say more about these societies and their workings. Already the ladies have 20 members in their society and $56 in the treasury, $25 of which was subscribed by Mrs. Marie Shorter, and $25 by Miss S J. Woodson. Will some other persons encourage these ladies in their noble enterprise?

Yours, respectfully

J. T. Jenifer

Wilberforce University, Oct. 31st, 1866.

For the Christian Recorder.

THE UNION OF THE M. E. CHURCH AND THE A. M. E. CHURCH.

Mr. Editor.—I see two articles in a late number of your most excellent paper, (October 6th,) upon the all-important subject of the A. M. E. Church uniting with the M. E. Church. These articles were by the Rev. Dr Revels, of the A. M. E. Church, and the Rev. B. F. Crary, D. D., of the M. E. Church. I agree that both of these are eminent men, but, they have both failed to convince me of the correctness of their conclusions. I do not wish to be understood as being opposed to a union of the two Churches, I think I would not be, when the proper time comes, and all things are equal and right; but for such a union to take place now, I am utterly opposed to, not on my own account, but on the account of the present condition of our race of people, and on the account of the great amount of difficulty and trouble, and dissatisfaction that it would bring about, on both sides. I feel assured that the result would be as I am here describing, and the great amount of destruction of religious enjoyments, and of religious comfort, would in my opinion, overbalance all the good that might follow. So I, as one who thinks, writes and acts for myself, object to the plan at present. It would be misleading our people. Preachers of the M. E. Church are telling our people to come over and join us, and there will be no difference made between you and our people, all will be on an equality. A sensible ten year old boy would know better. Dr. Revels says in his letter:—"We think that we can better adapt ourselves to the wants of our own people, than those not of our own race—better than the ministers who contend with us—could do;" here the Doctor seems (if I understand him,) to be taking both sides of the question; for I oppose the union of the two Churches, in the language, and for the same reasons, which the Doctor here gives. It is my candid opinion, that we can serve our own people better, and more successfully, than any other people on earth, under the present existing circumstances. Dr. Crary says:—"But every sensible man, either white or black, knows that he prefers certain associations; he prefers his own people; he ought to do so; it is right. It would be a foul wrong for him not to do so." These are the things which stand directly in the way. Not only do these things stand in the way, but they stand stubbornly in the way; so much so, that it is impossible even to bend them yet awhile. Yes, every man who has common sense, prefers certain associations, which, if he is prevented from having, cripples and destroys his enjoyments, both social and religious. Therefore, I think it would be a foul wrong, for any man to be led blindly into any such a trap. Some of our people, yes, indeed, many of them, have not long enough to live, should they live to die at a good old age, to get over the blighting effects of such a change, were it to take place now. So I continue to say, using the words of Dr. Crary, "he prefers his own people." There is too much prejudice existing now on both sides, to make it safe for him to do otherwise. It would cripple and destroy on both sides. My solemn conclusion is, that it is wrong in the extreme, to so wonderfully mislead an ignorant people. Dr. Crary further says, "Suppose we help them." Well, we are perfectly willing that they should help us. Let the M. E. Church help us, as there was some talk of her helping us at their last General Conference, with twenty thousand dollars of missionary money; she can help us just as well as we see, as any other way. Dr. Crary also says, that ten men, five from each Church, could settle this question in an hour. I say, as far as I am concerned, it can be settled in less time than that. So, in conclusion, I have but to say, that I am not to be understood to be opposed to uniting with the M. E. Church, when the proper time comes, but that time is not yet.

T. Strother.

For the Christian Recorder.

A LETTER FROM DANVILLE, KY.

Danville, Nov. 5th, 1866.

Mr. Editor:—With profound interest in the welfare of our people, I deem it my duty to send a few more lines to the Christian Recorder, which undoubtedly is one of the best papers now in circulation. We in our small city had the pleasure, on yesterday in the forenoon, of hearing Bishop William P. Quinn, in his introductory sermon in this department. It was John 2: 14th verse, which was beautifully illustrated, to the noticeable interest of all concerned. He also administered Sacrament in the afternoon, in a most excellent form, eight ministers of the Bethel faith were present to witness the introductory Sacrament of the Bishop's ministry. Evening services by Rev. George H Shaffer, a young man of omnipotent culture. After he concluded his remarks, which were well received, Bishop Quinn proceeded to lecture on his travels, hardships, imprisonments, etc.,—also the organizations of many churches. With an edified interest, apparently to all present, he also told of the rise and progress of the Bethel Church, from a blacksmith shop up to seven hundred Churches, over seven hundred Schools and Colleges of the highest order; book stores, paper presses, over three hundred thousand members, and so on.

Bishop Quinn is a bold advocate of the Bethel faith, and such men as he are well received in this department. The Sabbath was a most beautiful one, and many turned out to hear the counsel of the first Bishop of color who's made it convenient to visit this part of the country. I hope, with many others, that such men as Bishop Quinn may soon visit us again. It is gratifying to those of no profession, as well as members, to sit under the hearing of such men.

He also introduced the first discipline of the organization of any Colored Church in or out of America. This point all men of color should weigh with avowed interest of their rights and privileges, cognizant with the elements of Divine institutions. Let us educate our children, that they may cope with the enlightened nations of the land, that scorn nor shame should bring a reproach upon us as a race of people. Some have already said, that if our affairs were controlled by colored men, it would be a disadvantage to us as a race. This is absurdity from the rise and progress of the A. M. E. Church. The Bishop left this morning for Cincinnati, thence to Richmond. May I conclude by saying, let the good work go on?

Yours most Respectfully,

Gideon J Dorais.

For the Christian Recorder.

LETTER FROM BRO. TREVAN.

To the Editor of the Christian Recorder:—

Sir:—I arrived in Chicago, Illinois, on the 5th day of September, having received my appointment on the 20th of August, from the hands of our beloved and much esteemed Bishop J. P. Campbell. I was met at the depot by the expectant friends. My family, myself and baggage were conducted to the cosy little parsonage of Quinn Chapel. Upon arriving there, we found a good, warm breakfast in waiting, which had been prepared by Sisters Hardy and Bartlett, in elegant style.

On the following Sabbath I commenced my labors as the minister of Quinn Chapel, and was cordially welcomed and warmly greeted by every one present. I have just closed my first quarter. It commenced on the 3d, and ended on the 4th. We had quarterly conference on Monday evening, and the Lord was with us in our devotions. We had love-feast in the morning, preaching in the afternoon and evening. At the sacrament of the Lord's Supper there were one hundred and sixty communicants four were baptised, and fifteen joined the church. This is encouraging.

We now find ourself in the midst of a glorious revival. We hope the brethren will pray for us; for we are now surrounded by three or four thousand devoted colored people, with only three churches,—two Methodist and one Baptist,—which have a membership of some two hundred each, thus leaving between three and four thousand outside. What a dire calamity would it be to have this fearfully large number perish beyond the pale of Christianity! No wonder that our blessed Redeemer said, "broad is the way and wide is the gate that leadeth to destruction." You will realize this Scriptural truth in Chicago, as well as elsewhere. The vast majority still remain outside the Church. What is to be done? Supposing this to be the case throughout the entire world, we instantly grasp the meaning of the text, "Narrow is the gate that leadeth to life, and few there be that find it." Let us make an effort.

Pray for us, dear friends,—pray that the great God of battles may look mercifully down upon those poor and dying wretches, who, while they would weep and groan at being deemed rebels to their country, do not seem to care a straw for the fact that they are wilful TRAITORS TO THEIR GOD! Yes, may God help those poor souls who have been "straining at gnats and swallowing camels!"

I must now close.

Yours as ever,

William C. Trevan.

Chicago, Ills., Nov. 7th, 1866.

For the Christian Recorder.

LETTER FROM PITTSBURG.

The Fourteenth Annual Commencement of the Institute for Colored Youth, at Philadelphia. Dedicated to the Young Men and Ladies of the Senior Class of '66.

We have seen how high and noble the mission of Intelligence is, and it should fill us with gladness that all the aspects of the times are so encouraging,—and, they give us room to hope that, vast and beneficent as that mission is, it will be triumphantly achieved. The world shall be redeemed from the thrall of selfishness. The fundamental principles of intelligence which we wish to diffuse are already slumbering in the bosom of this age. The love of it is not dead. Those great Christian ideas, *Elevation* and *Intelligence*, are ideas so sublime and poetical, which, if actualized in life, would elevate us young gentlemen and ladies to the rank of seraphs,—and endure forever. If the coldness and individualism of the world deny them an example, or an expression in acts and words, they will still live in the heart as a sentiment, like the smouldering fires on a priestless altar. Driven out from the abodes of luxury and opulence—repudiated by the *soi disant* great, and banished from our social institutions, they will take refuge in some humble vale, and murmur in the ears of the poor and oppressed the great words of Elevation and Intelligence.

There are solitary voices of hope, which, rising ever higher, and swelling ever louder, above the precepts of a soul killing egotism, will at length baptise the world in the refrain of a heavenly hymn of praise. This was the spirit that inspired the heart of the old Thracian Mystagogue, Orpheus, and was that harp of wondrous qualities with which he charmed rude men, wild beasts, and universal nature. Be faithful, then, young men and women, to the great idea of your honored preceptors, patrons and parents, and to yourselves. See that ye labor to extend the grand idea of elevation and intelligence, until, as a chain of light, it shall encircle the whole of humanity.

Labor, then, in your exalted and important work. Be valiant in your intellectual warfare against oppression, depression and ignorance. The world is full of sweet voices and soothing songs, which encourage your labors. And when elevation and intelligence shall be realized in universal life, and Christ's divine heart, beating in the bosom of humanity, shall be the source of its activity forevermore, then shall be fulfilled the prophetic dream of a Golden Age. Then shall the human race march forward and upward, engirdled by the rosy hours, and baptised in the chorus of a heavenly psalm of love. Then shall Astrea and Saturn descend again from heaven to earth, bringing to men the most divine gifts of the god, and "*The Age of Gold over all the world arise.*"

J. H. Turpin.

West. Theol. Sem., Allegheny City,
Nov. 5th, 1866.

For the Christian Recorder.

A TRIP WESTWARD

By W. R. M.

(Concluded.)

Mr. Editor:—I have the same complaint to make, which "Gnomon" expressed in his letter in your issue of the 10th inst. Your proof reader should certainly give more attention to his duties; such blunders as appear, are both annoying and mortifying. In speaking of T. Buchanan Read's *Studio*, your types make it appear "studies:" "works of nature," you have "marks of nature:" "wring victory from the jaws of," you wring victory "from the *paws*, etc." There are other minor mistakes, but we pass on, in order to jot down our impressions of matters and *persons* in the *portions* of the country through which we have travelled.

CLEVELAND.

This beautiful "Forest City," is magnificently situated on the banks of Lake Erie, and is one of the most prosperous cities of the West. No where have we seen a community so thoroughly under the influence of Christian enlightenment, as the people of this city. "Fleecy locks and black complexion," is no barrier to progression. Here, as it should be every where, "worth makes the man; and the want of it, the fellow." As a consequence, we see colored men occupying positions in all the various pursuits of life. Carpenters, Masons, Tailors, Boot-makers, and in all of the handicrafts, not excepting the "Knights of the Razor:" besides, there are several colored young men employed as clerks in stores. Mr. R. F. Green is conducting a large Book Agency for the sale of Books, Periodicals, and Engravings published by Eastern firms. One of the fashionable tailoring establishments of the place, is carried on by Mr. ——— Nardoza, brother of the Rev gentleman bearing that name, and also a brother of T. W. C., whose articles on "Impressions of Baltimore," are now appearing in your journal.

Notwithstanding the fact that colored persons are received into white churches, and treated with all the Christian courtesy which one looks in vain for in the cities of the East; yet a portion of the colored people, (wisely or unwisely, we forbear to express,) prefer worshipping by themselves, under their own "vine and fig tree."

There are, consequently, two Colored churches. The A. M. E. under the pastoral charge of the Rev. Mr. Johnson, of the Ohio conference—and a Congregational church.

The colored residents also have a Freedmen's Educational Society, in active operation. This organization is not auxiliary to any of the numerous white associations; but sends teachers in the field, and supports them, independently of other associations: Mr. R. F. Green is President. The colored people possess a great amount of talent, thrift, and refinement. Indeed, Cleveland is a moral city in every sense of the word.

OBERLIN.

From Cleveland we went to this grand educational centre, from which has emanated so many rays of intellectual light; the refulgence of which is now aiding in illuminating the minds of a long-oppressed and now emitted people. Indeed, as we walked along its many corridors, halls, recitation rooms, etc., we felt as though we walked on holy ground. Oberlin! what a grand work it has done, in breaking down the strong walls of complexional prejudice, and affording an opportunity for the race to demonstrate its capacity to grapple with the principal; and master all the elements which go to make the Christian and the scholar. We have met, for the first time, that accomplished gentleman, the able lawyer and eloquent orator, J. Mercer Langston, Esq., by whom we were introduced to Capt O S B. Wall, a gentleman who, probably, exercises a larger local influence than even Mr. Langston. We were also honored with the acquaintance of Profs Morgan, Fairchild, and Churchill. Three heroes in the cause of Education and Moral reform. Oberlin is in a flourishing condition. There are from ten to thirteen hundred students attending this session.

Mr Langston has his heart fixed on the meeting of the National Equal Rights League, which meets in Washington on the second Tuesday in January. He is anxious to have the meeting converted into a regular National convention, such as the Syracuse convention was; with delegates from all portions of the country. If he desires to make it a success, it is high time the call was published.

COLUMBUS

This is the Capital city of Ohio, yet it is decidedly copperhead in tone. Colored men are doing well, and are engaged in all the mechanical pursuits. Colored men have contracts for painting and plastering some fine blocks of warehouses now being erected. besides, they are conducting stores of various kinds.

The State House is of Granite, and is decidedly the most massive and elaborate structure I have seen outside of Washington City. The school facilities are quite poor in this place for colored children: those who are able, send their children abroad for their education.

PITTSBURG.

This city has so frequently been described, that it would be useless to attempt it. We have all heard of its smoke, its Rail Roads, and manufacturing interests; and the Christian bearing, industry, and liberality of its people. Wylie street Church is the leading, if not the only church owned by colored persons, and is composed of splendid material. It has, as all churches should, a fine Sabbath School attached. Mr. Archer Billows is the Superintendent, with an able *corps* of teachers, who *know* their duty, and *do* it. Would that we could say so of all schools. Messrs. Anderson, Vashon, Hall, Bell, and Misses Maharney, Wells, Neals, Woodson, and Tanner, are among the teachers. This city is the home of the Rev. Benj. S. Tanner, pastor of Bethel Church, Baltimore. It is said that "a prophet is not without honor, save in his own country:" we can only say, that if Mr Tanner continues to stand as high in the estimation of the people abroad, as he does at home, he need not fear. Oh! that all of our ministers and leaders had as fair a record at home!

After a pleasant stay in Pittsburgh, which we will not soon forget, especially the kind treatment we received at the hands of Mr. and Mrs. John Billows, we took the cars for Altoona; where we remained about five hours, and enjoyed a pleasant chat with our friend William Nesbit, Esq., who, like Mr Langston, is also greatly engaged in preparing for the success of the meeting of the League. We took the ten o'clock train, and after an all night's ride, we arrived after six weeks of travel at "home, sweet home."

BALTIMORE.

The people of this city have been greatly exercised for the past two weeks over the election. It is now over—the result you have heard. The Radicals, notwithstanding the extraordinary exertions put forth, have been whipped—woefully defeated—for this we were not prepared. We all thought that Baltimore would go Radical, but no, the Copperhead Johnsonites have achieved a short-lived triumph. While we would have preferred of course to have seen the Radicals victorious, yet we have no tears to shed, no regrets to offer. "*Served them right,*" is our verdict, for, when two years ago, the Radicals of this State had it in their power to extend us the franchise, by which they could have been made proof against all defeat, they failed to do so, believing themselves sufficiently strong without us, and this very lack of justice has proved their defeat. They have tried, and failed—miserably failed, just as they deserved to. "Through suffering we are made perfect," says the Scripture.

"*Through defeat and disaster, ye shall learn righteousness.*"

Henceforward then, let this be a warning, not only to the people of this State, but every where, that naught is gained, but every thing lost by dodging principle and fearing to do right. "EQUAL LAWS!! EQUAL FRANCHISE!!" Shout for a true Radical-progressive party. With this upon the fore front of their banners, they can again, with heads erect, be permitted to rejoice in victory; without it, never!

The Radical party made a gallant fight. To such men as Judge Hugh L. Bond, Major John Lee Chapman, Generals Wooley, Denneman, Kealy and Segel, together with the police and police commissioners, we say, All hail! Noble men, fit leaders of a noble party, but yet they failed, and why? Because their party lacked the very essence of triumph—justice.

But we turn from this sad lesson, to the great heart of the American people. Pennsylvania, New Jersey, New York, Massachusetts, Vermont, Maine, and all of the States of the great West—Ohio, Illinois, Iowa, Kansas, and the whole host of them. What a mighty majority they have piled on the side of justice, freedom, and Christian enlightenment! and what a strong, sharp, decisive rebuke to the one man power, the "My Policy," of the White House!

Thus we "grope through darkness unto God." Through the blood, tears and agony of war, the people have been purified. Pity Maryland had not felt more of its agonies; it would have done her good, but we hope for better days, our good old bark, which is now being tossed upon the billows of political discord, will yet out-ride the storm and find a safe harbor in the broad bay of eternal justice.

Baltimore, Nov 10th, 1866.

Biblical.

WHERE WAS UR OF THE CHALDEES?

A correspondent, called out by the articles we recently published on "Bibles with Maps," sends us the following, from a brother named above, who has been a missionary of the American Board in Asiatic Turkey for thirteen or fourteen years, and for some eight years was stationed at Oorfa, supposed to be the ancient Ur. It illustrates a point in sacred geography which will be of interest to the earnest Bible student and teacher. In answer to the question on the caption of the article, he offers the following views:

It was in Mesopotamia—that is, the region between the Euphrates and the Tigris. (See Acts 7: 2.) Looking from Palestine, it was beyond; that is, to the northward of Haran, as is implied in Gen. 11: 31. It was near the southern limits of the conquests of the Chaldeans, or what was the southern limit at the time when Abraham left it; for though Haran was near, it was outside of the Chaldeans' land, as stated in Acts 7: 4. The name Ur, in the original Oor, closely resembles the name of the modern Oorfa, called Ourha by the Syrians and Arabs. If we compare Stamboul with Constantinople, Iskenderiye with Alexandria, we shall perceive that the present names of these places, in the language of those now possessing them, resemble their original ones much less than Oorfa does Ur. The vicinity of Serooj, a plain lying about twenty miles to the south-west of Oorfa, and the same distance west of Haran, which bears the name of Abraham's great-grandfather, in English written Serug, (Hebrew, *Serooj*,—Arabic, *Serooj*,) is also in favor of the supposition that Ur was at least in the region of the modern Oorfa. The Jews universally, as well as all the Christian sects in western Asia, and even Moslems and Idolaters, from time immemorial, have believed that the birth-place of Abraham was in the region of Oorfa.

It is impossible to prove that any one of the other places suggested is identical with, or even near Ur of the Chaldees. These places are as follows:

(a.) A certain castle or fortified place, named Ur, mentioned in Roman history as about two days' journey, or sixty miles, to the eastward of Oorfa, but west of the Tigris. Although this place may be possibly within the limits of the region called Ur, it is not at all probable that it was the precise locality from which Abraham started to go to the land of Canaan, since one would not, in that case, naturally go by Haran; nor has it ever been so reputed by either Jews, Christians or Moslems.

(b.) Another place suggested as possibly Ur, is called Varka, or Warka, and lies a day's journey below the site of the ancient Babylon. There are three reasons for rejecting this supposition, viz.: Haran is not between it and Palestine, but far to the north. Nor is it near to Haran, being distant at least eight days' journey by dromedary. Finally, the Chaldees did not take possession of the region near Babylon until eight hundred years after the time when Moses wrote.

(c.) Another place is one called Mughair, near the junction of the Euphrates and Tigris, but on the west bank of the Euphrates, and therefore not in Mesopotamia. This, together with the same objections stated in regard to Varka, sufficiently proves that it has no possible claim to be considered the birth-place of the "father of the faithful."

Besides these, I know of no other place which has ever been suggested as Ur. I cannot doubt that this Oorfa, where I now write, situated at the very northern extremity of the plain of Haran, from which the nearest and easiest road to the land of Canaan leads directly to the rotund city, bearing unchanged that ancient name, is the very place where, four hundred and thirty years before the giving of the law from Sinai, God made with Abraham a covenant which the law could not disannul, but only help to fulfil.—*S. S. Times.*

Pulpit and Pew.

WHAT MINISTER TO CHOOSE.

Dr. John M. Mason, on leaving his congregation in 1812, offered the following advice as to the selection of a pastor:

"Do not choose a vain man, who occupies the pulpit more to display himself than to profit you."

"Do not choose a showy man. Many of these men there are who have only outside. You will be as sick of him at last as you were enamored of him at first."

"Do not choose a man who always preaches on insulated texts. I care not how eloquent he may be in handling them, the effect of his power and eloquence will be to banish a taste for the Word of God, and to substitute the preacher in its place."

"Do not choose a man of dubious principles. When I hear of a man's preaching for years together in such a manner that his most attentive and diligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a traitor."

"Above all things, it is devoutly to be hoped that you will never invite to the care of your souls a man who cares nothing about them."

These were wise and wholesome counsels in Mason's day. They are not less wise nor less needed now than they were then.

WHO CAN RESIST IT?

This do in remembrance of me. Who could resist such an appeal? Who dare say such a command? More than eighteen centuries have passed away since, in that upper chamber in some house in the city of Jerusalem, the words which conveyed the request were spoken by that lowly sufferer to his broken-hearted followers, and is it too much to say "that their sound is gone out into the ends of the world?" From that night to the present hour, all ranks, all classes of Christian believers, have united in fulfilling this last request of their Redeemer. Century after century has passed away, the monuments of human greatness have mouldered in the dust, the laws inscribed upon tablets of brass have perished, dynasties and empires have risen and fallen, and are forgotten,—and these few simple sentences, this short, affecting memorial, has outlived them all,—never obliterated, never even suspended; no single week, we might perhaps with truth assert, no single day, has ever yet passed by, which did not witness some little assemblage of the followers of the Redeemer, "doing this in remembrance of him;" and thus, as the Apostle says, "showing forth the Lord's death till he come."—*Rev. Henry Blunt.*

THE PRESS IN CHURCH WORK.

But every day now convinces us more and more that he who would move this age, must make himself heard through the printed page. And there is no hope that our Church can take the foremost position in the Republic, unless we use the press with the utmost activity. The churches are deserted, the papers are always read. And the chief reason why many of the most pressing enterprises of the Church drag heavily, is because our people are not sufficiently informed of their importance and bearings. They do not take our papers, and the work in its details is not suited to the spiritual instructions of the pulpit; hence they are ignorant of it—hence they do not help it. But the chief urgency of a Christian literature comes from the aggressive work which is now upon us. I hold it to be the duty of every Christian to be just as active to diffuse the principles which have given him a secure hold upon the Christian faith, and a participation in sacramental grace among those who are on the outskirts of Christianity, as it is for him to cultivate personally the graces of Christian living. We need have no controversy nor back-biting, but this work is upon us, if we have a true love of Christ in our hearts. Yet how can a rector diffuse the principles of the Church in the community where he lives, so well or as widely as through the printed page? Tracts and books he can give to judicious parishioners, or he can scatter them liberally when he is preparing his candidates for confirmation, and they will reach a wide circle of readers. They will go where his presence would not be welcome. Or the Church paper in families only partially in our Church, becomes the means by which the whole family are educated to join us; and a large number of the Church books which are judiciously lent from the parish library find a good many readers whom the rector himself never sees. This is the way in which a Church literature silently works through a community, and softens prejudice, awakens inquiry, educates young minds, and gives that rational belief in Christ, which is so precious. Now from this we see the need of a literature which is precisely adapted to our American population. English works may do for Englishmen. But they seldom are precisely adapted to us. But the true benefactors of the American Church are the authors of such works as "Berrie McAville," "Bryan Maurice," "Barley Wood," and "The New Priest." These are truly American, and go right to the heart of the matter. And such books as Craik's "Divine Life and New Birth," in elucidation of our Christian belief, or "Vox Ecclesiae," in defence of our Orders, are invaluable. These books are written with an eye to the very deficiencies of Christian teaching among those out of us. And every periodical, and newspaper we have are lesser but oft-repeated efforts in the same direction. The editorials nearly always have an eye upon these matters; and these essays, read by those who are seeking the truth, are like flashes of lightning upon the thick darkness.

Education.

CULTIVATING THE MEMORY IN YOUTH.

Many educators now-a-days are accustomed to speak slightingly of the old-fashioned plan of committing to memory verses of Scripture, hymns, catechisms, creeds, and other formulas of doctrine and sentiment in religion and science. Many speak disparagingly even of memory itself, and profess to think it a faculty of minor importance, regarding its cultivation as savoring of old-fogyism, and sneering at all memoriter exercises among children as the chattering of parrots. It is never without amazement that we hear such utterances. Memory is God's gift, by which alone we are able to retain our intellectual acquisitions. Without it study is useless, and education simply an impossibility. Without it there could be no such thing as growth in knowledge. We could know no more to-day than we knew yesterday, or last week, or last year. The man would be wiser than the boy. Without this faculty, the mind would be, not as now like the prepared plate which the photographer puts in his camera, and which retains indelibly on its surface the impressions of whatever objects pass before it; but would rather be like the window pane, before which passes from day to day the gorgeous panorama of nature, transmitting with equal and crystalline clearness the golden glory of the sun, the pale rays of the moon and stars, the soft green of meadow and woodland, images of beauty and loveliness of light and shade, from every object on the earth and in the heavens; but retaining on its own surface not a line or a tint of the millions of rays that have passed through its substance, and remaining to the end the same bit of transparent glass, unchanged, unprofited by the countless changes it has received and transmitted.

Memory alone gives value to the products of every other faculty, stamping them with the seal of possessorship, and making them truly ours. In vain reason forges its bolts, in vain imagination paints its scenes, in vain the senses give us a knowledge of the shapes and forms of external nature, in vain ideas of any sort or from any source come into our minds, unless we have the power to retain and fix them there, and make them a part of our accumulated intellectual wealth. To do this is the office of memory, and whatever increases the activity and power of the memory, gives at once value and growth to every other power.

Memory has been well called the store-house of our ideas. The illustration is true not only in its main feature, but in many of the minor details. The value of what a man puts away in a store-house depends much upon the order and system with which the objects are stored. The wise and thrifty merchant has bins and boxes and compartments and pigeon-holes, all arranged with due order and symmetry, and every item of goods, as it is added to his stock, is put away at once in its appropriate place, where he can lay his hands upon it whenever it is wanted. There should be a like method and system in our mental accumulations. The remembrance of facts and truths is of little value to us unless we can remember them in their connections, and can so remember them as to be able to lay our hands upon any particular thought or fact just when and where it is wanted. Many persons read and study conscientiously, filling their minds most industriously with knowledge, but such a confusion of ideas prevails throughout their intellectual store-house, that their very wealth is only an embarrassment to them. The very first rule to be observed, therefore, in cultivating the memory, is to reduce our knowledge to some system. Those who are charged with the training of the young should seek not only to store their minds with ideas, but to present these ideas to them in wel ordered shapes and forms, and in due logical order and coherence. Hence the peculiar value of requiring children at the proper age to commit to memory the grand formulas of Christian doctrine, on which, in every church, its wisest and ablest men have expended their strength in placing great truths in connected and logical order and dependence. The creeds and catechisms of the Christian church are among the best products of the human intellect as mere specimens of verbal statement, and are valuable, if for nothing else, as a means for exercising the memory. A child who has thoroughly mastered a good catechism has his intellectual store-house already reduced to some order and system. His mind is not the chaos that we so often find in those children who are gathered into our mission schools.

The objects that are put away for safe keeping differ in one respect from those things which are stored away in the memory. The material object is the same, whether we visit and inspect it from day to day or not. The banker's dollars are not increased in fineness or value by his handling them over carefully every day. Not so with intellectual coin. The more frequently we re-examine our knowledge and pass it under review, the more does it become fixed in its character, the more full and exact in its proportions. Handling it does not wear it out. Even giving it away does not diminish it. In short, so far as the cultivation of the memory is concerned, the next best thing we can do, after reducing our knowledge to due order, is to give it a frequent and thorough re-examination. Constant, almost endless repetition is the inexorable price of sound mental accumulation.—*S. S. Times.*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Nov. 17, 1866.

CONTENTS.

FIRST PAGE.

POETRY.—Impromptu.

COMMUNICATIONS.—A Letter from Union Church, A Letter from Wilberforce University—The Union of the M. E. Church and A. M. E. Church—A Letter from Danville, Ky.—Letter from Bro. Trevan—Letter from Pittsburgh—A Trip Westward.

BIBLICAL.—Where was Ur of the Chaldees?

PULPIT AND PEW.—What Minister to Choose—Who can resist it?—The Press in Church Work.

EDUCATION.—Cultivating the Memory in Youth.

SECOND AND THIRD PAGES.

EDITORIAL.—Special Notice—Attention! Read! Not doing much to support it—Dedication of Liberty Hall.

MISCELLANEOUS.—Impressions of Baltimore, No 4—Letter from Indiana—Mass Meeting of Colored Soldiers and Sailors—Letter from Baltimore—Death a friend to the Christian—Being Beforehand—A Marriage—Walks among the Marble—A Change of Heart—Young Children Once.

NOTICES.

INFORMATION WANTED.

MARRIED.

DIED.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

THE FAMILY.

CHILD'S CABINET.

SCIENCE AND ART.

ADVERTISEMENTS.

All moneys or orders must be addressed to Rev. Elisha Weaver, Box 2975, Philadelphia, Pa.

SPECIAL NOTICE.

To all who are Indebted to the Book Concern.

BRETHREN:—It is with feelings of deep regret that we find ourselves once more compelled to make a formal appeal to you for immediate aid. Many of you are greatly indebted to us for books and papers. Some of our brethren have allowed their bills of indebtedness to accumulate, until they have reached the amounts respectively of twenty, thirty, fifty, sixty, and even as high as two hundred dollars. Why are not these bills paid? Would it not be much better for brethren to pay as they go? It would then be much easier for us to conduct matters in a proper and becoming manner. Our capital is thus placed beyond our reach—placed in the hands of persons who will not refund it. Unless those who are indebted to us discharge their liabilities, we cannot possibly carry on our work of publication. Will not the brethren send in their amounts due by the return of mail? Let them earnestly consider these remarks.

E. WEAVER,
General Book Steward.

Oct. 13—4t.

ATTENTION! READ!

Will not all the ministers in the Philadelphia and New York Districts be sure to set their congregations to work for the great Union Fair? Bishop Wayman has his eyes fixed on all of the ministers who have charge of circuits and stations. He will see whether or not they interest themselves, together with their congregations, in the good cause, by assembling together and raising sums of money, or contributing such articles as are suitable for exhibition and sale at the coming Fair.

We look for grand efforts from New York, Brooklyn, Providence, Newport, New Bedford, Boston, Pittsburg, Cleveland, Chicago, St. Louis, Louisville, Indianapolis, Richmond, Baltimore, Washington, and other cities. Send in your donations by the first day of November, or not later than the 3d day of November, to Elisha Weaver, No. 631 Pine street, if sent by express; if sent by mail direct to Box 2975, Philadelphia Post Office.

If our brethren and friends wish the *Recorder* to continue among them as a medium of intelligence to our too truly benighted people, they must work while they have the chance. Consider the great interests that are at stake, and come forward like men. Your own welfare hangs trembling in the balance! t-f E. W.

NOT DOING MUCH TO SUPPORT IT.

Our brethren will please take notice, that we are receiving very little money in support of our paper. How the brethren expect us to meet the necessary expenses incidental to the publication of a church organ, without their assistance, is a great mystery to us. If each of the ministers in charge of circuits and stations, would do his duty, in laying the claims of the *Recorder* before his people, once a month, or even once a quarter, in a special discourse, we believe that the condition of our finances would be improved a hundred fold, and the pastors and congregations be none the worse for it.

No great and good enterprise can be sustained without a liberal support. Let the brethren read their church paper, and see how little money we receive in answer to our repeated appeals, they would exclaim, in astonishment, "How does the *Christian Recorder* exist?"

The Bishops, and especially Bishops Wayman and Campbell, have called attention to the matter. Bishop Wayman has a special notice standing, and strange to say, but two or three, up to the present time, have paid any attention to it. Let the brethren read, with care, this article, which we have hastily written for their special benefit. Rev. James Lynch has been absent from home more than three weeks, trying to lay the claims of the Book Concern and paper before the people, who, through his efforts, are reawakened to their duty, and inspired with new zeal and vigor.

DEDICATION OF LIBERTY HALL.

This Hall, which is on Lombard Street, between Seventh and Eighth, was dedicated last Monday night, the 12th inst. Speeches were made by the Hon. Judge Kelley, Rev. J. W. Hunnicutt, Editor of the New Nation; Rev. J. W. Jackson, of M. E. Church, J. C. Wear, and others.

The building is a large three-story brick edifice, formerly occupied as an institute for colored youths. It has undergone considerable improvement. The lower story is divided into stores. The main hall is on the second floor. It is 90 feet by 40 feet, and has accommodations for 500 visitors. The apartment is arranged in splendid style, the windows being decorated with crimson hangings. The chandeliers are beautiful, and harmonise with the general appearance of the room.

In addition to the main hall is a dining room, 40 feet by 20 feet. The upper story is divided into six rooms, for the use of Odd Fellows' lodges and other societies, for which a building of this kind has long been needed. The hall as it stands cost $25,000.

The ceremonies of inauguration last evening commenced by the Rev. J. J. Clinton offering a prayer to the Throne of Grace.

The Stockholders' address was read by Mr. J. W. Parnell.

The Rev. J. W. Hunnicutt, editor of the *New Nation*, printed at Richmond, Va., delivered an admirable address. He said that on this night week he expected to address a meeting of colored people in the old African Church at Richmond, Va., where he was born and educated. He was brought up in the Congressional district of John C. Calhoun, of South Carolina. Since 1861, he had learned to spell negro with one g. The Confederate Government had charged to the United States Government thousands of negroes. The speaker now eulogized President Lincoln's emancipation proclamation, during which he elicited rounds of applause.

The Hon. Wm. D. Kelley was received with enthusiasm. He said he would detain the meeting but a few minutes, for he said he did not feel able to make a long address, because of impaired health. The honorable gentleman now alluded in facetious terms to Andy Johnson's swinging around the circle, and finally concluded by expressions of rejoicing in the recent victories achieved by the Union Republican party, in whose hands the country is safe. The speaker also paid a glowing tribute to the colored soldiers who had fought to sustain the honor and glory of the American flag.

In closing his speech, Mr. Kelley announced his coming Congressional programme. He said he had the honor of offering the bill enfranchising the colored people of the District of Columbia; that the House had passed it, and he should now use all his efforts to have it passed by the Senate; that the weak-kneed Senators had been strengthened by recent events, and he had no doubt the bill would be passed. Regarding the Constitutional Amendment, he said he did not like it; but, like Thad Stevens, voted for it, because they could carry nothing better. He believed in reorganizing the Southern States, by having Constitutional conventions elected by the *whole* people, without respect to color, and such conventions would make a Constitution enfranchising *all* citizens, and thus settle the question of suffrage upon the basis of justice and equality. He had offered such a bill during last session, and he should present another of like character, and he believed that Congress would now adopt some such regulation.

He was followed by Rev. J. Walker Jackson, who, upon being introduced, said he was thankful for the opportunity afforded him to appear before the meeting in order that he might say a few words on the moral, political, and social condition of the colored race. The Rev. gentleman discussed these topics in his usual pleasant and forcible style, for half an hour.

Mr. O. V. Catto, one of the graduates of the High School, made a short, but pertinent speech.

He was followed by Theodore Miller and by Mr. Van Vleet, of Texas, who opposed the Constitutional amendment because of its injustice to the Southern negro, and to the loyal white man, and warmly applauded Judge Kelley's plan of reconstruction. He gave an interesting account of the practical operations of the Freedmen's Bureau in Texas, and of the present condition of the colored people of that State, and of their anxiety for the right of suffrage. He mentioned the astonishing fact, that of the thousands of dollars collected by the benevolent Northern societies for the education of the freedmen, not one dollar had been sent to Texas.

Several other addresses were made, and at a late hour the interesting meeting closed, the whole affair being regarded as a grand success.

Miscellaneous.

For the Christian Recorder.

IMPRESSIONS OF BALTIMORE—No. 4.

BY T. W. C.

The proceedings of the affair concerning the Police Commissioners, are long since familiar to you, we therefore, will not mention any thing about them. We cannot, however, ignore the transaction altogether, as we intend speaking in this article, of the leading friends in our beloved city. Among them stands Judge Hugh L. Bond. Judge Bond has shown most clearly where he stands in relation to justice and humanity. His recent action of imprisoning the bogus Police Commissioners of Swann, has put the climax on his resolution at the Loyalist Convention at Philadelphia. The rebels, since they have gained the election, through the wicked machinations of Governor Swann, are talking of impeaching Judge Bond, for malfeasance. We hope, however, that their majority in the Legislature is not sufficiently large, for this most outrageous piece of infamy. If any body is to be impeached, we hope it will be Governor Swann. President Johnson has no satellite more devoted to the wicked cause, than Governor Swann. Both of them were aldermen, both were mayors, and both of them were elevated to the highest positions in the State and Country, by the Radicals; and both have become traitors to their party. There never were two men in American history, who so richly deserve impeachment, than the twins above named; and we hope Congress will attend to both of them—should Swann be sent thither, by the Rebels whom he had elected to the Legislature.

The Radicals were defeated at the election on last Tuesday; though some of the candidates intend contesting the right of the Rebels to vote, who certainly did vote. The decision of Attorney General Randall was set at nought, and Rebels flocked to the polls in great numbers. However much we wish to see justice prevail, yet we are glad that the Radicals are whipped in this State—*Radicals* did I say? no, not *Radicals*, that term is to be applied to our friends North, and the true Loyalists South, who are contending most earnestly for impartial suffrage. But the men in Maryland—not meaning Judge Bond, Worthington Snether, and a few others—are mere sham of Radicals. The candidates of the so-called Radical party of this State opposed negro suffrage, just as strongly as Governor Swann does. All the resolutions of the Radical party here, teem with the words—"We are opposed to negro suffrage!" "It is dangerous," &c., and, it is on this ground that they had entered the canvass. We are really glad that they are defeated, as it will now pump out *Impartial Suffrage*. We do not, however, feel altogether right towards men who would accept an alternative for purely selfish aggrandizements. We prefer the pure spring of justice flowing from the heart, as it abounds in Greely, Phillips, Bond, Snether and staunch Tilton. This is not the time to talk of Impartial Suffrage here. We fear the golden hour has passed. The Legislature is now made up of Rebels, heretofore it was of Republicans, and now when the Republicans are ousted, they talk of negro suffrage! why did they not do it when they were in power? If we ever get the right of suffrage, the contest will be very strong between the Loyalists and the Rebels; as there are fifty thousand colored persons in this city, and in some of the counties, we believe, they outnumber the whites. The whole of the Quaker portion of our community, are devoted to our cause, and it is among these, that we have some of our most valued friends; Messrs. Needles, King and Janney are the most outspoken.

There are few cities (if any) in the Union, which have better classes of colored men, than Baltimore. Although debarred from the privilege of Public Schools, and in a great measure, from mechanical pursuits, they are worth, from hard labor, about two millions of dollars. Messrs. Barley, Jakes, Sanday, McCabe, Hughes and Bishop, are the most wealthy, we think, of our people here. They are using their wealth to good advantages; but if they would patronize the Freedmen's Bank, (of which we propose speaking in another article,) it would be more in accordance with the labors of our friends, who have established this institution *for our sole benefit*.

We hope this number of our "Impressions" will be excused for deficiencies, as we have been, and are, "On the Wing," and have merely snatched a few moments to write this.

We have not seen a *Recorder* for two weeks.

For the Christian Recorder.

LETTER FROM INDIANA.

DEAR EDITORS:—I embrace this opportunity of informing you and the numerous readers of your instructive paper the state of our Church at this time. We held our quarterly meeting, Oct. 20-21. And I am glad that I can inform you that we had an old-fashioned one. The Lord was pleased and gave a helping hand; he has commenced a work for His Church and against His enemies. Christ's people are in Scripture represented as his army; He is the Lord of Hosts, or armies; He is the captain of the hosts of the Lord, as He called Himself, when He appeared to Joshua with a sword drawn in His hand. Bless his name, He is with me in preaching, in prayer, in singing; for we do endeavor clearly and distinctly to explain the doctrines of religion, which expresses the obligation of the creature to love and serve God and those gracious promises and covenants, by which God has been pleased to bind himself to bless and protect His obedient creatures. We are convinced that the communion is the most precious benefit which man can receive, or even God himself bestow, if we appreciate the adorable Eucharist, with a heart free indeed from mortal sin, but at the same time contracted and choked up by attachments to the world, by many venial faults and wilful imperfections; and totally divested of that ardent piety, purity of heart and devotion, which induces the Almighty to enrich His creatures with abundant blessings, it is clear that the graces they receive will be few. In obedience to God and the Canon of our Church, with respect to their minister, the women did adorn themselves in modest apparel, which becomes the women professing good works, the result is, they say, that they have never enjoyed such a communion and love feast in their life before. We have been converted and reclaimed; and fifteen have been added to the church; the work is progressing. The altar is crowded every night with anxious souls. We have not done any thing for the semi-centenary cause. Our Church will not hold our congregation at this time. My predecessor, Elder Bridges, adopted a plan for me to work by, in order to get up a church. He bought a lot for $600, on which he paid $212. I have been busy trying to raise the balance. We have paid since I have been here $153. We have five or six societies in our midst. Pray for us.

WM JACKSON.

MASS MEETING OF COLORED SOLDIERS AND SAILORS.

An interesting meeting of the colored soldiers and sailors of this city, was held last evening at the Philadelphia Institute, to adopt measures in furtherance of the call for a National Convention of colored soldiers and sailors, to be held in this city on the 8th of January ensuing. A committee consisting of Sergeant-Major A. M. Green, Sergeants D. D. Turner, J. K. Keaton, E. M. Barrell, Frank Wood, James Mount and Jonathan Bovard, were appointed to correspond with the National Soldier's and Sailor's League, call meetings, and make such other arrangements as may be necessary to carry out the object of this meeting with regard to the call for said Convention. The committee reported a series of resolutions approving the call, and suggesting certain action in furtherance thereof, which were adopted. Addresses were delivered by Calvin Pepper, J. C. White, Jr., D. B. Bowser, J. C. Bustle, Esq's, and others of the State E. R. League, approving the movement, and by Sergeants D. D. Turner, A. M. Green, F. U. Revels, J. R. V. Morgan, Owen Dorsey, J. Bovard and others.

On motion of A. M. Green, a permanent organization was effected with Sergeant Morgan as President, Sergeants Dorsey, Bovard and Revels as Vice Presidents, and D. D. Turner and George Hart, Secretaries.

After enrolling the names of a large number of the brave boys who battled for *Liberty and Equality*, as well as the overthrow of *Slavery and Rebellion*, the meeting adjourned, to meet on next Tuesday evening November 20th, at 8 o'clock.

J. R. V. MORGAN, Chairman.
D. D. TURNER,
GEORGE HART,
Secretaries.

For the Christian Recorder.

LETTER FROM BALTIMORE.

MISS FANNIE M. JACKSON'S LECTURE.

The Lecture season opened in this city on Thursday evening the 8th inst., by a lecture from the new candidate for public honors Miss Fanny M. Jackson, a graduate of Oberlin, and female principal of the Institute for colored youth in Philadelphia. The time was rather unpropitious as the terrible and intense excitement which has pervaded this community for the past two weeks, growing out of the conflict between the governor and police commissioners, rendered the public mind ill-prepared for such an entertainment. Bethel Church, (the largest and handsomest of the colored churches) though not filled, was graced with the presence of a highly intelligent and appreciative audience, among whom we noticed the Rev. Mc Williams of the Baptist Church; Wm. T. Carr of the Presbyterian Church; Benj. T. Tanner, Jas. H. A. Johnson, Jas. A. Handy, Wm. G. Brown of the A. M. E. Church, and Mr. William A. Williams of the Catholic Church.

Miss Jackson was introduced in a short but appropriate speech from our young townsman, William E. Matthews Esq., after which the fair speaker commenced her lecture "*The Worth of an Honest Man; Or National Integrity.*"

Miss Jackson began by giving a brief but graphic sketch of the causes which suspended the fall of Greece, Rome and the Empires of other days, which she claimed and proved was not for a want of either intelligence or wealth. They possessed these in abundance, but lacked the first and grandest element of government—integrity. From this she went on, and for over one hour poured forth such a volley of logic facts, eloquence and rhetoric as entirely captivated her audience, and compelled them to cheer her frequently and most heartily. The worth of an honest man, was most strikingly exemplified by the lives of John Brown and Abraham Lincoln, to whom she paid a most touching heart-tribute. While the effects of a want of integrity she most forcibly proved by presenting the record of the Accidental President Andrew Johnson, and the consequent woes that "My Policy" has brought upon the country. It would be a useless task to attempt to repeat half of the good things said. She closed her lecture by alluding to the cheering results of the recent elections. "Never" said she: "Since the morning stars sang together and the sons of God shouted for joy has there been such a chorus as that which is now raised by the voice of an uprisen and redeemed people. Tyrants in the old world shall hear it and tremble. The oppressed of all nations shall hear it and rejoice!

Maine, Vermont, Ohio, Illinois and Pennsylvania, all have started a chorus which shall yet swell into such full, such majestic, such wonderous harmony, that the mountain tops shall catch the magnificent cadences and roll them from sea to sea. America gives to all her children EQUALITY BEFORE THE LAW."

Notwithstanding an admission of 25 cents was paid at the door, the audience unanimously tendered the lady a vote of thanks—a gentleman in the audience from Boston invited her to that city to speak, while the people here have already made arrangements for another lecture from her which will take place about the middle of December.

Mr. Frederick Douglass will speak here on the 4th of January, and J. Mercer Langston Esq., a few weeks later. SOMETIMES.

Baltimore, Nov. 12th 1866.

DEATH A FRIEND TO THE CHRISTIAN.

Death is a friend to the Christian; first, because it is the hour of deliverance from the cares of life; an end to sorrow and pain; an end to being persecuted; an end to wondering if they will ever reach heaven.

The Christian, while in life, is like a man that is going a journey, who, before setting out, will first consider what it will cost; whether he has a correct knowledge of the journey, and whether his physical strength will bear the fatigue, and whether his mental powers are sufficient to brave the dangers through which he has to pass. He knows that his way lies through a forest inhabited by wild beasts, beyond which lies the fair land to which he is travelling.

The Christian is also going a journey through this world's dark wilderness. He prays God to teach him his Divine will, and then to give him grace to resist the Evil One and to do the will of God with full purpose of heart; trusting in God, believing that he will bring him safe through this journey, looking forward to the day of his death as the day of deliverance from a world of sorrow.

Then his soul goes to join the innumerable company of angels. The Church of the first born, and the spirits of just men made perfect, and to dwell in the presence of God forever.

"Blessed are the dead that die in the Lord; they rest from their labors and their works do follow them. J. CROSSANNEY.

Salem, New Jersey.

BEING BEFOREHAND.

BY JOHN S. HART, LL.D.

It is an important element of success in life to acquire *the habit of being beforehand with whatever you undertake.* There are two friends, gentlemen of large means, whose estates and whose annual incomes are about equal. One of these is always short of money, buys every thing on credit, and on the longest credit that he can command, often, when travelling, has to borrow money to take him home, and really has to make as many turns and shifts to get along, as if he were poor. All simply because he lives just twelve months on the wrong side of his income. The other man, whose annual income and expenses are about the same as those of his neighbor, never has an open account, buys every thing for cash, always has a plenty of money in his pocket, and a plenty more in bank, and is apparently without a care in the world, so far as money is concerned. All simply because he lives just twelve months on the right side of his income. The two men have equal resources. In the course of their lives they spend about equal amounts. Yet the one is always poor and harassed, the other is always rich and at his ease.

The picture has its counterpart in the history of many professional men. Some men, in their intellectual disbursements, are always beforehand and at their ease, while others, of equal resources, live habitually from hand to mouth. You will see an editor scratching and scrambling for copy at the very latest moment, and living, it is to be feared, in greater dread of the office devil than of the other personage of the same name. You will see the professor gushing over his incompleted experiments or his half finished manuscript, anxiously dreading the summons to lecture. You will see the clergyman locking himself up on Saturday to push through under high pressure the sermon that must be delivered on the morrow. These all, and others like these simply in consequence of a bad habit of mental action, pass through life in a perpetual state of discomfort and professional poverty. Brainwork so done is generally badly done, besides being done at a ruinous waste of the forces.

As an illustration of a different mode of doing things, let me cite an historical example. The late Dr. Murray, of Elizabeth, New Jersey, a few years since, was at a clerical conference, where each minister told, for the benefit of the others, his own experience in the matter of composing sermons. The Dr. said that he spent usually the entire mornings of *two* days, never less than four days, in the composition of a sermon, and that he was never without at least three finished sermons ahead. It is a recorded fact that after his death there were found in his desk no less than four finished sermons, fully written out, which had never been preached, besides a fifth sermon already on the stocks. I am informed that he had at times had as many as eight sermons ahead. The Doctor, moreover, was abundant in other labors of the pen. He wrote several books. He wrote many popular lectures and addresses. He wrote almost every week an article for the New York Observer, filling from one to two columns of that paper. He was a frequent attendant upon ecclesiastical councils of various kinds, and upon literary festivals. Yet he never seemed to be in a hurry, never pressed for time. He had all the comfort of a gentleman of leisure. It was simply because he early formed, and ever adhered to, the habit of being beforehand with every engagement. I knew him well, and I had from his own lips the circumstances in which he began his ministerial career. Immediately after leaving the Seminary, he entered upon an important charge at Wilkesbarre, Pennsylvania. He told me that on his first Sabbath there, he exhausted his entire stock in trade, so far as written sermons went. He had gone to the place with nothing prepared but his Presbyterial trial pieces, and he had used those all up, the first week of his ministry. On the Monday morning following, the first thing after breakfast, he went to his study and put his next sermon on the anvil, and hammered away at it the entire morning, and he continued thus to work at it every day, to the exclusion of every other thing, until the sermon was completed. He settled this irrevocably and unchangeably as his method of procedure, and he kept it up through life. It was the same with every other professional engagement. He never allowed himself to drift along till near the time when any public duty was to be performed, and then turn in with frantic haste to make his preparations. He pursued no such spendthrift course as that, but on the contrary was always in ample time. He lived intellectually on the right side of his income. The consequence was, he was never hurried, never anxious, never thrown out by unforeseen accidents. The habit gave him a feeling of ease and independence, that shone forth in his very face. I commend to you his example. The only sure method of securing intellectual thrift and comfort, of doing what you do without distraction, and so of doing it in the most healthy condition of your faculties, is to establish this habit of forehandedness in your work. It is a good rule for all men. It is especially important for students.

TROUBLE WITH TURKEY.—A serious embroglio in our relations with the Divan has arisen, as follows:—Serkis Minassian, who has for many years acted as the resident agent in Turkey for the sale of Dr. J. C. Ayer & Co's medicines, driven by the increase of his business to a necessity for more room, built his warehouse in Constantinople several stories higher, after having obtained the necessary permit from the authorities. The Imam of a neighboring mosque, which overlooked the premises, demanded a large present in money, which was refused. They then applied to the Grand Vizier, for the enforcement of an obsolete law, which had been disregarded two hundred years, requiring him to take down the building to eighteen feet, which was granted, and they commenced the work of demolition. Minassian then applied to the American Minister, who notified the Sublime Porte that American property could not be thus trifled with, and that the demolition must cease. Then commenced the usual course of Mussulman prevarication and promises, but no real redress. Finally Minister Morris informed them that if their depredations continued, he should order the United States ships of war to enter the Bosphorus, and Messrs. Ayres' medical warehouse would not be alone roofless. A stroke of his pen could have laid the whole city under the sweep of American cannon, backed by men who are not schooled in the lessons of fear. This brought them to their senses, and speedy redress. Minassian has now arrived in this country, to present the case to our State Department for indemnity. At length it is something to say among the people of the earth, 'I am an American citizen.'—*Columbia Republican.*

A Mirage.*

Accompanied by my friends, *John Wiser, Esq., of Philadelphia*, and *Rev. Charles Witmer*, of St. Joseph, Missouri, as we neared, on our way up the Platte river, the Great American Desert, or Plains, I witnessed, between twelve and two o'clock, Sept. 4th, a *Land Mirage*. I had frequently read of such phenomena, Land Mirages, which, according to statements of travellers, are of frequent occurrence in sandy deserts, presenting the appearance of a lake or sheet of water, at the seeming distance of a quarter or half a mile: the deception being so complete, that any person unacquainted with its cause, would inevitably suppose he was approaching a river or lake. Thus impressed, this phenomenon has often bitterly deceived the thirsty, weary traveller in the Arab's country—presenting itself in gorgeous, but illusive, protean, wild, fantastic forms. Objects at a distance, on the plains, were marvellously magnified, to many times their natural size. Had I not read accounts, and understood the principles explaining the cause of a *mirage*—the name meaning a glowing sandy plain, which, in warm countries, or at warm seasons of the year, seen at a distance, has the appearance of water, and like it reflects objects around so that they may be perceived with the utmost distinctness in this singular mirror, my heart, like that of others, might have beaten with joy at the prospect of speedily luxuriating in the cool, delicious element before me, with waving shades on the further bank of the watery sheet. Still, this joy would have been moderated, if not wholly dissipated, from knowing, that nearly all the water, every where in the interior of the plains, is neither savory nor potable, because of its being strongly impregnated with *alkali* and containing other deleterious ingredients, imparting to it an exceedingly nauseous taste. In this condition, this water exerts a caustic and a decomposing action upon organic substances.

The excited, unwary traveller, once and again imagines that the distance between him and the hyaline sheet of water is lessened, renewed, vigorous effort is cheerfully made to gain what he fancies a real object in view. Now and anon his courage flags, his heart despairs, still he is inspired with the hope, and he again resolves, though it be hoping against hope, to reach the goal, so seemingly near, much nearer than when he first observed the phantom at a distance; when, on a sudden change, the stratum of the nether atmosphere is disturbed, and with it the illusive phenomenon is dissipated, and only now he realizes the fact that he has been vainly anticipating imaginary realities, but, that in truth, he had been following a mirage—an optical illusion, arising from an unequal reflection in the lower strata of the atmosphere, causing remote objects to appear as if suspended in the air. He feels deluded, as did the French army in Egypt, or like the learned and celebrated travellers, Dr. E. C. Clarke and Mr. Crisp, on their way to Rosetta, a seaport of Lower Egypt, in 1799. They, as they travelled towards Rosetta, long before they had reached the town, imagined they saw the beautiful city with its high domes, lofty turrets, apparently on the opposite limpid sheet of water, which covered all the intervening space between them. Dr. Clarke, who had never seen a *mirage*, anxiously inquired of one of their Arab guides, how, or in what manner they were to cross the water just before them! This question so seriously put, excited the risibility, peculiar to man, whether Christian or Mahometan, of the Arab, who, in a smiling mood, asked the learned doctor and Mr. Crisp to look back to the desert already passed. "When," says Clarke, "we beheld a precisely similar appearance. It was, in fact, a *mirage*, a prodigy to which we were then strangers; although afterwards become more familiar with them."

Mirages are only, or generally perceived, on sandy plains, destitute of green herbage, as were the plains in hot climates, or in hot seasons of the year, and that only during the "high twelve, or noon-day sun," or a few hours later, when the unclouded orb shines on the level surface of the sand—when the earth and the contacting strata of the lower atmosphere have become heated. It is then, as the prophet says, according to Bishop Lowth's version of Isaiah 35:7, "*The glowing sand shall become a pool.*" Not a pool as evanescent as the *mirage* I observed, though so suddenly to appear, yet to be, and to continue for ever: for the prophet speaks of the blessings to spring from the coming of the Messiah, exclaiming:

> "The desert and the waste shall be glad
> And the wilderness shall rejoice and flourish.
> Like the rose shall it beautifully flourish.
> Then shall be unclosed the eyes of the blind,
> And the ears of the deaf shall be opened.
> Then shall the lame bound as a hart,
> And the tongue of the dumb shall sing;
> For in the wilderness shall burst forth water,
> And torrents in the desert—
> And the *glowing sand* shall become a pool."

The phenomenon of a *mirage* is accounted for upon strictly natural, or philosophical principles, or the science of *catoptrics*. From 12 to 2 o'clock, usually, when the sandy soil of the desert, or of sterile plains—destitute of herbage, as were the boundless plains at this point, is very hot, and the stratum of the air in contact with the sandy soil, acquires an elevated temperature, and is thus expanded or dilated, its density is consequently less than that of the strata immediately above it, and the luminous rays which fall on the dilated stratum at an angle of ninety degrees, are reflected at its surface as from a mirror, and they convey to the eye of the observer the reversed image of the lower parts of the sky, which are then seen on the prolongation of the rays received, and consequently appear below the real horizon. In this case, if nothing corrects the error, the limits of the horizon will appear lower and nearer than they really are. If any objects, as houses, trees, animals, &c., render it evident to the observer that the limits of the horizon are more remote, and that the sky is not so low as it seems, the reflected image of the sky will appear to form a reflecting sheet or plain of water. The houses, trees, animals, &c., will emit rays which will be reflected just as rays would have been if coming from the sky intercepted by them. And these rays will produce a reversed image below the objects seen by direct rays. The limit at which the luminous rays begin to be reflected being constant, and the rays that form the largest angle with the horizon appearing to come from the point nearest the spot where the phenomenon commences, this point must be at a constant distance from the observer; hence, if he advances, the border of the visionary lake or sheet of water, will soon recede, as actually happens.

In the summer of 1851, I observed on Lake Erie a phenomenon analogous to a *land mirage*, but which, instead of being caused by *horizontal* reflection, was produced *laterally* by the heating of the almost vertical strata of the air in contact with the hot sand-banks of the lake shore, covered to a great depth, and extending far landward with white sand, producing the *mirage*, as those occasionally observed on the lake of Geneva, Europe, or like the *Fata Morgana*, in the straits of Messina.

A *paraselene*, mock-moon; a *parhelion*, a mock sun, frequently observed, the looming up, or elevation of objects in the distance of the horizon above their usual level; the apparitions of ships and other objects in the air, may be accounted for upon the same general principles of the laws of reflection, or science of catoptrics.

Walks among the Marble.

BY JANE BOSWELL MOORE.

There are few cemeteries which contain more beautiful monuments than those of Woodland and Laurel Hill. On our way, we pass the church of St. Stephen, and entering, visit the celebrated Burd monument, in a small chapel to the left of the church. This is secured by heavy doors, opened during the hours of service. In the evening, the effect produced by the mellow gas-light on the marble figures is singular and beautiful.

Near the church door is a marble catafalque, under whose massive drapery the recumbent figure of Mr. Burd is seen. In the chapel, however, the whole family is interred. Here it is that the triumph of art is seen. Three female figures are before us—the two younger ones nearly grown; the other, a little child, leaning upon the elder, and seeming to claim her protection. But above is the Angel of Death, with immense outstretched wings, his very garments gathered about him, as though in haste. His icy hand is stretched forth, and touches the shoulder of the elder.

Wonderful is the contrast in these faces: that of the Angel, awfully solemn, yet inflexible in purpose, while death is stamped on every feature of the group before us. One seems to feel its coming, and see in the pallid faces that dread unconsciousness whose approach has brought agony to millions of loving hearts, since our first mother gazed upon the dead face of her first-born son. You see at once that the figures before you are not living, that great slumber which must sooner or later overtake us, has fallen upon them, from which only the trumpet shall awaken them, which, by a beautiful blending of the resurrection hope with the figure of death, is seen in the left hand of the angel.

The baptismal font is also very beautiful. On the sides within are tiny marble fish—a symbol of the resurrection, which we find in the catacombs of Rome. The recumbent figure at the door, with its marble canopy, is much after the style of the tombs of bishops and warriors, in St. Patrick's Cathedral and Christ church, Dublin.

But we are on Chestnut street again, and strangely enough, will go from its tumult and din to the city of eternal silence. Let us look back ere we go, and take in the two pictures, that the contrast may impress itself more strongly. Rich fronts of brown stone and white marble, of four and five stories high, loom on either side, and form a long avenue or thoroughfare in the distance. Conspicuous among them are Caldwell's and Hafleigh's, whose windows reveal brilliant views within: glass cases, sparkling with jewels, the deep green of emerald, relieved by the living light of diamonds; rare and rich amethysts; purple mixed in clusters, like violets set in cups of gold, mingled with glittering gems, and gold and silver ornaments, while the blending of rich colors, silks and gay robes, in those of the other, are pleasing to an artistic eye.

What crowds are passing in and out! Aristocratic coaches, with gay equipages, stop at the doors of fashionable mansions, or roll onward in the midst of the great Babel of noise and tramping of feet. The cars bring us past the beautiful nursery of Ferguson, to the arched gateway of Laurel Hill, among whose tombs we wander, constantly attracted by some new and exquisite work of art. The Rosegarten monument, designed and executed by the distinguished artist, Mr. Struthers, of this city, is one of the finest of its kind. The design, which is military, represents on one side of the marble column the sword, sash, revolver and gloves of the soldier beneath, who has laid them aside forever. Can any thing be more perfect than these gloves, which have fallen from the dead hands? The creases, indentations, every fold in them, are seen, and stamp the whole as a master-piece.

Farther on is another beautiful monument, designed by the same artist, over the grave of Frederick Vaux, an only son. It struck us as one of the most chaste and elegant designs we ever saw. On another, a low, massive cross, to which beautiful ivy leaves are clinging, bears the simple inscription, PAULINE, while the green mound only lately raised, was covered with the most beautiful flowers. In a plain, rocky tomb, near the river, sleeps Elisha Kent Kane, the hero of the Arctic seas, borne, we are told, to this last resting place by his brave sailors, whose eyes were dimmed with tears. Commodore Hull sleeps here, guarded by the American eagle; with Mercer, who poured out his blood at Princeton, and the lamented Dahlgren, of our own times. Death reigns over them all, until the morning of the resurrection.

A Change of Heart.

Dr. Phelps, in the *Bibliotheca Sacra*, thus eloquently speaks of the simplicity of the change in regeneration:

The greatness of the change is not violence of change. Supernaturalness of cause is not unnaturalness in effect. Deity in the power is not miracle in the result. In material nature are not the most profound phenomena the most simple? The very mystery of their causation enhances by contrast their lowliness of facts. What is the most sublime change the physical world ever undergoes? Is it an earthquake? Is it not rather the noiseless change from night to day? The mightiest forces in the universe are silent forces. Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So it is with the august phenomena of a change of heart. So far as we know it is the most radical change a human spirit can experience. It is a revolutionary change. Disembodiment by death, morally estimated, is not so profound. Still a change of heart is not an unnatural change. It is never miraculous. It is not necessarily convulsive. It is not necessarily even destructive of self-possession. God employs in it an instrument exquisitely adjusted to the mind of man as an intelligent and free being. Truth may act in it with an equipoise of force as tranquil as that of gravitation in the orbits of the stars. No, it is not of necessity a tumultuous experience to which God calls us when he invites us to be saved. By what emblem have the Scriptures expressed the person of the Holy Spirit? Is it an eagle? "And John bare record saying, 'I saw the Spirit descending like a dove.'" "Come," in the select language of Inspiration; "come, and I will give you"—what? a shock, the rack, a swoon? No; "I will give you—rest. Come and ye shall find"—what? struggle, terror, torture? No; "ye shall find—peace." "Come ye,"—come who? Come, ye strong, ye men of valor, ye mighty men armed, ye heroes? No; "Come, ye that labor and are heavy laden; come, ye bruised reeds; come, ye broken-hearted; come, ye whose whole heart is faint; come, ye poor in spirit; come, ye blessed ones who hunger, who thirst, who mourn, who weep; come, ye old whose strength faileth; come, ye youths who are as when a standard-bearer fainteth; come, ye daughters of my people who are girded with sackcloth; forbid not little children to come."

Young Children Once.

Young children once to Jesus came,
His blessing to entreat
And I may humbly do the same
Before His mercy seat.

For when their feeble hands were spread,
And bent each infant knee,
"Forbid them not," the Saviour said,
And so He says to me.

Well pleased these little ones to see,
The dear Redeemer smiled;
Oh, then, He will not frown on me,
A poor unworthy child.

If babes, so many years ago,
His tender pity drew,
He will not surely let me go
Without a blessing too.

Then while, this favor to implore,
My youthful hands are spread,
Do Thou thy sacred blessing pour,
Dear Jesus, on my head.

I will sing thy precious name,
I will celebrate thy fame
While I have a pilgrim room,
Till I reach my heavenly home.

---

* An Extract from a Journal kept by J. D. Gapp, of a trip to the summit of the Rocky Mountains, &c., in the months of August and September, 1866.

Come to me.

"O, when wilt Thou come unto me?" Psalm 101: 2.

Come to me, Lord, when first I wake
As the faint lights of morning break;
Bid purest thoughts within me rise,
Like crystal dewdrops to the skies.

Come to me in the sultry noon—
Or earth's low communings will soon
Of Thy dear face eclipse the light,
And change my fairest day to night.

Come to me in the evening shade—
And if my heart from Thee have strayed,
O, bring it back, and from afar,
Smile on me like Thine evening star.

Come to me in the midnight hour—
When sleep withholds her balmy power;
Let my lone spirit find its rest,
Like John, upon my Saviour's breast.

Come to me through life's varied way—
And when its pulses cease to play,
Then, Saviour! bid me come to Thee,
That where Thou art Thy child may be.

Hours at Home for June.

Practical.

(Selected for the Lutheran and Missionary.)

BENEVOLENCE.—No 1.

Benevolence is as important a social duty as self-interest. The obligations which spring from our social relations, are yet but imperfectly understood. Many views concerning them, are, if not erroneous, incomplete at least. In the world, self-interest is regarded as the exclusive social law. Other principles are formally recognized, but their jurisdiction is vague and shadowy, and never speak in the imperative mood. They are observed merely when convenient, making none the worse for the neglect of them. But to omit obedience to self-interest is regarded as criminal in the extreme. We observe, first, when confined within proper limits, self-interest is a just and beneficent principle. It is a means of promoting individual happiness, and then when all attend to this means, it is advancing the general welfare of humanity. It is, therefore, an outward manifestation of self love, a principle which all men feel within them. Secondly, though self-interest is a social law, yet *it is not vested with absolute control.* In its operations it should be *bounded* by other principles also. It has no right to monopolize the opinions and conduct of mankind. *Benevolence* is as imperative as self-interest. The same care we pay to our welfare, we should pay in that of others. This is the law of God. All things, that ye would that men should do to you, ye should do to them. If truly acting upon self-interest, we will regard the welfare of others as *well as* our own, and not the latter merely, to the exclusion of the first. This is *true* self-interest.

As principles of action, both are equally binding and important. Discard self-interest, and society stands still. Discard benevolence, and society rushes to ruin. Without the first, society could not exist, and without the latter, its existence would be soon troubled by a series of revolutions. Self-interest, if acted upon absolutely, is self-destructive. It tends to disorganization and decay. It destroys, sooner or later, those who are addicted to it entirely. But the welfare of society is intimately connected with the mutual sentiments, with which its members regard each other's benevolence, teaches to feel sympathy, and to be helpful unto others, standing in need of our aid. Every man should be self-interested, and not *unwilling* to be helpful to others, to promote the welfare of his neighbors in order to benefit society. If each were so, there would be less wretchedness in society. Wealth and influence would be used then, to lessen vice and poverty and misery, and not to increase it by a misapplication of these talents. Thirdly, if self-interest be controlled by benevolence, it will never degenerate into selfishness. This word means self-interest without limitation, it is a vice. It is injurious to man and society. It ruins both in time, for it isolates man from man, and creates an intense individuality of feeling, and allows no sympathy with distress, and renders no help to others, except where great future or present advantages can be reaped, without risking what is valued in the sight of the selfish, who strive to grow richer by making the poor more poor and more helpless.—*H. Ducky.*

Another writer saith, If every one would devote one tenth of his yearly income to acts of piety, by a proportionate giving, for the relief of the temporal or spiritual necessities of their fellow men, how different would be the aspect of our society! How few would there be who could say, "There is no one who cares for our souls; none who feels for our straits and necessities!" And yet, this proportion of their annual revenue was the very least amount which Jewish charity allowed to be enough to satisfy such calls. If those, who stint the measure of their benevolence with the view of amassing a fortune, and accumulating wealth to aggrandize their family, could but feel what a drag their weight of wealth, thus gotten, must prove to their heavenward ascent, in the paths of godliness here, as well as in the paths of glory hereafter, they would be fain, before it was too late, to lay up their treasures in heaven, and to make themselves an everlasting friend by a righteous use of the mammon of unrighteousness.—*Archbishop of Canterbury.*

And Archbishop Sandys remarks, that it is not our charity that can cover our sins from the sight of God. Christ is the propitiation for our sins. "It is I, that blot out your iniquities," saith the Lord. But as God's love toward us covereth our sins, so ours toward our brethren doth cover theirs. If God loves us, His mercy is as a cloak that hideth our sin; He seeth no blemish or deformity in us. If we love our brethren, our charity is as a veil before our eyes; we behold not their faults. Although many, we reckon them not; for charity covereth even the multitude of sins. The eye of the charitable man is always viewing his own wounds: as for the scars of other men, he seeth them not. His hand is always occupied, not in picking out motes from other men's eyes, but in drawing out the beams from his own.

Archbishop Leighton saith, Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and is so natural to men; let it set your thoughts on work to study (not merely to increase your property, but also) how to do others good; let your love be an active love, intense within you, and extending itself in doing good to the souls and bodies of your brethren, as they need and you are able.

A cogent argument not to be weary in well doing is, that Christ was not weary. What if he had been weary, while bearing the load of a world's atonement he had omitted even one duty? Heaven and earth would have been convulsed, and our hopes buried beyond resurrection. But no, He endured to the end, and finished the work which was given Him to do; and while thereby He made possible our salvation, "He left us an example that we should follow His steps."

Our legislator has so systematically stated and declared it in His everlasting Word, that it is as utterly and hopelessly impossible for a man to be a true Christian without systematic giving for the benevolent objects of the Church, as without systematic worshipping; that a believer can no more excuse himself from laying by a fixed proportion of his gains, than from offering his public praise and prayers "on the first day of the week,"—that as a cheerful and uniform "tribute" or visible confession, that all he has, belongs to Him who hath created, preserved and redeemed him, a definite part shall be continually offered for God's glory; and that, while a limit is set, on the minimum side, to the proportion, less than a tenth never being allowed, on the other side the amount may freely range through all the heights and honors of voluntary self-denial and sublime munificence. The duties of the missionary spirit are constant, the objects are constant, the Author is constant, the command is constant. The practice of it ought to be constant. THE SPIRIT OF MISSIONS.

MORALITY NOT CHRISTIANITY

Oh, how many are sheltering themselves under the cloak of morality! In visiting the abodes of the ungodly, how frequently does one meet this sort of expression, "Well, I'm as good as my neighbor; I owe no man any thing, have lived an honest life; and God is merciful." Now, if thoroughly gone into, we may depend upon it the very justification is a lie; it is Satan's artifice to deceive souls. We allow it is lovely to behold, in this world of trickery, a thoroughly conscientious, upright man, whose every moral action is consistent, and whose benevolent countenance smiles you a welcome into his presence. But when we come to things of eternity—the salvation of the soul—if that man thinks his morality will save him, he is fearfully deceived. Morality may do much between man and man, but before the pure eye of God it will not stand.

INFORMATION WANTED.

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm. Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children. The name of the eldest is Jane; the next eldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

SANDY LYNCH,
Care of Rev. J. B. Y. Thomas,
Box No. 90 Portsmouth, Virginia.
novemb 12—10w

NOTICE.

Mr Jacob Rhodes will deliver a Lecture on Monday evening next, November 19th, in the basement of St. Thomas' church. Subject—"The fulfilment of the prophecies in 1866." Admission free. 1t

MASONIC NOTICE.

{ A. L. } *Wilmington, Del., Nov. 12, A. D. '66.*
{ 5866. }

To all whom it may concern:

Know ye all men by these presents—Greeting:—

That the Hiram Grand Lodge, A. Y. M., of the State of Delaware, did, on October 31st, A. D. 1866, regularly organize a Lodge, under its Masonic jurisdiction, in the city of Wilmington, State of Delaware, bearing the title of Lincoln Lodge, No. 11, of A. Y. M.

The following are the officers duly elected and installed:—

Brother Joseph H. A. Myers, W. M.
do Wm. Blackston, S. W.
do Samuel Blackston, J. W.
do Alfred Bayard, Secretary.
do James Rice, Treasurer.
do Perry Brown, S. D.
do Charles View, J. D.
do Nero Backus, S. S.
do Simon Hood, J. S.
do George W. M. Ward, Poresuvant
do Western Johnson, Chaplain.

(Signed)
JOHN W. LAYTON, M W G M.
(Attest)
FRISBY J. COOPER, G. R. Secretary.

SPECIAL NOTICE.

Bishop Wayman's Appointments.

NOVEMBER.

Sunday, November 18th, Dedication at Fredericks, Delaware.

Monday night, November 19th, Willow Grove, Delaware.

Tuesday night, Nov. 20th, Smyrna, Del.

Wednesday night, Nov. 21st, Hosanna, Pa.

Thursday night, Nov. 22d, Frankford, Pa.

Sunday, Nov. 25th, Trenton, N. J.

Monday night, Nov. 26th, Freehold, N. J.

Tuesday night, Nov. 27th, Riceville, N. J.

Wednesday night, November 28th, Bridge St., Brooklyn, N. Y.

Thursday morning, November 29th, (at 11 o'clock,) Union Thanksgiving service at Sullivan street church, New York. The respective pastors and congregations of New York and Brooklyn will please attend the meeting at Sullivan street church.

Thursday night, Nov. 29th, Fleet St. church, Brooklyn, N. Y.

Friday night, November 30th, West Chester, New York.

DECEMBER.

Sunday, Dec. 2d, New Haven, Conn.

Tuesday night, Dec. 4th, Weeksville, Long Island.

Wednesday night, December 5th, Flushing, Long Island.

Thursday night, Dec. 6, Jamaica, L. I.

Friday night, December 7th, Patterson, New Jersey.

Sunday, December 9th, Dedication at Newark, New Jersey.

Monday night, Dec. 10th, Rahway, N. J.

Tuesday night, December 11th, New Brunswick, N. J.

Wednesday night, December 12th, Princeton, New Jersey.

At home from 12th to 16th.

Sunday, December 16th, afternoon, Zion ch., Philadelphia, Pa.

At night, Dec. 16th, West Phila., Pa.

Monday night, December 17th, Woodbury, New Jersey.

Tuesday night, Dec. 18th, Oxford, Pa.

Wednesday night, December 19th, West Chester, Penna.

Thursday night, December 20th, Penningtonville, Penna.

Friday night, Dec. 21st, Deep Valley, Pa.

Sunday, December 23d, Dedication at Germantown, Penna.

A. W. WAYMAN.

ACKNOWLEDGMENT.

Springfield, Ills., Wm. J. Hatcher, 1.25; Marietta, Ohio, Wm. H. Brown, 6.25; Rev. James Lynch, Cincinnati, Ohio, 60.00; New Stanton, Emanuel Marshall, 2.50; Camden, Delaware, E. Pemberton, 1.00.

NOTICE.

Whereas, my wife, Amelia E. Romeo, has left my bed and board without just cause or provocation, I hereby forbid all persons from harboring or trusting her on my account, as I will pay no debts of her contracting. JOHN H. ROMEO.

Burlington, N. J., Oct. 31, 1866. 3t.

WANTED.

An honest, industrious person to take charge of the retail business of a Laundry. Wages $50 per month. Apply at this office. 2t

SPECIAL NOTICE.

To the Ministers and Members of the A. M. E. Church:

DEAR BRETHREN:—We call special attention to Bishop Wayman's notice in relation to the great Union Fair which is to be held in Liberty Hall, in this city, for the benefit of our Book Concern and paper, and to assist in making the next payment on the house and lot where the Book Concern is located.

Will not our ministerial brethren do something for us, through their congregations, in the way of money or any thing suitable for a fair? We hope our brethren will not fail to lend a helping hand, as the object is worthy of their generous support.

ELISHA WEAVER,
General Book Steward.

SPECIAL NOTICE.

To the Ministers of the Philadelphia and New York Annual Conferences.

Dear Brethren: I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa., by the Book Committee, for the benefit of the Book Concern and *Christian Recorder.* The Fair will open on Thursday, November 1st, 1866, and continue two weeks. I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair, and send them to Rev. Elisha Weaver, No. 631 Pine St., Philadelphia, Pa. As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful. Let every pastor try what he can do for our Book Concern and *Christian Recorder.*

tf A. W. WAYMAN.

Philadelphia, Sept. 21st, 1866.

INFORMATION WANTED.

Information is wanted concerning Robert Cole and Millie Doe. I have not heard from them for three years. They were then in Danville, Va. Any information regarding their whereabouts will be thankfully received by

JORDON ANDERSON,
631 Pine Street, Philadelphia, Pa.

N. B.—Baptist ministers, please give this notice publicity.

novemb 14—2t.

INFORMATION WANTED.

Information wanted of my brother, John Blunt, who may answer to the name of John Blair, or John Skinner. He was owned by Mrs. the Skinner, of Edenton, N. C. When last heard from, he left the above named place for Norfolk, Va. Any information in regard to him will be thankfully received by his sister,

ROSANNA BLUNT,
No. 28 Winter St.,
2t. New Haven, Conn.

INFORMATION WANTED.

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson. Any information of her whereabouts will be thankfully received by her mother and sister, at

No. 237 West Hoffman St.,
4t. Baltimore, Md.

INFORMATION WANTED.

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr. Cave Freeman's estate, to John G. Paskey, and taken to some part of the South; and Matilda was sold to Maj. Russell, of Williamson Co., Tenn. Their mother, Mrs. Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYO,
P. O. Box 1011, Richmond, Virginia.
june 30—3mo

INFORMATION WANTED.

Of the whereabouts of my mother, Jemima Craig, and my brothers, Jefferson and Joseph Craig. When last heard from, in March, 1864, my mother was living at Richland Prairie, near Leavenworth, in the State of Kansas. Any information concerning them will be thankfully received by addressing

OSCAR CRAIG,
2t. Frankfort, Ky.

Married.

On the 22d of August, 1866, by the Rev. W. H. Chase, Mr. John F. Sampson to Miss Susan Lee, of Abington, Pa.

On July 11th, by the same, Mr. Henry Johnson to Miss Lily Nailer, of Montrose, Pennsylvania.

On the 18th of Oct., by the same, Mr. Jacob Lee to Miss Arianne Mano, of Wilkesbarre, Penna.

On the 8th of November, 1866, by the Rev. T. Gould, Mr. James Saunders to Miss Charlotte Stevenson, both of Phila.

In New York, on Monday morning, November 5th, 1866, by the Rev. Henry Highland Garnet, Mr. A. J. Barbosa, of Brazil, South America, to Miss Mary Highland Garnet, only daughter of the officiating clergyman.

Died.

In Brooklyn, N. Y., on Monday, October 15th, Rachel P. Cuff, formerly of Charleston, South Carolina, daughter of G. and E. Hazzard, aged nineteen years, ten months and fifteen days. "Blessed are the dead who die in the Lord."

Advertisements.

SHROUDING
AND
Laying out of the Dead.

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 320 Union Street,
Philadelphia.
novemb 12

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give us a call.

A liberal reduction made to Committees of Fairs, &c., &c.

A. UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS

Wall Paper and Window Shades.
No. 902 Spring Garden Street,
PHILADELPHIA

A variety in both branches always on hand.

ALSO

LINEN FOR CURTAINS, OIL CLOTHS, &c.
Oct. 27, '66—1y.

JOSEPH BRISTER,
DENTIST,
No 344 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 30—1m

Mrs. Edith Mayhew,
NO. 257 RASPBERRY STREET,
(Second door above Spruce.)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—6m.

EUREKA
Boarding House.
MRS. L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No. 258 K street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—6m

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long-Sightedness, or every person who wears Spectacles from old age; Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye-ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of Inflammation, &c.; Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Principal Office, 840 Broadway, New York.

Dr. J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.

July 7—1y.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
624 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. —— *Call and Try.*

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr. McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine DR. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr. McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South-west, has induced the venders of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.

Dr. McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr. McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

Dr. McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr. McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight brisk fact should regularly follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache, also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No disease to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment, judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even handed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi-circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 3 cent postage stamps, or one Vial of Vermifuge on receipt of 12 3-cent postage stamps.

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, where cars run to and from Pennsylvania Central Railroad Depot to West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 30 P. M., to connect with Pittsburg and Erie Mail, and at 10.30, P. M., with Philadelphia Express.

Mann's Baggage Express will hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage to be taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.		
ERIE EXPRESS	at	7.30 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M
HARRISBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6.10 A. M
PHILADELPHIA EXPRESS	"	7.00 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.50 "
LANCASTER TRAIN	"	12.30 P. M
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.00 "
DAY EXPRESS	"	5.40 "
HARRISBURG ACCOMMODATION	"	8.40 "
MAIL TRAIN	"	11.20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN V. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '65 137 Dock Street.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

At JONES' Greatest One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

DR. JONATHAN DAVIS,
Successor to C. B. Lowber, M. D.,
No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 6 P. M.

Agent for the Masonic Gavel. Jan 1 g

EASTERN AVENUE HOUSE,
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

Provisions of the best quality, and in a variety.

Meals by the Day or Week.

BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
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Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And ask guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & CO.

WANTED!
THE
Great Union Intelligence Office

Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Brooklyn, N. Y.
Apl 25, 1866.

GENTLEMEN!

Now is the Time to get your

Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,

No. 14, South Sixth Street, below Market, Philadelphia.

James W. Brown,
Late of No. 129 South Fifth Street.

N. B.—Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 18th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

ST. CLAIR DAVIS, Proprietor.

March 15, 6 mo.

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (in business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO. 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 405 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.,
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Whitening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the skull, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, To, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING.
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
Jan 7-no 1-1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

Pictures are made all sizes, from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES O. CLARK, M. D.
(ECLECTIC.)
No. 418 Pine Street, Philadelphia, Pennsylvania.

OFFICE HOURS.

From 7 to 9 A. M.
From 12 to 2 P. M.
From 6 to 9 P. M. } PHILADELPHIA.

Also, particular attention directed to all classes of Ulcers recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7-no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot.)
BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST
Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

WHAT DOES BABY THINK?

What is the little one thinking about?
Very wonderful things, no doubt—
Unwritten history!
Unfathomed mystery!
Yet he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,
As if his head were as full of kinks
And curious riddles as any sphinx!
Warped by colic and wet by tears,
Punctured by pins and tortured by fears,
Our little nephew will lose two years;
And he'll never know
Where the summers go;
He need not laugh, for he'll find it so!

Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels his way
Out from the shore of the great unknown,
Blind and wailing, and alone,
Into the light of day?
Out from the shore of the unknown sea,
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Speckled with the barks of little souls—
Barks that were launched on the other side,
And slipped from heaven on an ebbing tide!

What does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradle-roof that flies
Forward and backward through the air?
What does he think of his mother's breast
Bare and beautiful, smooth and white,
Seeking it ever with fresh delight—
Cup of his life and couch of his rest?

What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart throbs sink and swell
With a tenderness she can never tell,
Though she murmurs the words
Of all the birds—
Words she has learned to murmur well!
Now he thinks he'll go to sleep!
I can see the shadow creep
Over his eyes in soft eclipse,
Over his brow and over his lips,
Out to his little finger tips!
Softly sinking, down he goes!
Down he goes! Down he goes!
See! he is hushed in sweet repose!

—*J. G. Holland.*

The Family.

THE LITTLE BROOK'S STORY.

"Dear me, won't these children drive me crazy?" said mother to herself, as she heard quite a clamor of little voices out in the door-yard. They were in high dispute over something, so she called them in, and found out the difficulty.

"Oh, now, my Nellie and Frank would never quarrel over such a little matter, I know! Let us think about something else," and she picked up her scrap-book, and turned the leaves. "Shall I tell you about a little brook that wished to go to sea?"

Of course the children were as ready to hear as they were to dispute; so mamma went on to read.

"There was once a little brook who was born in a green pasture, under a big walnut tree. When he was a baby, he slept on a bed of softest moss, and played all day at bo peep with violets and cowslips. But, as he grew larger and stronger he felt disposed to move onward, and like many a little boy, he longed to go to sea. But the sea lay hundreds of miles away, and there were a great many obstacles between, and the little brook did not know the way. 'Never mind, there's nothing like trying,' said the brook; and so one Spring he saved up all he could get from the rain and dew, and all that farmer Acres gave him for draining his meadows, and kissing good-by to his playmates, the cowslips, he started briskly on his journey." Then mother shut up the book, for that was all that was written down. But the children were exceedingly anxious to know how the brook came on; so she undertook to tell them the rest of the history.

"Well, the little brook went on singing merrily enough, until he came to a huge gray boulder, covered over with lichens and mosses. It was so large that farmer Acres could never budge it a foot when he cleared up his land, so there it stood, and mowers mowed around, and sheep rubbed their noses against it, trying to pick up the choice grasses which grew at its base. Now what did our little brook do? Quarrel with the old boulder, and tell him to move out of his way? Or, did he foolishly try to clamber over him? Not at all. He pleasantly crept around him on the lowest side, and went rippling on his way. So, when any thing opposes you, my dears, it is almost always best to drop all contention, and glide cheerfully around it. You will get on a great deal better in the world, if you follow the little brook's example.

"Soon his path left the pleasant, grassy meadow, and wound on over a hard and gravelly track, which seemed little likely to even afford him even a channel. 'By time and patience the mulberry leaf becomes satin,' is the silk-worm's motto, and our little brook took a similar one for himself. Patiently he travelled on over the gravel bed, until, by slow degrees, he wore out a tiny track, which day by day grew a little wider and deeper. He washed up his pebbles every day, and began to take great pride in what was once so hard and rough to his feet. So, gentleness and patience, my little boy and girl, will win a way into the hardest hearts, and bring a great many fair things to light that otherwise would have been hidden forever.

"I cannot begin to tell you of all the little brook's trials and oppositions, but one after another many little companions were induced to join him, and unite their strength with his. So they pushed on stoutly, never once giving up their purpose of reaching the sea; and when it did at last pour its waters into the great, blue ocean, it was a mighty, rushing river, bearing great ships upon its bosom, and bringing wealth and comfort to towns and villages all along its banks.

"Now, run away to your play, my dears, and remember that you, too, like the little brook, are drifting on down to the great sea of eternity. Make the way as bright as you can for every one, especially for each other. Jesus' lambs are always gentle and loving, and when they have done with this world, he gathers them up in his arms to be with him forever. Don't you wish to live there, my darlings?"

"Yes, mother, dear," said each, as they stood on either side, with her head arms about them.

"There is no strife there," she said, gently, as she kissed each rosy cheek, and sent them out to their play again. They went out softly, and there were no more angry words heard from the playground.

"How glad I am that I kept back the impatient words!" said the mother, thankfully. "It is worth the effort," and she turned with a happy smile to her work again.—*Examiner and Chronicle.*

FAMILY TIES THE LIFE OF NATIONS.

Little as any of us are disposed in this country to sympathize with Comte in his philosophy, there is one great truth which he has made the basis of all politics and social ideas, and into which all other theories must flow, and by which they must be tested. It is this: that the family is the social unit: not the man alone, as the head of the family; not the men or women separately, not the children as the hope of the future, but the man, his wife, and the children of their union form the social unit. For the good and the promotion of family prosperity, all governments and other powers and forces of the social state exist, whether political, intellectual, or religious. It is true that Comte did not first discover this. It formed the basis of the religion of Abraham and the whole Jewish system. The Chinese government, the best preserved of the ancient systems, is based professedly on this principle, and now seems falling into decay through the practical neglect and subversion of it. The most ancient of the Vedas were written at a period of Indian history so ancient that family religion and worship were the highest known, and before temples and caste had begun to grow.

This great principle lies at the basis of all true social relations; i. e., that they all are valuable exactly in proportion as they promote the growth and prosperity of the greatest number of families side by side, a republic of such, with equal protection to all in the enjoyment of their rights and liberties. All the rights of property exists for the family according to the views of some of the profoundest lawyers and thinkers, and the great ends of government may therefore all be summed up in the protection of all the persons and property of the State. The great source of corruption in the governments of the Old World is that some inferior institution has become idolized, and interferes with the protection of this higher, highest law of all earthly institutions. In Greece, anciently, when the few free men held all the rest as slaves, and, steeped in wealth and luxury, trampled on the family ties, decay followed. The greatness of military power, riches and glory, swallowed up every thing else in Rome, and finally proved fatal to family ties and virtues and destroyed the Roman Empire.

The feudalism of the Dark Ages became inimical to family virtues and family ties, as the condition of the French nobles in the time of the Revolution showed, and it therefore fell. In England, family relations have been better preserved and fostered among the middle classes, and they have flourished, but both birth and wealth have created an aristocracy that enables the few to trample on the family ties of the lower orders. These are kept by low wages so poor that they cannot rise, cannot support a family in many of the farming and manufacturing districts, and the laws made by the rich alone favor this state of things, the rich get richer and the poor poorer. So long as nations remain free, and without too wide distinctions between rich and poor, they become virtuous and prosperous, and increase rapidly. But the very increase of riches concentrating into the hands of a few, is unfriendly to the family life of the many, unless the dangers are foreseen and provided against by careful training and correct public opinion. In Europe, troops of servants are kept in celibacy to wait upon the rich, unable to form family ties of their own.

The sudden accumulation of wealth is the greatest danger we have to fear, and the loss of our republican simplicity of manners and purity of morals. In cities, wealth becomes concentrated in larger fortunes, and the separation of the extremes of society increases. In just that proportion the number of marriages decreases. Business life, and club life, and political life, and the life of pleasure, overshadow the quieter happiness of the family, and pervert the social life of the people. The pleasures that can be partaken of by the whole family together are the most valuable, and those that cannot be thus enjoyed, with few exceptions, are of very questionable utility or morality.—*Ledger.*

THE STANDARD OF DRESS.

We are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree loves dress too much. She loses the true and high beauty of womanhood for the lower beauty of gems, and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty. Her fault is not the love of beauty, but loving the wrong and inferior kind.

In fine, girls, you must try yourselves by this standard. You love dress too much, when you care more for your outward adornings than for your inward dispositions, when it afflicts you more to have your dress tore than to have lost your temper—when you are more troubled by an ill fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than having wore a *passe* bonnet—when you are less concerned at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to allow it to take up *all* of three very important things, viz: *all* her time, *all* her strength, *all* her money. Whoever does this, lives not the Christian, but the Pagan life—worships not at the Christian altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

Child's Cabinet.

WATERING THE BIRDS IN ST. DOMINGO.

BY GRANDMA GAGE.

"Here you are again, Charlie, and Harry, and Ned, and Carrie, all waiting for a story."

"Don't you wish, Grandma, it would not rain so much?"

"Oh! I wish it would never rain any more!"

"Oh! Harry, Harry, what a naughty wish!"

"Well, for six months, any way. I am tired of its raining; the flowers are not a bit pretty, and the walks are all dripping, and Mamma says we muddy the carpet, and we can't fly our kite, nor nothing."

"Hush! Harry, it's time for Grandma to begin."

"In the old city of St. Domingo, and the country round about it, there are eight months in the year it seldom rains, and all that time the sun pours down upon the earth its hottest rays; so hot that you, Harry, would soon have a blistered face if you ran about as you do with old Pedro, in the yard and garden, without your hat. The ground does not seem parched, as it does in our fields when it does not rain; because God has made all the trees and plants to live and grow best without it. In that country almost all the people drink rain-water, taken from large earthenware pots that are set in the ground, and covered, so that the water shall not get wasted or spoiled. But the earth is warm, and when they take the water out of the cisterns they pour it into large jars, that the people call goglets. They are shaped like a sugar-bowl and are very porous; and when they are hung up in the hot air they sweat—as some folks say—and the water drips from the outside of the jar into cups or vessels below, and is cool and sweet. Every good house has a water-cooler of this kind, generally hung in a little frame house, roofed over, but covered with lattice-work, and the lattice-work is interlaced with vines and flowers of the country—lantanas, honeysuckles, and fragrant jasmins, and passion flowers, and many other beautiful kinds that I cannot remember.

"All around this fragrant arbor are hung bright-colored sea-shells, into which they pour fresh water every day for the little birds, and it is not a strange sight to see twenty humming-birds at one time, darting in and out among the flowers, and dipping themselves into these pretty bathing tubs, and then flying away to plunge into the heart of some great flower. In and out they dart, as if playing hide-and-seek, some with golden breasts, some with crests of fiery red, some flashing in the sunlight like specks of scarlet and green, and so swiftly they go that you cannot follow them with your eye.

"All the morning, if you peep through the vines of the water-arbor, you see dozens of other little birds—red, green, blue, orange, and purple—dipping in and out, and taking their morning baths, singing their merry songs in payment for the kindness that placed these cups for their use. How I used to wish, as I watched them, that all the little boys and girls at home could see how happy they were, and [illegible] birds to come and drink, instead of hurling stones at every one they see, and perhaps spoiling their nest.

"What makes the birds so merry and gay?" They drink nothing but water, and bathe with every rising of the sun, and twitter their little songs of thanks, and then away they go to hunt their breakfast by picking at the ripe cheek of a cashew or pomegranate, or the seeds of some pretty shrub or vine, made ready for their use.

"I wish I could tell you how they build their nests; but I cannot. So these little things were too quick for Grandma's eyes. I saw some of them, and they were not larger than a good-sized walnut. Oh! how curiously they were put together! The eggs of the humming-bird were pure white, and not much larger than a pea.

"In a little cabinet that I saw in Santa Cruz, there were four dozen humming-birds, and no two alike; all with long bills, to suck the honey out of the cups of flowers. Some of their bills were as long as my finger, and some of the flowers of that country have bells so deep, and almost every flower in that warm climate holds a drop of honey for the dear little birds.

"The tamarind tree of these islands grows very large, larger than any of the trees we have in West or Middle States; and when it is in bloom the humming-birds come by hundreds to take their fill from its pink bells, that look like clusters of pea-blossoms. And when you look up, up, almost into the sky, and to the left and right in these great trees and see the humming-birds and the bees gathering their breakfast in the morning, you would think every bough had wings and was trying to fly away from the great stem that roots itself down in the dark fed ground, from which it draws its sweet.

"Do you not see, dear little ones, how good God is, and how all his creatures are cared for, and how wisely he satisfies each need. If it were not to rain, Harry, for sixth months in this good country of ours, the little streams would go dry, and the rivers become very low, the dews could not fall, the flowers would be parched and dead, and the little birds would thirst, and find no pearly shells in green arbors for their need, no great trees holding honey in their cups for food.

"And now I must tell you something about the ways of these people, and what I saw the little boys and girls do. All the houses in that old city, where Christopher Columbus once lived, were built a great many years ago, and they are not high houses, such as you are accustomed to see; but nearly all low, built of stone, with flat roofs, and when the heavy rain pours down in summer and falls on these flat-roofs, it is led off through spouts that carry it to the cisterns, or into drains that take it away. All along on the edges of the houses in one street sit little stone boys with their mouths wide open, and out of their open mouths the clear, pure water from the roof pours like a crystal fountain. It was funny to see a hundred pouty mouths spouting down the feet, into a reservoir made for them, and it was rare sport sometimes, when the cisterns were closed, to see the boys and girls—who wear no coats or pants, slips or dresses, but go entirely naked—dashing through these pouring floods: sometimes half a dozen, holding hands, rushing in and scattering the spray from them, and then dashing out again, to take breath and join hands again. The point in the play was to see who could bear the stream on his naked body the longest. When a shower came, away the children would go 'to have a deck under the spouting boys,' as they said in Spanish."

"Why, Grandma, do little boys and girls go naked in that country?"

"Yes, all of them."

"What makes their fathers and mothers let them?"

"Because the air is so warm that they do not need clothes; and as their skins are brown, the sun does not burn them, as it would you; and that is the way they do in that country. One thing more I must tell you; they do not go to school, to learn to read, nor have pretty books, with which to amuse themselves; but I never saw two little children quarrel in my visit; never saw two boys fight, or two little girls strike each other; and I never passed the little ones on the street, but they lifted their hands like little gentlemen and ladies, and, bowing to me, they cried in clear voices, 'Adios, madame;' which means, 'God bless you, madam.' You would have laughed merrily, I guess, to have seen them, hundreds of them, with gold rings in their ears, and red and blue morocco slippers on their feet, rolling and rollicking in the sand like kittens at their play. How I used to wish they had good teachers and nice books, as you have, and they could learn many things that they do not now know."

"I'll send all my books," sighed Charlie.

"And I'll give them almost all mine," said Carrie, a tear stealing into her blue eye.

"I'll do better than that," said Master Harry, as he tossed his cap to the ceiling, and ducked his tousled head into it as it came down. "I'll go and teach them, when I get to be a man."

"Bravo!" said Mother and Aunt Sophie. And now let us to tea."—*Independent.*

Popular Natural History.

THE WOODPECKER'S FORESIGHT.

The woodpecker in California is a storer of acorns. The tree he selects is invariably of the pine tribe. He bores several holes, differing slightly in size, at the fall of the year, and then flies away, in many instances to a long distance, and returns with an acorn, which he immediately sets about adjusting to one of the holes prepared for its reception, which will hold it tightly in its position. But he does not eat the acorn; for as a rule, he is not a vegetarian. His object in storing away the acorn, exhibits acute foresight, and knowledge of results more akin to reason than to instinct. The succeeding winter the acorn remains intact, but, becoming saturated with rain, is pre-disposed to decay, when it is attacked by maggots, who seem to delight in this special food: it is then that the woodpecker reaps the harvest his wisdom had provided, at a time when the ground being covered with snow, he would experience a difficulty, otherwise, in obtaining suitable or palatable food. It is a subject of speculation, why the red wood cedar or the sugar-pine is invariably selected: it is not improbable that the insect, the most dainty to the woodpecker's taste, frequents only the outside of wet trees; but as it is, that in Calaveras, Mariposa, and other districts of California, trees of this kind may be frequently seen covered all over their trunks with acorns when there is not an oak tree within several miles.—*A. B. Barton.*

WHAT A SPIDER CAN DO.

Although spiders are so ugly, and so much disliked, there is much about them to admire, and something, children, we may well imitate too. When we examine a spider through a microscope, we find there are some rare things for us to see. We find, for instance, the greater part of him covered with rich soft hair. He has eight eyes, brilliant and shining as diamonds. Like all other insects, his eyes are immovable, and for this reason they are in different portions of his body, that he may see the better. He has eight legs in all, joined like those of a lobster. At the end of each leg there are three crooked, movable claws, forming a sort of hand, with two fingers and a thumb. For this reason, Solomon speaks of the spider as taking hold with his "hands." About the middle of his body is a very curious, shining machine. No human mechanic ever invented any thing to compare with it. Connected with this machine there are four little bags of thread—each little bag! In every bag there are over one thousand holes—such tiny holes! From each hole runs one thread; and there being in the four bags four thousand holes, we have in all the same number of threads from this curious spinning machine. All these threads the spider spins together in one thread, which, after [illegible] men ever made, is five hundred times larger than it. Wonderful things, then, are these spiders, [illegible] or sewing-machine you ever saw.

So you see there is much about the spider to admire. But there is also something about the spider we may well imitate.

The spider is a hard-working little creature. He is very industrious. The spider, as soon as he begins to live, begins to work. Every spider is a weaver and rigger, and the young and old spiders are hard workers. Children, you never saw a spider that was reared in idleness. Then again, he never does his work hurriedly or carelessly, as many children do. Look at his web. See how regularly the threads are drawn; how neatly the cross-pieces are fastened to them, and how securely it is held to the wall or the brush. The strongest wind may sweep by it, but it stands there still.

As an example of industry, then, the spider is worthy of imitation. Industry is a most honorable quality. It is becoming to all—those who occupy the lowest, as well as those who occupy the highest station in life. When God made Adam and Eve, he put them in the garden of Eden that they might have an opportunity of dressing and keeping it. He never intended that they should lead an idle life. For the same reason the angels have constant employment in heaven.

Science and Art.

LANGUAGE.

At the recent meeting of the Devon Association for the advancement of Literature, Science and Art, at Tavistock, Sir John Bowring read a paper on language. In developing his subject, he said: "The languages of literature and civilization underwent changes not so much by a loss of any existing words, as by a constant influx of new additions to the nomenclature which was required to represent the progress of intelligence. It was believed that more than thirty thousand words have been added to our recognized vocabulary since the appearance of Johnson's Dictionary. It might be safely said that, for one ancient word which has been lost, twenty modern words have been found. There were two processes constantly going on in the world—the disappearance of ancient idioms, and the fusion of many languages into one. Hundreds of languages, even in the memory of man, had ceased to exist, and the further we went back the greater was the number we discovered. The languages which were likely to last longest, and to spread most widely, were those that most readily welcomed the terms which advancing knowledge needed. In this respect our own was admirable.

"One man had written to prove that the language of Paradise was that which was still current in some of the islands of the Pacific; another had insisted that Welsh was entitled to the distinction, and a book, published by an author not unknown to fame, was believed to have demonstrated that the Euscara or Biscayan was the fascinating speech with which Eve tempted Adam. To the authority of Jeremy Bentham we owed some of the most useful words in our language, now generally employed and introduced into Acts of Parliament, as 'international,' 'codify,' 'maximize,' 'minimize,' and many others. It might be said in general that more than four-fifths of the English tongue were traceable to a Gothic or Anglo-Saxon source. In the Lord's Prayer of 68 words, 55 were Anglo-Saxon. In Shakespeare, taking the passage 'To be or not to be,' there were, of 82 words, 70 Anglo-Saxon. In a passage from Swift of 88 words, he found 78; of Dr. Johnson in 87 words, 59 Anglo-Saxon. Among the languages likely to last as long as the human race endured was our own, planted as it was in every region of the earth, the adopted speech of several of the most prosperous, populous, and progressing nations, and possessing in every department of literature such noble and still augmenting treasures. It would owe its popularity not alone to its wide diffusion, but to its plastic character, and its willingness to welcome whatever was likely to strengthen its efficiency."

House, Farm and Garden.

THE GOVERNMENT EXPERIMENTAL GARDENS.

It was my good fortune, a few days since, to visit these gardens, which are located on the canal west of the Capitol. That devoted to fruit raising (formerly [illegible]) consists of 8 acres; farther west are twenty acres devoted to experiments in other vegetables. In the first we found a large number of varieties of the grape, apple, pear, peach, strawberry, raspberry, currant, etc. At the present time, experiments are being made in grape culture. The choice varieties, such as the Catawba, Isabella, etc., have by experiment shown their unfitness as to climate to cope with the more hardy varieties which have more recently been introduced. In the opinion of the superintendent of these gardens, Mr. William Saunders, these choice varieties will soon be supplanted by others more adapted to our climate, and less liable to disease. He showed me a number of clusters which had been sent him for examination. Samples from the Shenandoah valley, Va., were very fine and delicious; these were varieties of the Fox grape. Some very interesting facts and suggestions will appear in the forthcoming agricultural report upon the various diseases incident to the grape family. In the vegetable garden some interesting facts have been brought to light in the culture of onions; some specimens of remarkable size have been raised during the season by extra pains in preparation of the soil. A new variety of water-melon has been imported from Turkey. I think it excels any variety heretofore known in this country. A visit to these gardens will richly repay the pomologist and the lover of beautiful forms of vegetable life. Before leaving the garden, the superintendent presented me with a sprig of a tea plant, which I send you for a place in your herbarium; taking it for granted that editors in these stirring times have leisure to make collections of plants.—*Cor. Boston Recorder.*

THE TOMATO.

The tomato is, perhaps, liked more than any other vegetable.

It is remarkably productive.

It is uncommonly nutritious.

It is indisputably healthful.

It is equally advantageous to the system raw or cooked; whether cold or hot; whether eaten alone, or with salt, or sugar, or vinegar.

Its proper season is until the fore part of autumn, but if, shortly before that, the vines are hung up in a well-ventilated cellar, not too warm or too dry, the tomato will continue to ripen until Christmas. This important fact ought to be made known to the widest extent.

The reason of the unusual healthfulness of the "Love Apple" of olden time, when in our easy recollection it was cultivated only as an ornament for the garden and the mantel-piece, is worthy of being explained.

Chemical physiology has demonstrated that all acids have the effect to clear the bile out of the system by stimulating the liver to increased activity. [illegible] of bile in the blood in the spring of the year, which makes it impure, or as some call it, "bad blood," or thick blood, and which our grandams used to seek to "thin" or purify, by drenching us with sassafras tea, or choking us with powdered brimstone in molasses. Hence is it that by an unappeasable instinct, nature yearns for something sour in the spring, and we are impatient for the early fruits, and berries [illegible]. So also do persons crave something sour when they are getting bilious; or are recovering from a bilious attack, or are simply a little feverish which means that a bilious attack is impending and which acids taken freely will avert with great certainty. It is the phosphoric acid in the tomato, which makes it beneficial as a blood purifier; so pleasant is it, that large quantities can be taken without oppressing the system.

But in another important direction is the friendly tomato peculiarly promotive of a healthful condition of the body, the seed, like those of the white mustard, pass through the alimentary canal unchanged, and tend to promote that daily regularity of the system, without which, good health is not capable of continuance for forty-eight hours ahead. These seed act mechanically on the mucous membrane of the alimentary apparatus, causing it to cast off and wash out those waste matters, the retention of which, is the prolific cause of, not only the ordinary diseases, but of some of the most dangerous and speedily fatal maladies. If women, children, sedentary men and invalids, and persons in poor health generally, would be induced during the warm weather to live almost wholly on coarse bread, samp, hominy, wheaten grits, with fruits, berries and tomatoes, an incalculable amount of summer and autumnal diseases would be avoided.—*Watchman and Reflector.*

KEEPING APPLES IN WINTER.

At the last State Fair meeting in Utica, says the *Herald* of that city, Delos Randell had on exhibition russet apples grown a year ago. These apples were plump, fresh, and of good flavor, quite as good as the same kind of apples are ordinarily on the approach of Spring. We inquired as to the manner of keeping, and were informed that the apples were put up in refuse boxes obtained at the groceries, and in the following manner. A layer of dry saw-dust was sprinkled at the bottom of the box, and then a layer of apples placed in it so that they did not touch each other. Upon these was placed a layer of saw-dust, and so on until the box was filled. The boxes, after being packed in this way were placed on the wall in the cellar, up from the ground, where they kept perfectly, retaining their freshness and flavor, until brought out and exhibited at the Fair. He says that he has kept apples in this way some months later than the time named.

From experiments made with dry sand, packing the apples in the same way, he finds that saw-dust is much superior to sand, the latter, he thinks, being too heavy a material, pressing the apples too much, causing them to decay more rapidly than with the saw-dust. It will be needless to remark, perhaps, that no apples will keep late, by any process of packing that have been bruised or injured in picking.

A correspondent of the *Country Gentleman*, on the same subject, says: You ask for the experience of others in reference to packing apples. My experience is that the apples should be kept in a dry building until quite cold weather; then very carefully picked over and headed in an air-tight barrel and moved to a cool cellar. They will keep better than by any other treatment I have ever tried. A cellar for keeping fruit should be well drained, but should not have the bottom made of hydraulic cement. Cement prevents evaporation, and as the coolness of a cellar is caused by evaporation mainly, it is important that nothing be done to prevent this.

Advertisements.

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We have also on hand a full assortment of *Fall and Winter Goods* adapted to *Men's and Boys' Wear*, and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

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Coal delivered to any part of the city, by large or small measure by,
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Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
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TRIMMINGS! TRIMMINGS!
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Auction Dry Goods and Trimmings.
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TERMS CASH!
July 26—6mo

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1855.
DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.
SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.
Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.
DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.
HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.
DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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In making this change, he has secured by purchase, at Nos 1216, 1218 and 1220 Washington Avenue, a lot well suited for an extensive Coal Depot, which he has fitted up in the very best manner, particularly with reference to keeping a full supply of coal, for family use, under dry gravel roofs. And he will use his utmost endeavors to keep none but the best qualities of Lehigh and Schuylkill Coal, as well cleaned and as free from slate, and at as reasonable rates as any Yard in the city.

Then, by honest dealing, and prompt personal attention to business, he hopes, as in the past, so in the future, to merit the liberal patronage of his friends and the public.
WILLIAM STILL.
Philadelphia, June 15th, 1866.
July 7, 66—1y

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AFRICAN M. E. CHURCH,
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We keep on hand, in connexion with our other book Sabbath school books of various kinds, Question Books Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationary, Inks, Pens Paper Envelopes and Blank Books.

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals in the most moderate terms.

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Jan 20, 1866-tf

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This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.
General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
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The 6th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member."
July 13—tf.

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Poetry.

WHAT DOES BABY THINK?

What is the little one thinking about
Very wonderful things, no doubt—
Unwritten history!
Unfathomed mystery!
Yet he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,
As if his head were as full of kinks
And curious riddles as any sphinx
Warped by colic and wet by tears,
Punctured by pins and tortured by fears,
Our little nephew will lose two years.
And he'll never know
Where the summers go;
He need not laugh, for he'll find it so:

Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels his way
Out from the shore of the great unknown,
Blind and wailing, and alone,
Into the light of day?
Out from the shore of the unknown sea
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Speckled with the barks of little souls—
Barks that were launched on the other side,
And slipped from heaven on an ebbing tide!

What does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradle roof that flies
Forward and backward through the air?
What does he think of his mother's breast
Bare and beautiful, smooth and white,
Seeking it ever with fresh delight—
Cup of his life and couch of his rest?

What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart throbs sink and swell
With a tenderness she can never tell,
Though she murmurs the words
Of all the birds—
Words she has learned to murmur well!
Now he thinks he'll go to sleep!
I can see the shadow creep
Over his eyes in soft eclipse,
Over his brow and over his lips,
Out to his little finger tips!
Softly sinking down he goes!
Down he goes! Down he goes!
See! he is hushed in sweet repose!
—*J. G. Holland.*

The Family.

THE LITTLE BROOK'S STORY.

"Dear me, won't these children drive me crazy?" said mother to herself, as she heard quite a clamor of little voices out in the door-yard. They were in high dispute over something, so she called them in, and found out the difficulty.

"Oh, now, my Nellie and Frank would never quarrel over such a little matter, I know. Let us think about something else," and she picked up her scrap-book, and turned the leaves. "Shall I tell you about a little brook that wished to go to sea?"

Of course the children were as ready to hear as they were to dispute; so mamma went on to read.

"There was once a little brook who was born in a green pasture, under a big walnut tree. When he was a baby, he slept on a bed of softest moss, and played all day at bo-peep with violets and cowslips. But, as he grew larger and stronger he felt disposed to move onward, and like many a little boy, he longed to go to sea. But the sea lay hundreds of miles away, and there were a great many obstacles between, and the little brook did not know the way. 'Never mind, there's nothing like trying,' said the brook; and so one Spring he saved up all he could get from the rain and dew, and all that farmer Acres gave him for draining his meadows, and kissing good-by to his playmates, the cowslips, he started briskly on his journey." Then mother shut up the book, for that was all that was written down. But the children were exceedingly anxious to know how the brook came on; so she undertook to tell them the rest of the history.

"Well, the little brook went on singing merrily enough, until he came to a huge gray boulder, covered over with lichens and mosses. It was so large that farmer Acres could never budge it a foot when he cleared up his land: so there it stood, and mowers mowed around, and sheep rubbed their noses against it, trying to pick up the choice grasses which grew at its base. Now what did our little brook do? Quarrel with the old boulder, and tell him to move out of his way? Or, did he foolishly try to clamber over him? Not at all. He pleasantly crept around him on the lowest side, and went rippling on his way. So, when any thing opposes you, my dears, it is almost always best to drop all contention, and glide cheerfully around it. You will get on a great deal better in the world, if you follow the little brook's example.

"Soon his path left the pleasant, grassy meadow, and wound on over a hard and gravelly track, which seemed little likely to ever afford him even a channel. 'By time and patience the mulberry leaf becomes satin,' is the silkworm's motto, and our little brook took a similar one for himself. Patiently he travelled on over the gravel bed, until, by slow degrees, he wore out a tiny track, which day by day grew a little wider and deeper. He washed up his pebbles every day, and began to take great pride in what was once so hard and rough to his feet. So, gentleness and patience, my little boy and girl, will win a way into the hardest hearts, and bring a great many fair things to light that otherwise would have been hidden forever.

"I cannot begin to tell you of all the little brook's trials and oppositions, but one after another many little companions were induced to join him, and unite their strength with his. So they pushed on stoutly, never once giving up their purpose of reaching the sea; and when it did at last pour its waters into the great, blue ocean, it was a mighty, rushing river, bearing great ships upon its bosom, and bringing wealth and comfort to towns and villages all along its banks.

"Now, run away to your play, my dears, and remember that you, too, like the little brook, are drifting on down to the great sea of eternity. Make the way as bright as you can for every one, especially for each other. Jesus' lambs are always gentle and loving, and when they have done with this world, he gathers them up in his arms to be with him forever. Don't you wish to live there, my darlings?"

"Yes, mother, dear," said each, as they stood on either side, with her kind arms about them.

"There is no strife there," she said, gently, as she kissed each rosy cheek, and sent them out to their play again. They went out softly, and there were no more angry words heard from the playground.

"How glad I am that I kept back the impatient words!" said the mother, thankfully. "It is worth the effort," and she turned with a happy smile to her work again.—*Examiner and Chronicle.*

FAMILY TIES THE LIFE OF NATIONS.

Little as any of us are disposed in this country to sympathize with Comte in his philosophy, there is one great truth which he has made the basis of all politics and social ideas, and into which all other theories must flow, and by which they must be tested. It is this; that the family is the social unit: not the man alone, as the head of the family; not the man or woman separately; not the children as the hope of the future, but the man, his wife, and the children of their union form the social unit. For the good and the promotion of family prosperity, all governments and other powers and forces of the social state exist, whether political, intellectual, or religious. It is true that Comte did not first discover this. It formed the basis of the religion of Abraham and the whole Jewish system. The Chinese government, the best preserved of the ancient systems, is based professedly on this principle, and now seems falling into decay through the practical neglect and subversion of it. The most ancient of the Vedas were written at a period of Indian history so ancient that family religion and worship were the highest known, and before temples and caste had begun to grow.

This great principle lies at the basis of all true social relations; i. e., that they all are valuable exactly in proportion as they promote the growth and prosperity of the greatest number of families side by side, a republic of each, with equal protection to all in the enjoyment of their rights and liberties. All the right of property exists for the family, according to the views of some of the profoundest lawyers and thinkers, and the great ends of government may therefore all be summed up in the protection of all the persons and property of the State. The great source of corruption in the governments of the Old World is that some inferior institution has become idolized, and interferes with the protection of this higher, highest law of all earthly institutions. In Greece, anciently, when the few free men held all the rest as slaves, and, steeped in wealth and luxury, trampled on the family ties, decay followed. The greatness of military power, riches and glory, swallowed up every thing else in Rome, and finally proved fatal to family ties and virtues and destroyed the Roman Empire.

The feudalism of the Dark Ages became inimical to family virtues and family ties, as the condition of the French nobles to the time of the Revolution showed, and it therefore fell. In England, family relations have been better preserved and fostered among the middle classes, and they have flourished, but both birth and wealth have erected an aristocracy that enables the few to trample on the family ties of the lower orders. These are kept by low wages so poor that they cannot rise, cannot support a family in many of the farming and manufacturing districts, and the laws made by the rich alone favor this state of things, the rich get richer and the poor poorer. So long as nations remain free, and without too wide distinctions between rich and poor, they become virtuous and prosperous, and increase rapidly. But the very increase of riches concentrating into the hands of a few, is unfriendly to the family life of the many, unless the dangers are foreseen and provided against by careful training and correct public opinion. In Europe, troops of servants are kept in celibacy to wait upon the rich, unable to form family ties of their own.

The sudden accumulation of wealth is the greatest danger we have to fear, and the loss of our republican simplicity of manners and purity of morals. In cities, wealth becomes concentrated in larger fortunes, and the separation of the extremes of society increases. In just that proportion the number of marriages decrease. Business life, and club life, and political life, and the life of pleasure, overshadow the quieter happiness of the family, and pervert the social life of the people. The pleasures that can be partaken of by the whole family together are the most valuable, and those that cannot be thus enjoyed, with few exceptions, are of very questionable utility or morality.—*Ledger.*

THE STANDARD OF DRESS.

We are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree loves dress too much. She loses the true and high beauty of womanhood for the lower beauty of gems, and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty. Her fault is not the love of beauty, but loving the wrong and inferior kind.

So see, girls, you must try yourselves by this standard. You love dress too much, when you care more for your outward adornings than for your inward dispositions, when it afflicts you more to have your dress torn than to have lost your temper—when you are more troubled by an ill fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than having worn a *passé* bonnet—when you are less concerned at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to allow it to take up *all* of three very important things, viz: *all* her time, *all* her strength, *all* her money. Whoever does this, lives not the Christian, but the Pagan life—worships not at the Christian altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

Child's Cabinet.

WATERING THE BIRDS IN ST. DOMINGO.

BY GRANDMA GAGE.

"Here you are again, Charlie, and Harry, and Ned, and Carrie, all waiting for a story."

"Don't you wish, Grandma, it would not rain so much?"

"Oh! I wish it would never rain any more!"

"Oh! Harry, Harry, what a naughty wish!"

"Well, for six months, any way. I am tired of its raining; the flowers are not a bit pretty, and the walks are all dripping, and Mamma says we muddy the carpet, and we can't fly our kite, nor nothing."

"Hush! Harry, it's time for Grandma to begin."

"In the old city of St. Domingo, and the country round about it, there are eight months in the year it seldom rains, and all that time the sun pours down upon the earth its hottest rays; so hot that you, Harry, would soon have a blistered face if you ran about as you do with old Pedro, in the yard and garden, without your hat. The ground does not seem parched, as it does in our fields when it does not rain; because God has made all the trees and plants to live and grow best without it. In that country almost all the people drink rain-water, taken from large earthenware pots that are set in the ground, and covered, so that the water shall not get wasted or spoiled. But the earth is warm, and when they take the water out of the cisterns they pour it into large jars, that the people call goglets. They are shaped like a sugar-bowl and are very porous; and when they are hung up in the hot air they sweat—as some folks say—and the water drips from the outside of the jar into cups or vessels below, and is cool and sweet. Every good house has a water-cooler of this kind, generally hung in a little frame house, roofed over, but covered with lattice work, and the lattice-work is interlaced with vines and flowers of the country—lantanas, honeysuckles, and fragrant jasmins, and passion-flowers, and many other beautiful kinds that I cannot remember.

"All around this fragrant arbor are hung bright colored sea-shells, into which they pour fresh water every day for the little birds, and it is not a strange sight to see twenty humming-birds at one time, darting in and out among the flowers, and dipping themselves into these pretty bathing tubs, and then flying away to plunge into the heart of some great flower. In and out they dart, as if playing hide-and-seek, some with golden breasts, some with crests of fiery red, some flashing in the sunlight like specks of scarlet and green, and so swiftly they go that you cannot follow them with your eye.

"All the morning, if you peep through the vines of the water-shed, you see dozens of other little birds—red, green, blue, orange, and purple—dipping in and out, and taking their morning baths, singing their merry songs in payment for the kindness that placed these cups for their use. How I used to wish, as I watched them, that all the little boys and girls at home could see how happy they were, and would hang little cups around the garden in summer, to coax the birds to come and drink, instead of hurling a stone at every one they see, and perhaps spoiling its nest.

"What makes the birds so merry and gay? They drink nothing but water, and bathe with every rising of the sun, and answer their little songs of thanks, and then away they go to hunt their breakfast by picking at the ripe cheek of a cashew or pomegranate, or the seeds of some pretty shrub or vine, made ready for their use.

"I wish I could tell you how they build their nests, but I cannot for these little things were too quick for Grandma's eyes. I saw some of them, and they were not larger than a good-sized walnut. Oh! how curiously they were put together! The eggs of the humming-bird were pure white, and not much larger than a pea.

"In a little cabinet that I saw in Santa Cruz, there were four dozen humming-birds, and no two alike; all with long bills, to suck the honey out of the cups of flowers. Some of their bills were as long as my finger, and some of the flowers of that country have bells as deep, and almost every flower in that warm climate holds a drop of honey for the dear little birds.

"The tamarind tree of those islands grows very large, larger than any of the trees we have in West or Middle States, and when it is in bloom the humming-birds come by hundreds to take their fill from its pink bells, that look like clusters of pea-blossoms. And when you look up, up, almost into the sky, and to the left and right in these great trees and see the humming-birds and the bees gathering their breakfast in the morning, you would think every bough had wings and was trying to fly away from the great stem that roots itself down in the dark red ground, from which it draws its sweet.

"Do you not see, dear little ones, how good God is, and how all his creatures are cared for, and how wisely he satisfies each need. If it were not to rain, Harry, for eight months in this good country of ours, the little streams would go dry, and the rivers become very low, the dews would not fall, the flowers would be parched and dead, and the little birds would thirst, and find no pearly shells in green arbors for their need, no great trees holding honey in their cups for food.

"And now I must tell you something about the ways of these people, and what I saw the little boys and girls do. All the houses in that old city, where Christopher Columbus once lived, were built a great many years ago, and they are not high houses, such as you are accustomed to see; but nearly all low, built of stone, with flat roofs, and when the heavy rain pours down in summer and falls on these flat-roofs, it is led off through spouts that carry it to the cisterns, or into drains that take it away. All along on the edges of the houses in one street sit little stone boys with their mouths wide open, and out of their open mouths the clear, pure water from the roof pours like a crystal fountain. It was funny to see a hundred pouty mouths spouting down ten feet, into a reservoir made for them, and it was rare sport sometimes, when the cisterns were closed, to see the boys and girls—who wear no coats or pants, slips or dresses, but go entirely naked—dashing through these pouring floods: sometimes half a dozen, holding hands, rushing in and scattering the spray from them, and then dashing out again, to take breath and join hands again. The point in the play was too see who could bear the stream on his naked body the longest. When a shower came, away the children would go 'to have a dash under the spouting boys,' as they said in Spanish."

"Why, Grandma, do little boys and girls go naked in that country?"

"Yes, all of them."

"What makes their fathers and mothers let them?"

"Because the air is so warm that they do not need clothes; and as their skins are brown, the sun does not burn them, as it would you; and that is the way they do in that country. One thing more I must tell you; they do not go to school, to learn to read, nor have pretty books, with which to amuse themselves; but I never saw two little children quarrel in my visit; never saw two boys fight, or two little girls strike each other; and I never passed the little ones on the street, but they lifted their hands like little gentlemen and ladies, and, bowing to me, they cried in clear voices, 'Adios, madame;' which means, 'God bless you, madam.' You would have laughed merrily, I guess, to have seen them, hundreds of them, with gold rings in their ears, and red and blue morocco slippers on their feet, rolling and rollicking in the sand like kittens at their play. How I used to wish they had good teachers and nice books, as you have, and they could learn many things that they do not now know."

"I'll send all my books," sighed Charlie.

"And I'll give them almost all mine," said Carrie, a tear stealing into her blue eye.

"I'll do better than that," said Master Harry, as he tossed his cap to the ceiling, and ducked his tousled head into it as it came down. "I'll go and teach them, when I get to be a man."

"Bravo!" said Mother and Aunt Sophie. "And now let us to tea."—*Independent.*

Popular Natural History.

THE WOODPECKER'S FORESIGHT.

The woodpecker in California is a storer of acorns. The tree he selects is invariably of the pine tribe. He bores several holes, differing slightly in size, at the fall of the year, and then flies away, in many instances to a long distance, and returns with an acorn, which he immediately sets about adjusting to one of the holes prepared for its reception, which will hold it tightly in its position. But he does not eat the acorn; for as a rule, he is not a vegetarian. His object in storing away the acorn, exhibits acute fore-sight, and knowledge of results more akin to reason than to instinct. The succeeding winter the acorn remains intact, but, becoming saturated with rain, is pre-disposed to decay, when it is attacked by maggots, who seem to delight in this special food: it is then that the woodpecker reaps the harvest his wisdom had provided, at a time when the ground being covered with snow, he would experience a difficulty, otherwise, in obtaining suitable or palatable food. It is a subject of speculation, why the red wood cedar or the sugar-pine is invariably selected: it is not improbable that the insect, the most dainty to the woodpecker's taste, frequents only the outside of wet trees; but so it is, that in Calaveras, Mariposa, and other districts of California, trees of this kind may be frequently seen covered all over their trunks with acorns when there is not an oak tree within several miles.—*A. B. Barton.*

WHAT A SPIDER CAN DO.

Although spiders are so ugly, and so much disliked, there is much about them to admire, and something, children, we may well imitate too. When we examine a spider through a microscope, we find there are some rare things for us to see. We find, for instance, the greater part of him covered with rich soft hair. He has eight eyes, brilliant and shining as diamonds. Like all other insects, his eyes are immovable, and for this reason they are in different portions of his body, that he may see the better. He has eight legs in all, jointed like those of a lobster. At the end of each leg there are three crooked, movable claws, forming a sort of hand, with two fingers and a thumb. For this reason, Solomon speaks of the spider as taking hold with his "hands." About the middle of his body is a very curious, shining machine. No human mechanic ever invented any thing to compare with it. Connected with this machine there are four little bags of thread—such little bags! In every bag there are over one thousand holes—such tiny holes! From each hole runs one thread; and there being in the four bags four thousand holes, we have in all the same number of threads from this curious spinning machine. All these threads the spider spins together in one thread, which, after all, is so small, that the finest silk thread that man ever made, is five hundred times larger than it. Wonderful things, then, are these spiders. There is more skill displayed, children, in making them, than in the finest watch or sewing-machine you ever saw.

So you see there is much about the spider to admire. But there is also something about the spider we may well imitate.

The spider is a hard-working little creature: He is very industrious. The spider, as soon as he begins to live, begins to work. Every spider is a weaver and rigger, and the young and old spiders are hard workers. Children, you never saw a spider that was reared in idleness. Then again, he never does his work hurriedly or carelessly, as many children do. Look at his web. See how regularly the threads are drawn; how neatly the cross-pieces are fastened to them, and how securely it is held to the wall or the brush. The strongest wind may sweep by it, but it stands there still.

As an example of industry, then, the spider is worthy of imitation. Industry is a most honorable quality. It is becoming in all—those who occupy the lowest, as well as those who occupy the highest station in life. When God made Adam and Eve, he put them in the garden of Eden that they might have an opportunity of dressing and keeping it. He never intended that they should lead an idle life. For the same reason the angels have constant employment in heaven.

Science and Art.

LANGUAGE.

During the recent meeting of the Devon Association for the advancement of Literature, Science and Art, at Tavistock, Sir John Bowring read a paper on language. In developing his subject, he said: "The languages of literature and civilization underwent changes not so much by a loss of any existing words, as by a constant influx of new additions to the nomenclature which was required to represent the progress of intelligence. It was believed that more than thirty thousand words have been added to our recognized vocabulary since the appearance of Johnson's Dictionary. It might be safely said that, for one ancient word which has been lost, twenty modern words have been found. There were two processes constantly going on in the world—the disappearance of ancient idioms, and the fusion of many languages into one. Hundreds of languages, even in the memory of man, had ceased to exist, and the farther we went back the greater was the number we discovered. The languages which were likely to last longest, and to spread most widely, were those that most readily welcomed the terms which advancing knowledge needed. In this respect our own was admirable.

"One man had written to prove that the language of Paradise was that which was still current in some of the islands of the Pacific; another had insisted that Welsh was entitled to the distinction; and a book, published by an author not unknown to fame, was believed to have demonstrated that the Euscara or Basque was the fascinating speech with which Eve tempted Adam. To the authority of Jeremy Bentham we owed some of the most useful words in our language, now generally employed and introduced into Acts of Parliament, as 'international,' 'codify,' 'maximise,' 'minimise,' and many others. It might be said in general that more than four-fifths of the English tongue were traceable to a Gothic or Anglo-Saxon source. In the Lord's Prayer of 69 words, 61 were Anglo-Saxon. In Shakespeare, taking the passage 'To be or not to be,' there were, of 82 words, 70 Anglo-Saxon. In a passage from Swift of 88 words, he found 78; of Dr. Johnson in 87 words, 59 Anglo-Saxon. Among the languages likely to last as long as the human race endured was our own, planted as it was in every region of the earth, the adopted speech of several of the most prosperous, populous, and progressing nations, and possessing in every department of literature such noble and still augmenting treasures. It would owe its popularity not alone to its wide diffusion, but to its plastic character, and its willingness to welcome whatever was likely to strengthen its efficiency."

House, Farm and Garden.

THE GOVERNMENT EXPERIMENTAL GARDENS.

It was my good fortune, a few days since, to visit these gardens, which are located on the canal east of the Capitol. That devoted to fruit raising (properly so arranged) consists of five acres, further east are twenty acres devoted to experiments on other vegetables. In the first we found a large number of varieties of the grape, apple, pear, peach, strawberry, raspberry, currant, etc. At the present time, experiments are being made in grape culture. The choice varieties, such as the Catawba, Isabella, etc., have by experiment shown their unfitness as to climate to cope with the more hardy varieties which have more recently been introduced. In the opinion of the superintendent of these gardens, Mr. William Saunders, these choice varieties will soon be supplanted by others more adapted to our climate and less liable to disease. He showed me a number of clusters which had been sent him for examination. Samples from the Shenandoah valley, Va., were very fine and delicious; these were varieties of the Fox grape. Some very interesting facts and suggestions will appear in the forthcoming agricultural report upon the various diseases incident to the grape family. In the vegetable garden some interesting facts have been brought to light in the culture of onions; some specimens of remarkable size have been raised during the season by extra pains in preparation of the soil. A new variety of water-melon has been imported from Turkey: I think it excels any variety heretofore known in this country. A visit to these gardens will richly repay the pomologist and the lover of beautiful forms of vegetable life. Before leaving the garden, the superintendent presented me with a sprig of a tea plant, which I send you for a place in your herbarium; taking it for granted that editors in these stirring times have leisure to make collections of plants.—*Cor. Boston Recorder.*

THE TOMATO.

The tomato is, perhaps, liked more than any other vegetable.

It is remarkably productive.

It is uncommonly nutritious.

It is indisputably healthful.

It is equally advantageous to the system raw or cooked; whether cold or hot; whether eaten alone, or with salt, or sugar, or vinegar.

Its proper season is until the fore part of autumn, but if, shortly before that, the vines are hung up in a well ventilated cellar, not too warm or too dry, the tomato will continue to ripen until Christmas. This important fact ought to be made known to the widest extent.

The reason of the unusual healthfulness of the "Love Apple" of olden time, when in our easy recollection it was cultivated only as an ornament for the garden and the mantel-piece, is worthy of being explained.

Chemical physiology has demonstrated that all acids have the effect to clear the bile out of the system by stimulating the liver to increased activity. It is this excess of bile in the blood in the spring of the year, which makes it impure, or as some call it, "bad blood," or thick blood, and which our grandams used to seek to 'thin' or purify, by drenching us with sassafras tea, or choking us with powdered brimstone in molasses. Hence is it that by an unappeasable instinct, nature yearns for something sour in the spring, and we are impatient for the early fruits, and berries and first spinach, not because of the spinach itself, but because it is known to be eaten with vinegar, and it is the acid that is craved. So also do persons crave something sour when they are getting bilious; or are recovering from a bilious attack, or are simply a little feverish which means that a bilious attack is impending and which acids taken freely will avert with great certainty. It is the pleasant acid in the tomato, which makes it beneficial as a blood purifier; so pleasant is it, that large quantities can be taken without oppressing the system.

But in another important direction is the friendly tomato peculiarly promotive of a healthful condition of the body, the seed, like those of the white mustard, pass through the alimentary canal unchanged, and tend to promote that daily regularity of the system, without which, good health is not capable of continuance for forty eight hours ahead. These seed act mechanically on the mucous membrane of the alimentary apparatus, causing it to cast off and wash out those waste matters, the retention of which, is the prolific cause of not only the ordinary diseases, but of some of the most dangerous and speedily fatal maladies. If women, children, sedentary men and invalids, and persons in poor health generally, could be induced during the warm weather to live almost wholly on coarse bread, samp, hominy, wheaten grits, with fruits, berries and tomatoes, an incalculable amount of summer and autumnal diseases would be avoided.—*Watchman and Reflector.*

KEEPING APPLES IN WINTER.

At the last State Fair meeting in Utica, says the *Herald* of that city, Delos Randell had on exhibition russet apples grown a year ago. These apples were plump, fresh, and of good flavor, quite as good as the same kind of apples are ordinarily on the approach of Spring. We inquired as to the manner of keeping, and were informed that the apples were put up in refuse boxes obtained at the groceries, and in the following manner: A layer of dry saw-dust was sprinkled at the bottom of the box, and then a layer of apples placed in it so that they did not touch each other. Upon these was placed a layer of saw-dust, and so on until the box was filled. The boxes, after being packed in this way were placed on the wall in the cellar, up from the ground, where they kept perfectly, retaining their freshness and flavor, until brought out and exhibited at the Fair. He says that he has kept apples in this way some months later than the time named.

From experiments made with dry sand, packing the apples in the same way, he finds that saw dust is much superior to sand, the latter, he thinks, being too heavy a material, pressing the apples too much, causing them to decay more rapidly than with the saw-dust. It will be needless to remark, perhaps, that no apples will keep late, by any process of packing that have been bruised or injured in picking.

A correspondent of the *Country Gentleman*, on the same subject, says: You ask for the experience of others in reference to packing apples. My experience is that the apples should be kept in a dry building until quite cold weather; then very carefully picked over and headed in an air-tight barrel and moved to a cool cellar. They will keep better than by any other treatment I have ever tried. A cellar for keeping fruit should be well drained, but should not have the bottom made of hydraulic cement. Cement prevents evaporation, and as the coolness of a cellar is caused by evaporation mainly, it is important that nothing be done to prevent this.

Advertisements.

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
NO. 904 MARKET STREET,
PHILADELPHIA.

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
E. MATLACK & SON,
904 Market Street.
Oct 7 3m

THOMAS' CHARNOCK,
GENERAL FURNISHING UNDERTAKER
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Second Door Below Bethel Church.

COAL! COAL!

Coal delivered to any part of the city, by large or small measure by,
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 14—tf

J. H. MOORE'S
China, Glass, and Queensware
STORE,
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(Under Liberty Hall,)
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☞ *Orders received for COAL.*
Sept. 22—3mo.

WM. H. LONGFELLOW,
SURGEON DENTIST;
No. 1128 RODMAN STREET,
Between 11th & 12th & Lombard & South Sts,
PHILADELPHIA.
Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
mar—1yr

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DRY GOODS! DRY GOODS!
TRIMMINGS! TRIMMINGS!
A. J. JONE'S
Auction Dry Goods and Trimmings
No. 718 Lombard Street, Philadelphia.
TERMS CASH!
July 28—6mo

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.
Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.
Dr. Ayer: I have been entirely cured by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.
Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

Dr. David Rosell.
907 LOMBARD STREET.
Office Hours, } 7 to 9 A. M.
Sprech-Stunden } 1 to 3 P. M.
7 to 9 P. M.
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MEDICINES WILL BE
DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.
BALTIMORE.
Prescriptions Carefully Compounded
SENT BY
EXPRESS, OR THROUGH
THE MAIL

RESTAURANT,
Confectionery and Dining Saloon,
Corner Saratoga and Davis Street,
BALTIMORE.
Where he intends keeping Oysters and Meals of all kinds. This is an Old Stand. I have spared no pains in refitting it up.
dec 21—no 5—6m
DANDRIDGE KELLY. Proprietor.

$6 From 50 Cents.
Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
R. L. WOLCOTT, No. 170 Chatham Square, N. Y.
Feb 11—1yr

CHARLES MAGARGE & CO.,
WHOLESALE DEALERS IN PAPER,
RAGS, &c.
PHILADELPHIA, PA
[*No. 32 South Sixth Street.*]

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Nos. 1216, 1218 & 1220 Washington Avenue.
Above Twelfth Street, South Side.

The Subscriber, having been for a number of years engaged as a Stove and Coal Dealer, has concluded to relinquish the Stove business, in order that he may give his entire attention to the Coal Trade.

In making this change, he has secured by purchase, at Nos. 1216, 1218 and 1220 Washington Avenue, a lot well suited for an extensive Coal Depot, which he has fitted up in the very best manner, particularly with reference to keeping a full supply of coal, for family use, under dry gravel roofs. And he will use his utmost endeavors to keep none but the best qualities of Lehigh and Schuylkill Coal, as well cleaned and as free from slate, and at as reasonable rates as any Yard in the city.

Thus, by honest dealing, and prompt personal attention to business, he hopes, in the future, as in the past, to secure the liberal patronage of his friends and the public generally.
WILLIAM STILL.
Philadelphia, June 15th, 1866.
July 7, 66—1y

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA.
We keep on hand, in connection with our other home Sabbath school books of various kinds: Question Books Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Pens, Envelopes and Blank Books.

MRS. H. S. DUTERTE
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 504 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn.
CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired and Dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
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AVERY COLLEGE,
Allegheny City,
PENNA.
This College, duly incorporated under the laws of Pennsylvania has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.
Further information will be given upon inquiry addressed to the Principal, apl. 1y
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If you wish your clothing made to look equal to new, go to the Old Established
STEAM-DYEING, SCOURING, AND REPAIRING WORKS,
NO 120 S. FIFTH ST., ABOVE WALNUT, AND NO 1000 SHIPPEN ST., PHILADELPHIA, PA.
JAMES W. BROWN.
Formerly with Granville Stokes, No. 609 Chestnut St.)

ICH DIEN.
GLOBE HOTEL.
MRS WILLIAM P POWELL,
Proprietor.
No. 2 Dover Street, near Franklin Square,
NEW YORK.
April 14—1 yr

Dry Goods.
HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.
MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICES.
ALSO,
Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.
☞ A liberal share of patronage is solicited.
april 14—6 mos

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ATTORNEY & SOLICITOR,
In the Adjustment and Collection of Claims against the United States.
OFFICES, NO. 1 and 2 DOVER ST.,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS FOR THE STATES OF
Vermont, Massachusetts, and Connecticut.
Passports and Protections Secured.
Careful attention paid to the collection of
PENSIONS,
BOUNTY,
BACK PAY,
PRIZE MONEY, &c.
And Real Estate Agent.
REFERENCES.
Hon. Horace Greeley, Ex-Judge Beebe,
Brig Gen. Wm. Hall, Col. Vincent Colyer,
Wm. A. Booth, Esq., J. S. Gaitts, Esq.,
6 Warren Weston, Esq., Rev Harmon Loomis,
Samuel Sloan, Esq.
Jan 20, 1866-tf

JAS. B. RODGERS,
(Successor to Wm. S. Young,)
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BOOK, NEWSPAPER, AND JOB
PRINTING OFFICE
52 & 54 North Sixth Street,
PHILADELPHIA.
Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, notes, Checks, &c., and Commercial work of every kind printed [illegible] in order.

AFRICAN CIVILIZATION SOCIETY.
GENERAL OFFICE,
African Civilization Building,
Dean St., near Troy Avenue,
Brooklyn, New York.
BRANCH OFFICES,
No. 66, Sullivan St., New York,
and F Street, Washington, D. C.
OFFICERS.
President.—Rev. A. N. Freeman.
Treasurer.—Jno. Peterson.
Secretary.—Rev. H. M. Wilson.
Assistant Secretary.—H. W. Bovart.
This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.
General Superintendent of Schools and Gen'l Agent,
REV RUFUS L. PERRY,
413, F Street, Washington, D. C.
The 4th Article to the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member."
July 23—tf.

LEIZEARE BROWN'S
Boot and Shoe Depot.
907 South Street,
(Fourth door above Ninth, Phila.)
Constantly on hand an assortment of
LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR.
Repairing neatly done. Orders promptly attended to.
Mar. 3—6m.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, NOVEMBER 24, 1866. Vol. VI. No. 47. New Series. Whole No. 307.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, by REV. ELISHA WEAVER, General Book Steward, No. 631 Pine Street, Philadelphia.

NOTICE.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed to Rev. Elisha Weaver, Box No. 1875, Philadelphia, and all matters sent by express, and to certainly, must be directed to E. Weaver, No. 631 Pine St.

All letters pertaining to private matters, should be directed Box No. 1875, Philadelphia.

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We solicit Advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—

Cards or Advertisements, inserted for one year provided they do not exceed eight lines, ten dollars, paper included; or, eight dollars without the paper,—six months, for six dollars, paper included,—three months, four dollars,—one month, $1.50, paper to each one included.

All Advertisements must be accompanied with the cash.

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Hymnological.

UNTO THE TRENITE

[The earliest renderings of German hymns into English.* By Coverdale, before 1539.]

God the Father, dwell us by,
And let us never do amysse.
Geve us grace with wyll to dye,
And make us redy to thy blysse

From the devels myght and powre,
Kepe us in fayth every houre;
And ever let us byde in thee,
With hole herte trustynge stedfastly.

Our fleshe is weake, the devell is stronge,
He wolde overthrow us ever amonge
Without thee we can never spede,
Now help us, therfore, in oure nede.
Amen, amen, let it be so;
Thus shall we synge Alleluya

Jesus Christe, now dwell us by
And let us never do amysse
Holy Goost, now dwell us by,
And let us never do amysse.

Communications.

For the Christian Recorder.

CINCINNATI CORRESPONDENCE

Reception of Rev. James Lynch—His sermons and Lecture—Feeling of the citizens in regard to the Christian Recorder—James Madison Bell

DEAR RECORDER:—This will speak of your able Editor. He arrived in Cincinnati, on Sunday, the 4th inst., about three o'clock in the morning, and worshipped at Allen Chapel, (of which I have the oversight,) in the forenoon, and preached for us at night. Our people had been most anxious to see the Editor of the *Christian Recorder*, whose wise weekly utterances through that journal had awakened such a deep interest. They had expected to see a man of large stature, about middle age, and *extremely dignified*. In place of this, they saw a young man of scarcely twenty-seven years, with boyish face, and modest bearing; in this particular, they were disappointed; but realized far more than they had ever expected, when they heard his first sermon, which was plain, eloquent and impressive; delivered without any effort to make a display. The Editor's first sermon only made our people the more anxious to hear him again, and they most earnestly begged him to protract his visit. He succeeded in creating an intense interest in behalf of our Church organ, in quarters where it would not have been expected.

On the occasion of Mr. J. Madison Bell's political reading at the Lane Seminary, where a most highly cultured white audience were assembled, I suggested that Lynch should introduce Mr. Ball, and preside on the occasion, which he did with such ease and sparkling wit, that he was invited to preach on a subsequent evening, at the white Methodist Episcopal Church. The white people exhibited considerable interest in the *Christian Recorder*. I think quite a number subscribed on this occasion.

I never saw a more untiring worker than Brother Lynch: his whole soul seems to be aroused in behalf of *our paper*. What I admire in him, is, that he takes so little credit to himself, but seems to be specially desirous that his predecessor in the editorial chair should be remembered; of whom he often makes mention in connection with his present office. On last Sunday he preached, and the declaration was, "I thought I heard Lynch preach before, but his sermon today transcends any thing I ever heard." On Monday night, in obedience to the call of citizens, he addressed the colored citizens of Cincinnati, at Allen Chapel, which was filled to overflowing. It is said that the Brother's lecture was one of the most successful efforts ever delivered before a colored audience in this city. He spoke for two hours, and when he stopped, there were loud cries of, "Go on, go on!"

So popular had Editor Lynch become, that Mr. J. P. Ball, the world-renowned photographer, obtained a sitting of the editor, in the morning, and took large-sized likenesses of him, and presented fifteen or twenty copies, to be sold for the benefit of the *Recorder*: they went like hot cakes, and they may be seen adorning the parlors of many of our best citizens. Brother Lynch's success is an evidence of the great power of a high order of intelligence, and an intellect controlled by an excellent judgment. I think he is doing much for the Book Concern, and with his able and energetic action, combined with my old friend, Rev E. Weaver, I do not see why the Book Concern should not prove a grand success; for Lynch's power with the masses, is wonderful, especially when he is aroused.

The *Christian Recorder* is growing very popular out here: it is looked upon as being the *principal organ* of the colored people of the United States.

J. Madison Bell, who has won so many laurels on the Pacific coast, the colored poet, is destined to possess as great a reputation as a poet, as Frederick Douglas does as a lecturer. I shall ever feel proud of having succeeded in favorably bringing him before the public, on this side of the waters.

I should be happy to write more and oftener, but since the death of Rev. E. D. Davis, my work has been changed from the superintendency of the Eastern Kentucky mission, to the oversight of Cincinnati, Covington, Newport, New Richmond, Walnut Hills and Lockland, and serve the Church in Toledo, in obtaining means to enclose and finish their new Church, devolves upon me an amount of labor, that takes all of my time and powers; for I am determined, by divine assistance, to push forward the work rapidly. We live in a day when we *cannot afford* to stand still.

H. J. YOUNG

Cincinnati, October 15th, 1866

For the Christian Recorder.

LETTER FROM WILMINGTON DEL.

MR. EDITOR.—Feeling that you and the numerous readers of the CHRISTIAN RECORDER, are always pleased to hear of the downfall of the Devil's kingdom, and the upbuilding of the Kingdom of Christ, I send you these lines, that you may know the battle is going on in our city. We are in the midst of a glorious revival of religion. Our beloved pastor Rev Daniel P. Seaton, commenced a series of religious meetings on Sunday 11th inst. which are still progressing, and we can truly rejoice, and say that the "Lord of Hosts" is with us, "the Lord is uttering his voice before his army, for his camp is very great." There is an unusual religious interest manifested among the people of our city, and particularly the male: they are seen trembling and bending before the convincing and pungent truths of the gospel, preached by the Rev. D. P. Seaton, Wm H. Chase, John R. V. Morgan and others; and are seen flocking to the footstool of sovereign mercy, there praying for mercy! *mercy!* whilst it may be found. O, we thank and adore the worthy name of God, that several professed last week to have found the Pearl of great price, yesterday (Sabbath Nov 18th,) also joined the church, enlisted as soldiers under the blood-stained banner of King Emmanuel; in the evening Rev. J. R. V. Morgan preached a powerful sermon fraught with the terrors of the last day. There were twenty men and ten women drawn to the anxious bench seeking Jesus, three of whom professed to find him and went home rejoicing: we need your prayers. "Pray for us that the word of the Lord may have free course and be glorified" in Wilmington, until one shall not be left to stand up, or plead for wickedness. Yours in Christian fellowship.

FRISBY J. COOPER

Wilmington, Del., Nov. 19th, 1866

For the Christian Recorder.

LETTER FROM HENRY M TURNER.

MACON, GA., Nov. 1866.

MR. EDITOR:—Inasmuch as it is raining tonight, being the first night's rest I have had for a month of any sort, and the only Sabbath night this year, I thought I would pen you a few lines, merely to let you know that there is such a place in the world as Georgia. Notwithstanding, if I were to judge by the respect paid to this field of labor, I should presume no one had any desire to hear from us. Were I not conscious that labor never loses her reward, and that the God who numbers the hairs of our head, will repay honest toil, I should feel discouraged and despondent. My labors this year have been heavy, and my cares have been many. Owing to the absence of Brother Lynch Lamah, whom I sent West, in hope of having him ordained to assist in this extended field. When he came back, and brought such glowing accounts of the A. M. E. Church, I would not have received one word of assistance from any source, calculated to encourage our members, and inspire contentment. But when he returned, disgusted as I was, for not complying with his instruction, in going directly to Bishop Payne, he, nevertheless, removed so many doubts, and ratified so many things I had said, to the gratification of so many, that I had to over-look other things, for much good was accomplished at any rate. And by some hook and a crook I made an assistant elder, who is now travelling with me, and doing great good. I will not tell just now how I got him, but his name is elder Joseph H. Jennings, and a hero he is. I am not much for shouting, but I think a man is excusable for shouting when Jennings gets hold of him. I could almost excuse a horse.

This has been a year of revivals in Georgia, some of our churches has had as high as 450 probationers on the list, and as for conversions, they will only be known in eternity. Persons who were thought to be immovable, have been brought into the church and powerfully converted, not under me, but under God. In Columbus, Ga., a few nights ago, at love feast, I saw over 500 persons praising God at once, I never expected to see such a sight this side of heaven, nor do I believe such a scene was ever witnessed before in America.

I must avail myself of this opportunity of tendering my most grateful acknowledgments to N. R. Ashby, of Brooklyn, N. Y., for his valuable selection of books, donated to the Sabbath Schools of this field of labor; also to the American Tract Society, for an inestimable package, and to Perry Mitchell and others, for a box from Philadelphia, containing a rare selection of books for the same purpose. May your lives be long, your deaths precious, and your memories immortal.

The convention of colored men from all parts of the State, which was held here a few weeks since, did honor to our race, and exhibited a degree of progress intellectually, and highly commendable, in a people so recently freed. There was marked ability developed in their entire proceedings. The idea that colored men could not govern themselves, if permitted, is all a hoax. The addresses which they prepared and memorialized the legislature with, will stand as a monument of colored ability in Georgia for centuries.

A large number of our people recently left here for Liberia. The enterprise met with some opposition from intelligent sources; but they, nevertheless, bid good-by and took the road. I have been a stern opposer of that scheme for many years; but at present, I am willing to congratulate every man that will go, because, if he never goes, but only exercises his God-given rights, viz., *go where you please*. He is not driven, forced, or expatriated. Besides, the millions of Africa must be Christianized by some race of people, and I see none among all the inhabitants of the earth who are to do it, except the colored people of America, and if there were any one else, there are none who have the same right that we have, and we should grudge them the honor of doing it. There is no doubt in my mind but our political rights will soon be given to us in this country. But after they are given, what of it? The religious claims of Africa will be none the less binding. Liberia is the nucleus around which will cluster African civilization and Christianity. And with all our former hate of the colonization enterprise, the day is not far distant when the founders of that institution will be ranked among our greatest benefactors. Prior to the emancipation of our people, I looked upon the colonization scheme as one of the tricks of slavery, to rid the country of free negroes. But I now believe it was conceived in mercy, and founded in wisdom, and the fact of its being unpopular with several of our leading men, argues no more against its final success, than did the odium which met the introduction of abolitionism.

From all that I have gleaned in my readings about Africa, (and I have read much,) I have come to this conclusion, that it is the richest continent under heaven, that her mineral and productive resources are unequalled by the world. And I am not prepared to believe, that God would without reason vein a continent with so much rich ore, seed her soil with such a variety of subsisting produce, and populate her clime with so many millions of creatures, susceptible of the highest degree of mortal intelligence and intellectuality.

H. M. T.

For the Christian Recorder.

INTERESTING COMMUNICATION.

MR. EDITOR:—Having repeatedly expressed my mind relative to the colored people of the South, their condition, wants, and the system of education, religious training, and agencies that should be employed for the present, during the inadequate supply there, many interested persons have requested me to write out my views, with such suggestions as the varied circumstances may have indicated during my travels in the South, and my intimate relations with the people there, in whose behalf I speak or plead, and to give them to the public through the columns of the *Recorder*.

First, it should be borne in mind that there are between 4,000,000 and 5,000,000 of people, scattered over a space of between 3000 and 5000 miles, just released from a slavery of two and a half centuries, with all of its consequent evils, of whose physical, mental and moral condition we have not now and never had any parallel in the world's history. Hence we have no precedent to guide us in this great work of evangelization, except the word of God:—"Thy word is a lamp unto my feet, and a light unto my path." Psa. cxix. 105.

Yet I rejoice that in the midst of this great darkness, God has ever been with this despised and persecuted people, and has never failed to raise up representative men and women in their midst, of their own number, varied in natural and acquired abilities, as instructors in cities, towns and neighborhoods; and those who sit under the different classes of instructors are advanced just in proportion to the capabilities and other faculties afforded them. As we have said, they are to be found in cities, town and neighborhoods, and preachers and teachers may be classified as follows:

1st. Those who use correct language.

2d. Those who use correct words, improperly pronounced, or out of their proper places.

3d. Those whose use bad English and forms of expression not recognized as belonging to any language at all.

And yet they are forms of expression of their own, which are understood by all concerned. To them they are the signs of ideas or the medium of thought, as much as the English language is to us.

1st. The preachers or teachers express their thoughts.

2d. Their hearers comprehend their meaning, and are edified or otherwise in proportion to their appreciation or disapproval of the sermon or instruction.

3d. God, who understands both preachers and teachers, condescends to bless their labors to the good of many souls—whether the sermons have been delivered in good English, bad English, or no English at all, but in their own simple, unrecognized forms of expression. Many persons denominate this people heathen, but they make a great mistake, because, a large percentage of this people are Christians, and know the true God in the pardon of their sins experimentally, and this being the case, they present a contrast instead of a comparison.

Again, it must be admitted that through the instrumentality of a succession of the foregoing named preachers and teachers, God has preserved his church in the South among them for over 200 years. But now things are changed; the millions formerly slaves are now free men, women and children. Spread over this vast region of country, over 3,000 miles in extent, in a state of partial confusion, what is to be done? So far as the tendency to shape the state of things is concerned, what is done must be done quickly. In this we all are united—and they must be educated and evangelized. The difference between us is not with regard to the work to be accomplished, but as to the most acceptable mode and means of accomplishing this great work. The first almost universal idea was, and yet is, to substitute the places of these Southern preachers and teachers with alleged competent men and women from the North, upon the alleged ground of the incompetency of the former named parties. This I believe to be universally true with reference to the various educational institutions for the South. With this common view, the various societies have gone forth and established schools in different military departments, towns, and cities, with from two to twelve teachers. The same course is pursued to a limited extent, with reference to the preachers. The salaries of these range between $300 and $1500.

Now what is the result of such a policy? Before we fairly enter the field, before we even penetrate the regions of country around about these stations, we commence breaking down and crying, retrenchment. But how do we propose to retrench? I answer, by giving up those schools already established, and to establish theological institutes and normal schools for the education of colored preachers and teachers for the South. These are certainly commendable in their place, and should be sustained, when it is understood that our intention is to supply the future wants of the South. But if you ask me whether or not I believe it will answer the present wants of the South, I answer, No, never! Neither do I believe it would answer if we had now educated young men and women just out of school to fill every inhabited place at the South with no other knowledge than what they acquire from the study of books. Remember there is no stability in any institution of the South but the church, and the controlling element in the present church is the adult portion of the communities who were reared in slavery, and any attempt to supersede them will be repulsed, and will prove disastrous to our cause.

For the present we want persons of literary abilities, piety and experience but as it is evident that we cannot get a supply of these, let us endeavor to obtain such as possess the latter, viz.: piety and experience. Remember that inexperienced colored persons will as certainly fail as inexperienced white persons. While it is clearly our duty to provide for the future at the South, it is nevertheless true that it is with the present we have to do, and we should not forget that in the shaping of the future of the South much depends upon our present action. If we continue to encourage the attempts to supersede the present leaders there, they will influence the people against us. But upon the other hand, let us hold on to them, and use and encourage them. Let us work by proxy.

In view of all the facts in the case, both for and against the present and future policy, I would earnestly recommend the following: To fully, freely and cordially recognize, and to earnestly unite and labor with our brethren in the ministry there, without subjecting them to the usual literary or theological tests, when invited to assist in, or to set them apart to the work of the ministry, upon the subsequently named conditions.

1st, That they are men of piety, called to preach the everlasting gospel, and whose limited ideas of theology are sound (for it must be admitted that many questions propounded by us in our ministerial councils have no more to do with the subject than it has to do with the moon) in substance.

2d, That all who are recognized leaders be required to have the same sentiments, where they will have the confidence of the people.

3d, In each case where there are more than one in any place, let the people decide who they prefer.

4th, In the case of schools, let us hold on, if possible, to all that we have established; but reduce the expenses by substituting the native teachers in the primary departments. This may be made a success by giving them daily lessons.

5th. In places of less note let one teacher be sent, with the understanding that they employ native teachers, and to give such daily facilities as can be afforded by the principal.

6th. Let all persons of character, who can read and write, however little, be urged to go into the small places and farming districts, and call the people together and open schools, if they learn only the alphabet, and how to spell. As the results, in many places, self-supporting schools will spring up all over the country, which will subsequently employ competent teachers to carry them on.

I am perfectly satisfied from observation, that by pursuing this course and employing native teachers, hundreds of schools might be established and maintained all over the South by spending from $12 to $50 upon them, and then turn them loose to rely upon themselves. I would advise, instead of giving up the present common schools, with a view of establishing schools of a higher grade, that they be continued, with the addition of facilities for the instruction of persons studying for preachers and teachers. By pursuing this course we can take care of the present generation of adults and children, and at the same time be preparing preachers and teachers for the future generations, schools and churches. Let every minister or evangelist organize churches and Sabbath Schools, and recommend the establishment of day schools, as far as possible self-supporting.

There are two classes of preachers and teachers who go South: the one class succeeds and the other class fails. As I generally succeed, I will tell you how I proceed. Whenever I stop at a place, if they open their doors for me to preach to them, I preach, to the best of my ability, for a week or more, without asking for subscriptions or begging them for money, or referring to politics in my sermons. After they have become greatly interested in my discourses, then I call a general committee to examine my credentials. When they are done, and report favorably, then I present my subjects, a few of which I will name, for illustration: The subject of marriage, the design of human governments, their limits, the duty of the people to support them, the Union and its advantages, present papers, and ask for subscriptions, or any thing else that in reason will be responded to. Upon the other hand, persons who fail reverse this order. I have known them to preach to large audiences which were reduced in a day.

Several questions have been put to me as follows: Are you satisfied with the present attainments of the aged ministers ordained or set apart? How are they to be supported? If native teachers are employed, how will that reduce the expenses, or cover double the area of territory with the same money?

To these great questions I answer, I am not satisfied with the present attainments of preachers or would-be teachers, but accept it as the best under the circumstances until we can do better though I am not one of those who believe a general knowledge of the dead languages to be an indispensible prerequisite to scholarship.

As to ministerial support, it will be remembered that many of the aged and most popular ministers at the South among the colored people, followed secular callings for their masters, and preached at the same time; hence manual labor is not considered incompatible with ministerial dignity, as it would seem among us. We recommend that such remain at and rely upon their income, in whole or in part, from their labor, trades or profession, for their support, and that the churches or people, in compliance with whose invitation they labor, be advised to stipulate with them for certain sums, and when this is done and they apply for help, that we give them such as the nature of the case warrants, and our means will allow. In this way we can hold the people through the present organizations, until churches are formed out of the more advanced portions of the communities who will be prepared for the reception of young ministers.

It has been argued by some persons, that the act of Christ in calling the fishermen, (see Matt. 4: 18—23) argues against my recommendation. But not so; the disciples were to be eye witnesses of His acts, while the present state of things at the South is more comparable to the state of things named in Acts 22: 33, 34, 2 Thess 3: 9, and 1 Cor 9: 12. The fact is that God has ordained that all who preach the gospel shall live of the gospel, or be supported; but permits his ministers, under the above circumstances, to waive their support. See 1 Cor. 9: 9—15.

Relative to the employment of native teachers: Many of them, residing in the community, and having some business by which they can partially earn their living, would gladly, at reduced wages, spend the usual hours in school. The advantages enjoyed by them would more than compensate them for the deficiency in salary. Where we now have five northern or regular salaried teachers, let us reduce them to two, substituting three native teachers. As things are now, there is considerable feeling against us, but adopt my suggestions, and it will neutralize all objections, and elicit a united co-operation from all classes there.

Lastly, as these schools are supported by all classes at the North, rich and poor, even by persons whose income does not exceed 50 cents per day, I think it right and advantageous to all concerned, that they should be supported by all at the South, agreeably to their ability to meet the expenses of the schools, viz, house-rent and teachers' salaries. Let them take up monthly donations or free-will offerings from all who are able, from one cent up, until the schools become self-supporting. Let us guard against the dangerous monopoly of appointing friends only because they are friends.

I would to God that all of our brethren in the ministry had trades. Let each of the brethren as have them work at them, and such as have them not, let them learn them. Jesus was a carpenter, Paul was a tentmaker, and I am a shoemaker. God called me to the work while upon the bench. I worked at it for several years after, earned wages from the white people, supported myself, studied and preached the gospel, and planted churches, the effect of which may be seen to-day, after the expiration of twenty-four years' time. See Mark 6: 3; Acts 18: 3; 20: 34. Is manual labor degrading? I think not.

E. KELLY.

For the Christian Recorder.

A LETTER FROM COLUMBIA, SOUTH CAROLINA

MR EDITOR:—Not for the want of employment do I avail myself of this opportunity to write to you, but merely to give you and the numerous readers of your paper some idea of this part of the moral vineyard of Christ. I arrived here on the 15th of September, after two days' and two nights' travel through rebeldom. I left my home about 5 o'clock on the 13th of September, and took passage on board of one of the Norfolk line of steamers, named "George Leary." After strolling around the deck for about half an hour, the steamer got under way. I then began to feel somewhat fatigued, and looked around for a seat to rest myself, but could find none, consequently I was obliged to clamber on top of some freight, and there rest myself until the supper hour arrived.

After a short time I was very politely asked to come to supper. Of course I very willingly responded, thinking they had something palatable; but much to my surprise, when I saw the table instead of there being something to refresh the inner man, there was a heap of bones and scraps which were left from the master's table. Well, I made myself as comfortable as could be expected, and commenced to eat, though not having much of an appetite for picking bones and clearing away scraps. I was then charged fifty cents for my meager supper, which I thought was an outrage.

At 10 o'clock I felt like retiring for the night. I asked where I could obtain a sleeping apartment, and was shown into a place where there were several beds and *two dogs*. Well, thought I, this is something new to me, but I tried to make the best of it. I pulled off my boots and spread my handkerchief on the pillow so that I might see something clean; but soon after I had laid down these two dogs commenced yelling, and continued their howling all night. I just then commenced to think who I was, (as considered by the owners of the boat,) *a negro in the negro's cabin with the dogs*. O, how long shall these things last?

Next morning I arose quite early, and took my position among the freight as usual, until we arrived at Portsmouth. Here I changed the boat for the railroad cars, and was compelled, of course, to take my seat near the engine, where, if any thing happened in front of the train, by running off the track, I would catch the first blow. I seated myself in the car, where I was the great bug-a-boo. Every white man that came in the car had to look at me before he could take his seat. After waiting about half an hour the train started, and away we went through rebeldom. I reached my appointment about 1 o'clock on the 15th. We were escorted to our headquarters by a Baptist brother. Having arrived at our headquarters, at the Rev A. Richardson's, we were very cordially welcomed to his nice little domicile, having been introduced to his wife, Mrs Richardson. We soon commenced to make our toilet, and by this time dinner was ready, and we can assure you we did ample justice to it. I preached on both the morning and afternoon of the following Sabbath. I was introduced to the people, and received a hearty welcome. On Thursday we met the Official Board, and after presenting our credentials we received another hearty welcome. Our Board consists of some 18 or 20 leaders, and about 13 preachers, besides as many exhorters. Here we found a noble set of Christian brethren, who are ever ready and willing to assist in carrying on the great work assigned them in the Church of God. Ever since we have been here we have had plenty to do in the way of attending to the sick and dying, for the chills and fever have been raging through Columbia from the time we arrived here until the present time; but we thank the Lord that he has preserved our health thus far.

We have established several missions since we have been here, and have added to our connection over 500 members. Our Church is the great "stumbling block" to some of our sister churches in this place, but Satan and all his combined powers cannot move us one foot. We expect, in a very short time, to see all the churches (colored M. E., A. M. E. Zion and colored Baptist) come flocking to the doors of the A. M. E. Church, and saying "Open unto us, and only let me be called by thy name, that my reproach may be taken away from me." We see a manifestation of it already, and let me advise you to watch. "A hint to the wise is sufficient."

We are getting along here very well, as well as could be expected. We had no idea that we would do as well as we have. Surely the Lord is with us. The church was in a very confused state before we arrived here. The members had become dissatisfied, and were leaving the church. Some had gone to the Baptist Church, and others had stopped going to church at all, on account of not having any one to conduct the meetings properly, but thank God we have got all things right again, and the people are now coming in by scores. We commenced a protracted meeting about three weeks ago. The first night we had seventy-two mourners, and ever since the number has been increasing, and eighty numbers have professed to have found peace with God, through our Lord Jesus Christ. We have added to the church, since our meetings have been in progress, over one hundred members. There is great excitement here on account of this manifestation of the Holy Spirit. The white people say the negroes are all going crazy. The devil is losing ground, and we thank God for it.

Our church is too small for our present membership, but we expect soon to have a larger church—one in which there will be ample room for all our members. We have some money yet, though the city was nearly burnt down. There is yet means here. The people here are not the poorest people in the South, nor the worst people I ever saw. We have some here among the colored citizens that are worth considerable money. The Messrs. Smiths, who are supposed to be worth five or six thousand dollars, also a prominent colored gentleman, named Joseph Taylor, who is worth at least ten thousand dollars. The people here are very industrious. We have carpenters, bricklayers, painters, tinsmiths, watchmakers and merchants. Among them there is Mr Wilder, who is a boss carpenter, and Mr Simons and the Messrs. Edwards; also several tailors and a gunsmith. They are all getting along first rate, and have plenty of work to do. We are prospering in every branch of business, both temporal and spiritual.

A few Sabbaths ago we made a raid about 5 miles from the city on the Baptists, and, with the assistance of Rev. Richardson, Messrs. Wilder, Edwards and Davis, we captured over one hundred members, tore down the Baptist rag, and planted our flag with the initials A. M. E. Church engraved on it. We also immersed in the river, on the same day, twenty-two members. We had a glorious time of it. We also have a very flourishing Sabbath School, as well as a public school, which has over seven hundred pupils and employs seven teachers; also a private school, taught by Miss Lydia McDonald, a graduate of the Sacred Heart Academy of Cleveland, Ohio, and a sister of Mr. Joseph Taylor.

Yours in Christ,

REV. WM. H. BROWN

Columbia, S. C., Nov. 11th, 1866.

Historical.

THE POISONED FLOWER.

There are various traditions as to the origin of the Golden Lily upon the shield of France. Among these is the following incident, said to have occurred in the latter part of the eleventh century, during the reign of Philip Augustus.

The Prince was only fifteen when he ascended the throne; but the strong hand with which he seized the reigns of the government, awing the turbulent nobles, and protecting the common people against their aggressions, soon convinced them that he was not to be despised for his youth.

Though by this course he greatly endeared himself to the mass of his subjects, his life was more than once threatened and even attempted; but these plots invariably originated among the haughty nobles, who were restive under the restraints imposed upon them by the King's strong arm, and his just and kindly heart.

In the summer of the eleventh year of his reign, weary of the cares of state, Philip retired with his court to his royal residence at Chaumont which was a favorite resort to him.

Among his train was Geoffrey, Count de Neville, the natural son of Louis VII., the King's half-brother. He was a mild and inoffensive man, apparently well contented with the title and estate conferred by the late King upon his mother, and which he had inherited upon her death; but unfortunately he married a haughty ambitious woman, who was but illy inclined to forego her claims to royalty.

At the death of Louis she openly asserted that there had been a secret marriage between him and the late Countess de Neville, and upon the head of her son should rest the crown of France, he being the eldest born, and urged her husband to assert his claims. But this the Count refused to do, being ill fitted by nature to act a part requiring more than usual energy and ability, besides entertaining too strong an affection for the young King, who had treated him with unusual kindness to seek to deprive him of his rightful inheritance.

If Philip heard of the pretensions which the Countess set forth he manifested no outward token of displeasure or distrust. On the contrary, he gave his brother many evidences of regard, appointing him to honorary offices near his person, although he took care that they were such that they conferred but little power.

This was a new source of grievance to the haughty Countess, who never relinquished the idea of becoming a Queen, and had fondly imagined that, on account of Philip's youth his brother would obtain such a strong ascendency over his mind as would make him King in reality if not in name.

This disappointment was felt with increased bitterness, when she became the mother of a son, to whom she centred all her ambitious hopes, and all the love she was capable of feeling for one.

Unlike our modern fine ladies the dames of high degree at that remote period were early risers; and the Countess de Neville often took long rides on horseback before the dew was off the grass, unattended, except by her groom who kept at a respectful distance, just near enough to be within call should his lady require assistance.

One morning she paused in front of a little cottage, situated in a perfect wilderness of bloom. As an involuntary ejaculation of surprise and admiration escaped her lips, a pretty, intelligent looking girl, raised her bright eyes from the rose-bush she was pruning.

"I have some handsomer within, arranged in bouquets," she said, smiling, "if madame would like to examine them."

Throwing the reins of her horse to her attendant, the Countess alighted, much to the surprise of the servitor who had never known his haughty mistress to be guilty of so much condescension before.

As the Countess entered the little, low room, the pretty flower girl displayed her beautiful collection of bouquets with pardonable pride.

"All, or any of them, are at your service, with the exception of this," she said, pointing to one composed of golden lilies and white roses, and relieved by a few leaves of green; "it is for the King."

"So King Philip buys the flowers, pretty maiden?"

"Yes, madam, I have orders to bring them to the Palace daily. The golden lily is his favorite flower; and there are only these in bloom to-day."

"I will take this," said the Countess, selecting one of the bouquets, taking from her purse a gold piece of more than double the value, "but first bring me a cool draught of water from the spring yonder."

With a light step the young girl took a pitcher and passed out to the spring that was but a short distance from the door. As she glided by the window on returning, she glanced in and saw, much to her surprise, her visitor bending over the stand of flowers, and apparently sprinkling something from her hand upon those she had laid aside for the King. When she took it away, her eye caught a gleam of a small, golden flask, such as the ladies of that period used for their cosmetics and perfumery. But when she entered the room, she found her in the same position in which she had left her.

She could not forbear an exclamation of surprise as she observed how deadly pale was her countenance.

"'Tis but the odor of the flowers," said the Countess, as drawing her robes around her she turned to the door.

"Take my advice, my good girl; place the stand near the window and be not much over them; their perfume is quite too strong for so small a room."

There was something about these words, carelessly spoken though they were, that deepened the undefined suspicions in the young girl's heart, and, following her suggestion, she placed the stand of flowers directly in front of the open window. Then, by a close examination of the bouquet destined for the King, she detected the presence of a fine, white powder, impalpable to the eye, upon the white petals of the rose, but clearly visible upon the lilies, whose peculiar shape, by exposing the leaves to the full rays of the sun as well as their vivid coloring, threw it into strong relief; and as she bent over them, the faint but penetrating odor that arose made her so giddy that she would have fallen, had it not been for the tall shapely youth who had just entered, and whose livery showed him to be in the service of the King.

It was her lover, François, King Philip's body servant, and who, passing by the house, called to have a chat with his betrothed.

"How, now, Maria?" he said, looking into her face. "What has frightened the roses from your cheek, and given you such a strange look?"

The honest-hearted fellow was sincerely attached to his royal master, and he listened gravely to Marie's account of the strange conduct of her visitor, and the suspicions to which it gave rise.

"It has a bad look," he said, thoughtfully; though I believe there is nothing in it. By good luck, I have orders to attend His Majesty in his private apartments an hour hence. I will put him on his guard; then surely no harm can come of it."

Somewhat to the surprise of François, the King manifested no disquietude at this disclosure, though the grave look and attentive manner with which he listened, showed that he considered it of no little import. He bade him charge Marie—

"To tell no one what she had discovered, but to come to the Palace with her flowers an hour earlier than was her wont, by no means forgetting her golden lilies."

King Philip sat in his audience hall surrounded by his retinue. A number of the royal family stood near him, among them the Count de Neville, his wife, and the little son, a sweet boy of three, whose winning and sprightly ways made him a favorite with the King.

"And please your Majesty, Marie, the flower girl, is awaiting without," said one of the guard.

"Admit her," said the King.

Marie had never seen King Philip in his robes of state, and the royal pomp that surrounded him impressed her with a feeling of awe as she entered. But this was quickly dissipated by the King's gracious manner as he bade her approach.

"I see you have not forgotten my favorite flower," he said, taking the basket from her hand.

"Just admire these queenly lilies, fair Countess, and inhale the fragrance from the roses."

"But why do you start and turn pale?" he added, as with an involuntary shudder she drew back from the flowers he would have placed in her hand.

"I—I crave your Majesty's pardon," she stammered, "but the odor of the roses affects me thus."

The King's eye followed the Countess as she retreated to the window, at the further end of the hall, under the pretext of obtaining air. He then fixed them searchingly on her husband's face, whose mind seemed to be entirely occupied by the laughing boy he held in his arms.

Attracted by the bright colors of the lilies the child stretched out its hand for them. A sudden thought struck the King as he observed this.

"See how eagerly Louis is regarding them," he said, turning to the Count, "Let him have them."

With a fond smile the father took the flowers and held them before the boy, who, catching these with both his dimpled hands, raised them with a gleeful shout to his lips.

Instantly a deadly pallor overspread his face, and with a faint gasp, he fell dead in his father's arms.

The Countess had kept a furtive watch on the King's movements from her retreat, and forgetting every thing in her terror, sprang forward to arrest her husband's arm.

"Monster!" she exclaimed, glaring upon him like a tigress robbed of her young, "you have destroyed your child!"

"And you," said Philip, pointing significantly to the flowers, still clasped in the child's fingers, "you would have murdered your King."

"Is this the woman that called at your cottage this morning?" he inquired, turned to Marie.

"The same, your Majesty."

As soon as the Count comprehended the full meaning of these words, he cast a look of horror and detestation upon his wife; then, taking his dead boy, he laid him on the pile of cushions at the King's feet.

"I can lay before you no stronger proof, sire," he faltered, "that I was ignorant of the existence of the base plot against your life."

As Philip looked upon the still, sweet features of the child and then upon his father his eyes softened.

"You are right. God knows that I would fain have spared your loyalty such a severe test."

"I wish you all to bear witness," he said, addressing those around him, "that I fully exonerate Count de Neville from all complicity with his wife in this attempt upon the life of your King."

"As to you," he added, turning to the guilty woman, "I give you twenty days to leave the kingdom. If after that time you are found in my domains, you shall suffer the full penalty of your crime."

King Philip did not forget the debt of gratitude he owed to Maria and his faithful attendant. He was present at the marriage which occurred a few days after, bestowing a dowry on the bride, and other substantial marks of favor; and ever afterwards, in commemoration of his Providential deliverance, he bore upon his shield, the 'Golden Lily.'

The Christian Recorder.

Rev. James Lynch, Editor

Philadelphia, Saturday, Nov. 24, 1866.

CONTENTS

FIRST PAGE.

Hymnology.—Unto the Trenite.

Communications.—Cincinnati Correspondence—Letter from Wilmington, Del.—Letter from Henry M. Turner—Interesting Communication. Letter from Columbia, S. C.

Historical.—The Poisoned Flower.

SECOND AND THIRD PAGES.

Editorial.—Special Notice—Attention! Read!—Our People at Work—Letter from the Editor—Last Week's Recorder—The Weather—Personal—For the Fair—The Commencement of the Great Union Fair—Rev. James Lynch—Last Sabbath—Progress at the South—Correction—Acknowledgment—Our Marriage.

Miscellaneous.—Bureau of National Equal Rights' League.

Gleanings of Travel.—Modern Damascus—Gallery of Peter the Great—Christ Blessing Little Children—A Heroine—The Butterfly's Wings—Your Glass of Ale—Honor all Men.

Miscellaneous Items.
Notices.
Information Wanted.
Married.
Died.
Advertisements.

FOURTH PAGE.

Poetry.
The Family.
Child's Cabinet.
Health.
Advertisements.

All moneys or orders must be addressed to Rev. Elisha Weaver, Box 2975, Philadelphia, Pa.

ATTENTION! READ!

Will not all the ministers in the Philadelphia and New York Districts be sure to set their congregations to work for the great Union Fair? Bishop Wayman has his eyes fixed on all of the ministers who have charge of circuits and stations. He will see whether or not they interest themselves, together with their congregations, [illegible] the good cause, by assembling together and raising sums of money, or contributing such articles as are suitable for exhibition and sale at the coming Fair.

We look for grand efforts from New York, Brooklyn, Providence, Newport, New Bedford, Boston, Pittsburg, Cleveland, Chicago, St. Louis, Louisville, Indianapolis, Richmond, Baltimore, Washington, and other cities. Send in your donations by the first day of November, or not later than the 3d day of November, to Elisha Weaver, No. 631 Pine street, if sent by express; if sent by mail direct to Box 2975, Philadelphia Post Office.

If our brethren and friends wish the *Recorder* to continue among them as a medium of intelligence to our too truly benighted people, they must work while they have the chance. Consider the great interests that are at stake, and come forward like men. Your own welfare hangs trembling in the balance! t-f E. W.

OUR PEOPLE AT WORK

A number of ladies of Cincinnati, Ohio, after listening to the address of the Editor of the *Christian Recorder*, resolved to hold a fair for the benefit of the same, that type and a printing press may be obtained. The leaders in this movement are eminently distinguished for their energy in promoting a good cause, and possess the entire confidence and esteem of the community. This fair is expected to be the grandest ever held in Cincinnati, as persons of all denominations, and those outside of denominational circles, will unite to make it a success. The *Recorder* is looked upon, here as in many other places, as the great organ of the colored people of the United States, and as it has commended itself by regularly making its appearance to its subscribers for the last six years, they feel that it must have all the facilities for doing its own printing. We expect to give the details of this great fair for the promotion of colored journalism in our next issue.

LETTER FROM THE EDITOR

Cincinnati, Nov. 17th, 1866.

Rev. Elisha Weaver, General Book Steward:—

Dear Sir:—To give an idea of the condition of the colored people in the Queen city of the West, would require more time than I can at this moment command, for in less than one hour from now I shall be whirling along on the railroad. The churches, schools, lyceums, business houses, and celebrities of this city reflecting as they do such credit on our race well deserve a two column article. I have transferred my impressions to my journal, and before long hope to give pen portraits of such truly useful and distinguished men as Ball and Thomas, J. P. Ball, T. E. Knox, Peter H. Clark, William H. Parham, Rev. Mr Shelton and others whose names I have not space to mention.

I have never seen the intelligence and hospitality of the colored people of Cincinnati exceeded in any community which I have visited, nor witnessed more promising elements of progress.

The A. M. E. Church here is highly prosperous under the pastoral care of Rev. Philip Tolliver, who succeeded to that position after the death of Rev. E. D. Davis. He is an untiring worker and possessed of rare intelligence as well as great mental capacity.

Rev. Henry J. Young has the oversight of brother Tolliver and as he is known to be one of the ablest administrators of church government, we have, we feel assured that Allen Chapel is highly favored this year. Elder Young is truly a *Presiding Elder*, as he has charge of at least six separate charges, including the most important station in the Ohio Conference. Yet with his keen intellect, strong will, great soul, and powerful physical ability, with the blessings of God he will be fully able to discharge the duties of his sacred trust with marked success.

The people here have many calls for money, but they seem intensely interested in the *Christian Recorder*. Quite a number have subscribed, and our church here on last Sabbath evening, gave a collection of twenty-three dollars for the Book Concern. They are exceedingly anxious that a branch of the Book Concern be located here. I have no doubt that if they continue to manifest the interest now exhibited the next General Conference will make such an arrangement. Hoping that you with the recent partner of your future lot will accept my congratulations,

I am very truly, James Lynch.

LAST WEEK'S RECORDER

Once again are we compelled to crave the indulgence of our friends and readers. Such has been the rush and turmoil of business of late, that we have found it simply impossible to make our noble journal as spicy and interesting as we could desire it to be. This is especially true of the preceding issue. But we trust that we shall be enabled to make amends in the future for all present short-comings. The troubled sea of pressing care and duty must again sink gently to its wonted calm and level, and our bark shall glide through smoother waters. And now, kind friends, will you accept our apology? Yes, we know you will; for those genial, tell-tale smiles speak louder than words. We will strive to deserve your esteem, even though we should bend at our load like Samson beneath the gates of Gaza.

Our readers are generally aware that we have had quite a jovial time recently. We wish all of our friends much success in the affairs of the present life.

THE WEATHER

The weather has been remarkably pleasant for the season of the year, and we have experienced little or nothing of winter's severity as yet. But we should not boast; for in a breath, in a single blast, the grim frosty king may envelope us in his icy mantle of snow. The present state of the weather is decidedly favorable to the poor and destitute. Many would feel keenly the biting pangs of cold and hunger. Oh, dear Christian friends, do what you can for suffering humanity. No matter how little, give what you can to the poor and needy.

PERSONAL.

Miss Grace M. Mapps, formerly Principal of the female department of the Institute for Colored Youth, for a period of twelve years, but now residing at her home in Nantucket, N. J., paid us a visit on last Saturday, the 17th inst.; and we must say that we have never before seen her looking so well. May prosperity and happiness attend her. She has done much for the instruction and elevation of her race, and we trust that she may be long spared to her neglected and unfortunate kindred.

FOR THE FAIR.

We take great pleasure in announcing to our readers the names of those persons and places who have thought enough of the Bishop's call, and the many appeals made to ministers on the subject, to aid us in the great work of conducting the Fair.

1.—Rev. Wm. Chase. The congregation of which this devoted Christian is pastor, located at Harrisburg Hill, Pa., sends us a bundle of articles for the use of the Fair. Many thanks to the donors.

2.—Mrs. Hollingsworth, Owego, New York. This estimable lady has sent us a most beautiful wax-work picture, made by her own hands, and valued at twenty five dollars. The picture is encased in an elegant gilt frame. It is indeed a magnificent gift, and one we fully appreciate. May it prove as imperishable as the name of the donor!

3.—Rev. Henderson Davis' people sent us a nice box of fine articles for the use of the Fair, and $1.75 in cash. So much for the people of Riceville. Deeds speak louder than words on any occasion.

4.—Rev Wm Moore, Trenton, New Jersey. The people of this good brother's charge presented to the Fair a large and magnificent pound-cake, weighing at least ten pounds, and a number of other valuable articles. Elder Moore and his good people are determined never to be behind when a call is made by those having a right to do so, and who are entitled to the respect and esteem of the people when demanding aid for the work of the Church.

Rev. Jacob Mitchell's congregation, at Burlington, New Jersey, donated a most magnificent cake.

Mrs. Upham contributed a splendid specimen of a cotton doll.

THE COMMENCEMENT OF THE GREAT UNION FAIR

The Fair opened on last Thursday, the 15th instant, and continues with unabated vigor. We are glad to announce that the prospects are very flattering indeed. The ladies have arranged the tables, and decorated the Hall with much taste. We think the Fair presents a finer appearance than any ever held in Philadelphia. The beautiful papering of the Hall imparts a most striking and pleasing sensation—while the brilliant throng of gay visitors, the sparkling eyes of youth and beauty, the charming fair ones in attendance, and the incessant and busy hum of voices, fairly makes one think himself in the midst of some royal cortege.

We predict a marked success for the ladies, under the management of their efficient President, Mrs. Hellowell.

The wife of Bishop Wayman is also present with us—ever active and energetic, and always doing good.

It is worth all of fifty cents merely to pop in the door, take a peep, and pop out again. Yes, it is worth more than that to take a peep at the magnificent sight gotten up by the wife of Rev. Stephen Smith, and the one prepared by the son of Rev James Frisby, and another little gentleman, who assisted him.

We hope that the members and friends will turn out *en masse* to-night, and spend their money freely in a good cause. There is a splendid piano on hand, and visitors will be entertained with some of the sweetest music. Let all go to the Fair. Some have not gone because they can form no just conception of the gratification they are depriving themselves of. We really pity such unfortunates.

REV. JAMES LYNCH

We are glad to learn that the above named gentleman is meeting with much success among our Western brethren. Of course he could not meet with the New Orleans Conference. Well, we hope and believe that he will succeed better in the field where he now is. Brother Lynch needs no encomiums from us. His business capacity and tact are unlimited, and his name is legion. His appearance among the Western folks was doubtless greeted with many demonstrations of pleasure.

LAST SABBATH

We were at Bethel Church in the morning, and at 3 o'clock in the afternoon we were at Gloucester Church, of which Rev. J. B. Reeves is pastor. The Masons had a grand entertainment at this church. The knights, sir knights, and Master Masons were arrayed in their burial habiliments. It affords us great pleasure in saying, that we never saw a more respectable body of men than we witnessed on this occasion.

Among the gentlemen present we noticed from Washington, Mr. Cester Steward, Mr Grey, and many others. We also learned that Mr. James H. Wright was in the city. The above named gentlemen wore uniforms, with the insignia of their rank thereon.

Mr George Smith of Sullivan Street Church, and Mrs. Polk were among those from New York, they are visitors to the "Great Union Fair."

The Masonic sermon was preached by Rev T. D. Miller, of Pearl St Baptist Church. His was from the Acts of the Apostles. We cannot now call to mind the exact words, but they were in every way appropriate for an occasion like this.

At eight we were at Bethel Church, and had the pleasure of hearing an able and elaborate discourse from Rev Mr Mains of the Zion Mission Church.

PROGRESS AT THE SOUTH

If the politicians of the lately rebellious States would keep quiet, the people would soon be in a most excellent condition for reconstruction. They are, in many sections, working as they have never worked before, and they would work still better if they were not agitated by the mischief-makers who are striving to re-establish the old political doctrines which disturbed the country so long, and which finally brought on the civil war. Among the best signs at the South, is the interest manifested in many quarters in agricultural and other industrial pursuits. At New Orleans a movement is on foot among some energetic and intelligent gentlemen, for getting up "The First Grand Fair of the Mechanics' and Agricultural Association of Louisiana." This is a first step towards making industry honorable and respectable at the South. As soon as this idea is fairly presented, and its enduring advantages to the whole people are understood, we may look for progress in intelligence and wealth combined, such as has never before been observed in the South.

It is to be hoped that the great triumphs of the Republican party will make a change in the condition of things among our people in the South, who have been robbed of those rights and privileges which every man is entitled to. The adherents of "My Policy" have long strove to check the tide of "equality," which is now fast drawing to its zenith. The course which our President has pursued, ever since he assumed the reins of government, has been a great draw back to our people both in the North and South. The humble originator of "My Policy" has taken it into consideration to pursue a course which has, to our knowledge, not only completely alienated all respect due him by our people, but left them in an unsettled state of mind.

The zealous co-workers of "My Policy" are so embittered against our race, and have received a license from their ambitious leader to commit crimes of the most atrocious nature. Had the President pursued the course taken by his venerated predecessor, all this would have been obviated.

A casual observer would readily perceive that our "Accidental President" has done, and is still doing every thing in his power to pull down our race, and, if possible, make them appear degraded in the eyes of the world. But we have only to inform Mr. Andrew Johnson that we are among those who believe in a true and living God, and that He will govern all nations, and that they shall yield to Him their Lord and King. You may try to crush the colored people of this country, but God intends that they shall live wherever they will. They shall have all the rights and privileges accorded to other men, and eventually become citizens of this great Republic. We hope the President will repent for what he has done, and strive to make that reparation to which we are justly entitled. God grant that he may see the error of his ways before it is too late.

CORRECTION.

In acknowledging the receipt of the donation of Mr W. Lynch, of Natchez, an error was unintentionally committed in regard to the amount. It should have been $2.50.

ACKNOWLEDGMENT

THE GIFT OF MR. EDWIN BOOTH

We take pleasure in announcing the receipt of a donation of twenty-five dollars ($25) from Mr. Edwin Booth, the distinguished tragedian and faithful renderer of the renowned Bard of Avon. The said generous sum was given to the A. M. E. Union Fair. We thank the liberal donor for his timely contribution.

OUR MARRIAGE NOTICES

An Interesting Occasion.—The Rev. Elisha Weaver, Editor of the *Christian Recorder* for nearly seven years, and now the publisher and entire agent for the whole affair was married to Miss Martha Statia, of Newark, N. J., on Wednesday, 14th inst. The ceremony was performed by Rev. Bishop A. W. Wayman. At the reception, on last Thursday evening, over one hundred and fifty persons were present.

We copy the above from the daily press of our city. The *Evening Telegraph* and some other papers have deigned to notice our very recently formed new relations in this life. We appreciate the manly spirit that prompts our worthy cotemporaries, and we feel very grateful to them for their flattering notices. May their good feeling be ever thus manifested towards us, as we assure them that it is most heartily reciprocated by we of the *Recorder*.

Miscellaneous.

BUREAU NATIONAL EQUAL RIGHTS' LEAGUE.

Philadelphia, Penn'a, Nov. 20th, 1866.

Annual Meeting of the National Equal Right's League, and a National Convention of Colored Men in connection therewith.

To the Colored Men of the Country: The hour has come when we should speak. Our friends, as well as our enemies, are expecting us to make known our wants in our own words. In the days of our Slavery, our cause was presented and advocated in the breathing and burning words of those noble and true men who were not ashamed to be called *Abolitionists*. But, in the Providence of God, a propitious hour has come to us, and now we may plead our own cause, without molestation or fear.

On the 10th day of January, 1867 the National Equal Rights League will hold its second Annual Meeting, as already announced, in Washington City, D. C. All subordinate Leagues are to be represented in that meeting. We will have, therefore, Delegates in attendance from nearly all the States of the Union; for, in almost all of the States, we have State organizations auxiliary to our National League.

It has been thought advisable to make this meeting of the League more than a meeting simply of this organization. It has been suggested, and the Executive Board of the League has thought it wise to accept the suggestion, that we make this meeting a *national gathering* of all the friends of political and legal equality.

We, therefore, invite all friends of Equal Rights, in the North and in the South, in the East and in the West, to come together, by their delegates, at the capital of our nation, on the 10th day of next January, at 10 o'clock A. M., in connection with the National Equal Rights League, and before our great nation, and in the presence of her representatives, with wisdom and moderation, and yet with earnestness and courage, make known our grievances and our wants as American Citizens.

It need not be urged that it is especially our duty, at this time, to make a national announcement of our desires and purposes. The nation is on the eve of adopting an Amendment to the Constitution which is to settle our legal and political status. We owe it to ourselves, our posterity, and our countrymen, to announce our views and sentiments on this and kindred topics. That this may be done, in a wise and effective manner, we earnestly and particularly urge our ablest and most distinguished men to attend the meeting and give us the advantage of their counsel and kind co-operation.

By order of the Executive Board of the National Equal Right's League,

John M. Langston,
President.

St. George R. Taylor,
Octavius V. Catto,
Secretaries.

For the Christian Recorder.

Mr. Editor.—Since my return to the North my time principally has been employed in collecting funds for the rebuilding of Wilberforce University. Having previously met with Bishop Payne in Savannah, and obtained from him the pre-requisites in behalf of himself and the trustees, and as we think it essential to the better feeling of the community, that agents should always keep the people posted in matters pertaining to their agencies, we therefore take pleasure in making the following announcement. In a few days after our arrival in Philadelphia, we made a visit to Cape May where we met with a number of friends but with but little money. Much credit is due, however, the waiters of Congress Hall for the respect they paid to us and also to our mission. We called upon Mr. Johnson the head waiter, and made known to him our errand which he received with all the politeness of a gentleman, and promised to lay our claims before his men. This he did at the earliest opportunity, and succeeded in collecting from among his men sixteen dollars and sixteen cents. For this token of respect we will ever feel grateful to Mr Johnson and also to his men, and hope that prosperity and good luck may attend them in all time to come. We also give credit to our little church in Germantown for a collection of eleven dollars and eighteen cents, for which we return to them our sincere thanks. We hope that the public generally, those of them whom have already contributed, and those also who may yet contribute will accept of our thanks through this journal, and be assured, that whatever is contributed, be it little or much, will be faithfully applied to the object in question.

Mary Still.

Philadelphia Sept. 3d, 1866.

Gleanings of Travel.

MODERN DAMASCUS

Cities have their youth, maturity, and old age. This seems to be a law as much as any other which has been learned by the observation of ages. And yet Damascus furnishes no clue to its beginning for the historian, for it appears to have been an old city even in the days of Abraham; and its present existence, occupying the same locality through a vast period of time, which no chronicle clearly defines, is a marvel no less interesting than extraordinary.

Damascus is a kind of central point in a great oval field of large dimensions, in Cœle Syria. Josephus has ascribed its origin to Uz a great grandson of Noah; but that is by no careful biblical scholar considered satisfactory. Although never equal in population to Nineveh, and far inferior in point of ancient importance to Babylon, it has outlived both of them. This fact is another remarkable circumstance, which gives additional value to all that belongs to its past or present condition.

Tradition points to that same vast plain as being the ground of the Garden of Eden. But it is nothing but a theory, destitute of support or the shadow of evidence to show there ever has been any thing, large or small, on the plateau so celebrated in the narratives of travelers, as the city itself.

Without puzzling ourselves in regard to its commencement, let us examine the modern Damascus—a type no doubt, of its features through cycles of years, though modified according to the character of its different possessors. Civilization in Syria, has passed through many phases since David took possession of it, and built a garrison, which kept citizens in subjection till the invasion of Tiglath-peser. Were an attempt made to explain who that bold, successful warrior was, where he came from, and where he went, it would necessarily oblige us to write a book. That would be carrying coals to Newcastle, since the Old Testament may be very advantageously consulted by those who are fond of biographical researches.

Damascus is walled—but with a wall that might be demolished with pickaxes, were the attempt made by a resolute gang of Irishmen, uninterrupted by spectator Arabs. As the city is hemmed up, as it were, by surrounding mountains, though at such a respectable distance as to cast no shadows upon the town cannon anywhere outside of the protection, would soon reduce the interior to awful destruction.

On descending the mountains to enter the plain, Damascus appears to magnificent advantage—it requiring nearly half a day, if approaching in the direction from Jerusalem, one hundred and thirty-six miles distant. The horses proceed slowly on their downward winding way, while the rider has a distinct view, as he proceeds, of the widely spread-out boundaries of the city of gardens.

Nothing can be more strikingly beautiful in the distance than Damascus. The dwellings, mosques, and gardens of flowers and foliage at all seasons, are gems to the eye, which excite the imagination,—but to suffer a corresponding depression to a mental zero when fairly quartered inside.

Singular as it may appear to those who have not had an opportunity to see for themselves, there is a grand water power in the heart of the city, which, under the control of Anglo-Americans, would never be permitted to reach the Persian Gulf without working its way over a brigade of water-wheels.

The Barrada, probably the Pharpar of the Book of Genesis, runs rapidly through one part of Damascus, hemmed in by walls, like a canal. Occasionally, in following along the leaping waters, a heavy bucket-wheel, at the end of a shaft, hangs over, which is moved by the momentum of the current, sluggishly propelling rude mills at the other extremity.

Then there are other water-courses, boiling and surging along, as though in haste to be off as quickly as possible. There is a freshness and coolness of all the water thus pushing its way onwardly quite amazing, when the fact is taken into account that Damascus, throughout a large part of the year, swelters under an intensely burning sun.

Most of the surrounding mountain pinnacles are perpetually white with snow, always melting at its lower line, which largely augments the volume of the rivers, besides giving them the coldness of ice water. Arabs ascend with donkeys, habitually, high enough to load their leather bags with porous ice, resembling frozen snow, which is peddled abundantly, and cheaply, too, for cooling the parched tongues of everybody, from the pasha to the street beggars.

Those familiar with the appearance of a dreadful malady so common in Switzerland, called *goitre*, which is a fearful enlargement of the glands of the neck, theoretically supposed to be induced by the use of snow water, will meet with the same deformity in Damascus.

The conclusion, therefore, that snow contains an unrecognized element, thus far escaping the detective ingenuity of modern chemistry, can hardly be questioned, as the two countries where the disease appears in all its horrid attitudes of defiance to medical skill are those in which snow water is in common use.

Damascus is characterized by innumerable gardens. Of course, house-lots are not reduced to Broadway lines of twenty to thirty feet by one hundred. Some of the gardens apparently embrace more than an acre. They are of all forms, from square to rhomboidal, angular, irregular and narrow, crooked, straight, small, or large, according to what cause is only known to those familiar with land tenure in that section of the world. Division fences are made of immensely large gravel tiles, about four feet square, by one thick. One is set upon another, like two bricks. By a careful inspection, they appear to be made by mixing coarse gravel, broken straw, and clay, perhaps with the addition of a little lime. When once dried, they become exceedingly hard, and resist the severest rain-peltings that ever occur in a land where the windows of heaven are literally opened at least several weeks in every year. A rain storm in the United States is not to be mentioned or compared with the outpourings on Syria.

Garden products are various, plenty and cheap. But the glory of these irregular enclosures is their abundance and low cost, that amazes one who pays fifty cents for a basket of strawberries, five cents for a small apple, ten for a banana, fifty to eighty cents for a water-melon, and ever so much for grapes, peaches, plums, etc., more than they are worth. Apricots, on the whole, are the most abundant, and, taken all in all, are the most important of the fruits, because they are dried in a manner to be extensively transported, packed in boxes. Being variously prepared in cookery, of an agreeable acid flavor, they contribute largely toward a good living, while they are excellent promoters of appetite, digestion and health.

Sometimes Damascus may have had a population of several hundred thousands. Then again, by the contagiousness of war, pestilence, but worse than either, internal dissensions and bloody rebellions, it has often been suddenly reduced to ashes, poverty and depopulation. Still, with all these destructive agencies to deal with, Damascus always comes up again from the lowest depths of misery. Such has been the case since the last ever-memorable slaughter, fanatical murder, and terrific exhibitions of savage incendiary acts, that took place only a few years ago. Damascus has revived again, as usual, and the hum of industry and the braying of asses, wending through the narrow, mat covered streets, are precisely as they were before these dreadful atrocities were perpetrated.

Certain mechanical arts flourish well in that depot of oriental culminations. Jewelry equals the richest devices seen at Tiffany's, or Ball, Black & Co's. In a monster building, called a *Kan*, laid out in squares like a chequer-board inside, having each square raised to about the ordinary height of a blacksmith's forge, leaving narrow alley-ways between, are the workshops. Each square, in a word, is a distinct, independent manufacturing establishment. Sitting in a circle on the top of each are groups of mechanics, who, with the shabbiest tools ever devised, with a little heap of charcoal, make things that are coveted by kings, priests and potentates, to say nothing of kadines of the imperial seraglio, or the thousands of beautiful Circassian and Georgian ladies who grace the harems of the faithful followers of their prophet.

Diamond-setting is conducted on a marvellous scale of elegance, leaving European taste out of the question. So, too, of an infinite variety of articles these patient fellows make, under all kinds of disadvantages, considering what aids they might have from better devised tools and more convenient working-room. But they won't have any thing better. A lathe, in Damascus, is worked with a bow, like a fiddle. Whatever is being turned goes back and forward. A perfect model of a convenient lathe was carried out by an Englishman, with expectation of its being hailed with delight. On the contrary, after minute inspection, they pronounced it very fine,—but at the same breath exclaimed, "Bismillar—God is great. We prefer the old lathe of our fathers."

All the well-to-do people are readily recognized in walking through Damascus, as in Europe or America, by the texture of their dress,—not differing in cut, however, from the vulgar masses, also, by a peculiar personal bearing, indicative of conscious superiority of either means or position.

Beggars are numerous. Female mendicants think to improve their appearance by coloring their hair a fiery red. They fly about actively, with the tangled red streamers of hair floating *ad libitum*, as though they considered themselves making an admirable appearance. Stranger still, they are without veils, which no other females ever presume to omit in Asia Minor, belonging to the family of true believers. But they are so outrageously ugly, a veil would only be an unnecessary embarrassment.

Shops are thick, small, and wide open, with their proprietors and clerks sitting flat on the floor, smoking, ready to serve customers. Carpenters, pipe makers, tinmen, coppersmiths, and, in short, every one engaged in handicraft, are as near mother earth as they can get when at work. Blacksmiths stand in holes, up to their hips, to bring them in hammering condition for the anvil.

A better place of residence perhaps could not be found directly at the tropics. That immensely long street spoken of by St. Paul, called straight, is as far from being straight as Washington street, the shopping promenade of Boston. Like others, it is quite narrow. Mats are stretched from opposite house tops, to keep the sun's scalding rays from burning into the skull. Even a turban offers but feeble resistance to the sun at the zenith.

Some of the finest houses belong to Jews, and are to be found in the most filthy, untouchable sections of Damascus. One has to wade through unaccountable opposing nuisances, to reach any of that class. Their security from oppressive taxation, or annoyance from Government officials, is the object of residing in such positive nastiness. Commercially, Damascus is now, and appears always to have been, from the beginning, a great focal centre of trade. Instead of the daily arrival of ships, there is a never failing fleet of laden camels arriving and departing, in droves varying from five to a thousand or more. The caravans come from Persia, Constantinople, Jerusalem, Egypt, Mecca, and other points beyond recollection, bringing every thing and carrying away some of every thing. Consequently the city is always alive with throngs of strangers, in all sorts of costumes, speaking unchronicled dialects, who are intent upon buying, selling, and getting gain.

Damascus is a phenomenon. Its last day of existence may be that of the destruction of the habitable globe.—*Independent.*

GALLERY OF PETER THE GREAT

The produce of diggings in Siberian soil has contributed largely to this collection, and is exceedingly rich in gold and silver monuments. The upper story contains, perhaps, twenty-five large rooms, in which are collected pictures from all schools. There are, in all, somewhere about two thousand, many being of rare value. Adjoining these is the gallery of Peter the Great, in which is collected almost every thing belonging to the government appertaining to that great monarch. Here are the turning-lathes and carving-tools that he used, and specimens of his handicraft—his canes and familiar things, even to queer sticks of wood he had picked up and brought home from his wanderings. In the centre of the first room sits his effigy, clothed in blue silk, embroidered in silver by his wife, and opposite are the stuffed skins of his favorite war horse and his dogs. The numerous wonderful things contained in some twenty-six cases on either side, are only second in interest to the green vaults. In one room is a cast golden tree, bearing a peacock of life size, a cock, an owl, etc., which is, in reality, a clock, and by its machinery each figure is endowed with a semblance of life. Here, too, are several bushels of snuff boxes, presents from various persons, many of these of great value from their incrustations of diamonds.

One is of melancholy interest, being that given by Louis the XVI., when on the scaffold, to Clery. Each has a history of its own, but it need a volume to relate all. Some of the most noteworthy articles are the silver filigree toys of Peter, and also of Catharine the Second, and her sister.

There are whole sets of tea-service and all sorts of curious toys that amuse children, but the tea-sets seem to indicate more that they were holiday presents than recreations of idle hours.—There are also vast numbers of jewelled caskets, rare cups, precious stones carved into the semblance of animals, those queer figures made with grotesque pearls, like those in the green vaults, crystals, in various forms, mounted with diamonds and other precious stones, old enamelled cups of historical value, a silver wig, the hair of spun silver, worn at a fancy ball, given by Catharine II., etc.

I have not mentioned watches, but in one of the cases are some quite curious. Two in the shape of ducks; one, belonging to an abbess, in the form of a cross, and some of those curious old affairs called Noremberg eggs. In another is a handle for a walking stick, belonging to the Empress Elizabeth, of jasper, representing a sphinx covered with diamonds. In the same are two bouquets composed of diamonds, pearls, topazes, sapphires, rubies, and other stones. Then comes a lot of ornamental jewelry and presents, and then, among other Dresden chinas, a dressing-case ornamented with diamonds. There are also a set of buttons painted by the wife and children of the Emperor Paul; and also, what is exceedingly interesting, the camp-service used by Alexander I. A collection of pocket-books is somewhat remarkable for their personal interest. One, ornamented with diamonds and rubies, belonging to the wife of George William, Elector of Brandenburg, and to both wives of Frederick William the Great, of Prussia, and contains the autographs of Gustavus Adolphus and most of the German princes engaged in the Thirty Years' War. Also a memorandum book of the first Queen of Prussia, given to Peter the Great; one belonging to the husband of Catharine II., etc., etc. There is also a fine collection of rings of considerable historic value, and some jewelled walking-sticks of Catharine II. Altogether this gallery possesses great interest, and before I quit the museum, I must not forget to mention a most remarkable vase in one of the rooms, and an immense vase of green jasper, over sixteen feet in diameter, and eight feet high. The windows of the room were built after it had been placed therein.—*Correspondent Journal of Commerce.*

Christ Blessing Little Children

Such was the day,
And such the scene, methinks, when to that place
Where Jesus stood with his disciples, and
Proclaimed the way of everlasting life,
Judea's daughters came. They did not come
Alone, but with a lowly reverent mien,
And down cast look of gentle modesty,
As though beseeching his regard, whom they
Believed Messiah, each came leading on
With tender clasp, their dearest jewels—troops
Of little children! Bending meekly, there,
The mother brought the infant in her arms
That gazed with wonder on the Saviour, and
Then turned inquiringly to her, who sought
Upon this treasure of her heart, his smile,
And priceless blessing.

See them, there!
All grouped around, and seemingly afraid,
Lest they intrude upon his notice, who
Has labored patiently, all day with scribe
And haughty pharisee. How shall he turn
From these, to notice them? they ask with hearts
Of trembling. What! Shall Jesus cease to teach
Those multitudes around, to reason with
The wise, the aged, the noble and the rich,
And plead with manhood's prime. Shall he do this
For humble women? for these feeble ones?
For little children!

Faithful hast thou been,
Oh woman, to thy holy trust! First, thou,
On earth, to hear the glorious news of man's
Redemption. First to know how Jesus rose
And life immortal triumphed over death!
Thy love, thy patience, and thy faith have dared
All things; endured all things and conquered that
By man with all his strength deemed to be
Impossible. Not e'en that mighty throng
That pressed around where Jesus sat, nor cold
Contemptuous glance of Ruler proud, from famed
Jerusalem, not e'en the scornful smile
Of merciless, self-righteous Pharisee;
Nor greater still, the stern disciples frown
That there forbade thy coming—not all these
Oh, faithful woman, shook thy faith, that at
That hour, for thy loved and cherished ones,
From Jesus craved a blessing.

Thou hast won!
Hark! Jesus says, let little children come
To me, for of such is the kingdom pure
Of heaven. Aye, he took them in his arms
And oh, the joy that filled each yearning heart!
With holy hands he blessed them! Then he turned
To those who stood around, and with a voice
Of earnest, deep solemnity, he said,
He who shall not, once as a little child,
Receive God's kingdom to its lasting peace
Shall never enter.

What a trembling thought
To worldly power and greatness! How it robs
The pride and vanity of life, of all
Their hollow pomp and splendor! None so wise
In this world's lore so great in intellect,
Who would be saved, but still must learn this truth
That they must come and humbly sit, at last,
At Jesus' feet. None are so rich but they
Must truly feel their poverty. None are
So mighty in this world, but they must feel
Their weakness. Even as a little child,
They must let earthly baubles pass away
Forgotten, while they lean, confidingly,
Upon eternal love and strength.

Pittsburgh Christian Advocate.

A Heroine

I think all boys and girls have some sort of notion about "heroes" and "heroines." You would tell me directly about Robinson Crusoe, who went through so many dangers, and Alexander the Great, who conquered the world: and Bonaparte, who gained such great victories.

But there is something else besides going through many dangers, and being very brave, that goes to make a real hero. A real hero is one who is ready to brave dangers, even to risk his life, not that he may get something for himself, not that he may become famous, and be talked about, but that he may save and help those who are in difficulty and danger. Such a "heroine" was Grace Darling. When I have told you the story of her life, you will see whether she was not worthy of being so called.

Grace's father was a respectable man, in humble life, who kept a light-house on a small island off the coast of Northumberland. It was a wild place, where the waves dashed and tumbled over the sharp rocks and no sound was heard but the roaring of the sea. The children there needed no "lullaby" but those dashing waves. Mr. Darling's work was to keep the light burning night after night, to warn and guide the vessels that came near that dangerous coast. What a lonely life it must have been! There they were, week after week, shut up in the light-house, with no one to speak to, except their own family. No walks for the children, no school fellows or neighbors to chat with, no green trees to look at, or passers-by in busy streets,—nothing but the restless sea, nothing to hear above its ceaseless murmur but the sea-gull's scream.

Yet, I believe they led a very happy life. Mr. Darling was a sensible man; and in the long hours he had to spare, he taught his children many useful things. Instead of the land-sports that others have, they learned to row and manage boats, and, perhaps, to fish. Sometimes they had the pleasures of a visit to the mainland. Such was Grace Darling's childhood; and she grew up to be a modest, industrious, and thoughtful young woman.

When she was about twenty-one years old, she was living alone with her father and mother at the light house. One morning, after a stormy night, they looked out as usual over the sea; and, as the mist cleared away, they saw, to their great horror, something like a vessel, stuck fast on a dangerous rock about a mile from them. Now they well knew every jutting rock on those dangerous islands, and they knew that it was certain destruction for a ship to be dashed against them, and they were not surprised when they found that this was only part of a ship, and that it must have parted in two as soon as it struck. Where was the other part? There was no time to think. On that broken wreck were living men; men who would drown before their eyes, if they could not help them. But what could they do? There was the boat, but for one man to row it, in that boiling sea, was a thing impossible, and Mr. Darling feared to attempt it. But Grace said she would go; she would hear no denial,—the poor creatures must be saved.

So they launched the boat. The brave girl and her father each took an oar, and they rowed towards the wreck. All alone, on the shore of the little island, stood the mother, watching her husband and daughter venture forth, perhaps never to return. Think what she must have felt, as every moment the huge, roaring waves hid them from her sight, and they got nearer and nearer to the dreadful rocks, which, if not carefully guarded against, would shiver their boat to pieces! They reached the wreck at last, for God protected them; and they rescued the poor creatures who were clinging to the broken masts, and brought them all safely to the light-house. Nine human beings were thus snatched from death by the courage and strength of a young girl, who risked her own life to save them.

This noble conduct of hers was soon known far and wide, and numbers of people came to visit Grace Darling in her rocky home. But praise did not make her vain. She had done what she did simply because she felt it her duty to do it, and she saw nothing remarkable in her own conduct. A large sum of money was subscribed as a token of respect for her noble deed; but she made no difference in her way of life, and continued with her father and mother, as their comfort and helper, as long as she lived. She died very young; and the name of this brave-hearted girl will long be remembered as one of the world's heroines.—*Early Days.*

The Butterfly's Wings

Willie had come to visit his cousin Ada, and they both were walking through the garden one fine morning, when a gay butterfly flew around them, attracting Ada's notice by its brilliant colors of various hues.

"Oh, what a beautiful butterfly!" she exclaimed.

"I'll catch it!" cried Willie; and instantly taking off his cap, he pursued it as it flew from flower to flower.

"Oh, Willie, pray don't; you will hurt it," cried Ada, running after him, and laying her hand on Willie's arm. But Willie took no notice: like many other boys, he thought only of gratifying his own desire, regardless of the pain he might cause the poor butterfly.

At length he brought it to the ground, too much injured to fly again, and then, taking it by its downy wings, he ran to Ada, exclaiming,—

"Here it is, caught at last, look, Ada!"

"Poor little thing—what a pity!"

"Tush, Ada, don't make such a fuss. But look, all the color is gone from its wings, it's no use now," and he threw it on the ground impatiently.

"Oh, Willie, why leave it half dead? See! it is trying to crawl along, poor little thing! I'll put you out of misery. So saying, Ada set her foot upon it, and covered it with gravel; then taking her little hoe, she went to work at the weeds, sighing to herself, "I wonder how Willie could be so cruel?"

Ada was a loving, gentle child; and so

she could not bear to see anything put to unnecessary pain. Willie was naturally lively and thoughtless, and often acted more from impulse than any bad motive.

"Willie," said Ada, as though she wished to find some excuse for his conduct, "you did not know that what looks like dust on the butterfly's wings are feathers, did you?"

"No, indeed," exclaimed Willie, looking at his fingers. "Who told you that those are feathers, Ada?"

"Mother did. I will fetch you the magnifier, and we will go into the arbor, and then you can look at the dust on your fingers through it."

"Oh, Ada, I had no idea that butterflies were so beautiful," said Willie, after he had examined some time.

"Everything that God has made is beautiful, Willie, and don't you think he will be displeased with us if we destroy wantonly what He has made?"

"A butterfly is such a little thing, Ada. I don't think God cares for them."

"Oh, Willie! I'm sure God cares for all His works; for in the Testament we read that 'not a sparrow falleth to the ground without his notice.'"

"The boys at school don't think anything of chasing butterflies, Ada; they would laugh if you said it would hurt them. Do you really think they feel pain?"

"Certainly they do, Willie; don't you think it would hurt you if any strong men were to take you by the hair, and drag you about? Or suppose some rough boy knocked down your dove as it flew, and then held it up by the wings, and pulled——"

"Stop, stop, Ada!" interrupted Willie; "if any boy dared to use my dove so, I don't know what I should do; but my dove is much larger than a butterfly."

"Willie, you ought to know that every thing can feel, however small; and as God has made His creatures to enjoy themselves, we must not put them to pain."

Then said Willie, with a sigh, "But how is it you know so much, Ada?"

"Mother teaches me, Willie; and she often says it is the duty of every one to avoid as much as possible giving the least unnecessary pain."

"I wish I had some one to teach me, Ada, but my mother is dead, and father is always out; so I never thought about these things till you told me."

Ada threw her arms around Willie's neck and whispered,—

"And when you kneel to God in prayer,
To seek His Holy Spirit's aid,
Ask for a gentle heart to love
All creatures that His hand hath made."

* * *

I HAVE often said, we must distinguish between a benevolent man and a Christian. We approve of a benevolent man; he is God's gift as much as the sun, moon, corn, and wine, and all creatures are, but we must not mingle the two. Let a benevolent man have his praise before the world, he is a choice man upon the earth, but not, therefore, a christian; he may be a Turk or Heathen. But be he as benevolent as he may, still he is and remains, in spite of his benevolence, Adam's child, that is, of the earth, earthly, and under sin and death.

* * *

YOUR GLASS OF ALE.

You took it, young friend, did you, to wash down your "half-a-dozen fried," as you stood at the eating house rack? You wouldn't take whiskey, gin, brandy, or even wine, because you consider them evil things. Evil enough they are. But listen to a word about that foaming, frothy stuff in the glass.

Not long ago the spigot of a large vat in one of the principal breweries where they make the celebrated "Philadelphia XXX Ale," became obstructed, and refused to discharge the contents of the vat. It became, therefore, necessary to draw off the ale that was in the vat, either by a siphon, or by some other means, in order that the cause of the obstruction might be ascertained and got rid of. The bottom of the vat being laid bare, the cause was at once discovered. There were about *four bushels of deceased rats*, in various stages of decomposition. The unfortunate creatures had fallen into the vat, and had become drowned rats. Of the precise amount of flavor of RAT thus imparted to the many thousand gallons of ale that passed through this vat in process of manufacture, we are not informed. But it must be a pleasant reflection to the consumers of the bitter mixture that they partook of considerable rat without knowing it. Probably many of them smacked their lips over it, said it was nice, and called for more. Wasn't it delightful?

We object to the taste of the Chinese in feasting on stewed rat and dog pie. But if we closely examine into the manufacture of the various brewed stuffs which Christian men pour down their throats, we should probably find that we partake of many things exceeding in nastiness any thing that the Chinese enjoy.

Ale, porter, and beer, either with or without the flavor of rat, may be very nice for those that like it, but give us, rather, for cleanliness, healthfulness, and economy, a glass of pure water.

* * *

HONOR ALL MEN.

"It is scarcely needful to exhort men to sympathise with those of their own kind, or with those whom they recognise as superior to themselves. Our selfishness would insure it in the one case, and our ambition in the other. Men are quite willing from a subordinate rank to reach up to and sympathise with men of superior stamp. The student will sympathise with the ripe scholar; the cadet with the veteran soldier; the clerk with the millionaire. If Humboldt should take us into his library, show us the maps which he has consulted, the works which he has written, spread before us specimens of his cabinet—rock, earth, plant—he would not need to crave our interest and sympathy. Among men of our own rank, who dress as we dress, who spread their board as we spread ours, who occupy themselves with the very same things which engage our time and attention, we find no difficulty of sympathy. Are we merchants? We honor a man that can drive a smart bargain, because we do such things ourselves, or try to do them. If one understands how to build a splendid house, how to invest money to a good advantage, how to get rich by dealing in stocks, or by wide yet circumspect enterprise, how to enter into the hurly-burly of life, and make his way through difficulties by the force of will and wisdom—if one is what we are ambitious to become, if we are not like him already, we find it easy to sympathise with him. But when at sundown the sweated laborer comes trudging weary from the field, when the blacksmith, smouched and grimed, stands cooling himself in the door while we drive past; when the subterranean collier emerges into our sphere, when men forever stooping to the spade, back-bent in laying stones, delving, groping, toiling men, whose extreme necessities have consumed all their hours with hard work, leaving little leisure, and no disposition for reading and improvement—when this great army, I say, that immensely populates the world, and represents nine-tenths of the whole race, are brought before us, how seldom do we find working in us the quick response of relationship! We thank God and bless ourselves that our lot was not like theirs. Where there is one man engaged in the things in which you take interest, there are a million of blood-bought men, eternal spirits, that are groping yearning, longing, in the midst of scenes far below you. And what is the command of God to you, with reference to these uncounted and innumerable ones? 'Mind not high things, but condescend to men of low estate. Honor all men.'"

Rev H. W Beecher

Miscellaneous Items.

The Virginia Alleghenies are swarming with game. A party from Albermarle, who entered the mountains from Staunton, killed twenty-one deer in five days.

A Scotchman has discovered the art of knitting two stockings at one time on the same needles.

The population of the island of Candia, or Crete, is about 300,000, of whom only 70,000 are Mussulmans, the remainder being Greek Christians.

Two hundred and fifty emigrants for Liberia left Macon, Georgia, on Wednesday last, who propose settling in the town of Greenville, in the Colored Republic.

LETTERS have been received from the colony that sailed from Maine, in August, for a settlement at Jaffa—ancient Joppa—in the Holy Land. They had a good passage of forty-two days, landed October 4th the Turkish Government favoring the project, and allowing them to land their merchandise free of duty. The colony consists of one hundred and fifty six men, women and children. They have carried their church, school house, saw mill, store &c., with them, and have a charming site for their settlement.

The stated meeting of the managers of the American Bible Society was held at the Bible House, Astor Place, on Thursday, Sept. 4th. Twelve new auxiliaries were recognized.

Grants of books were made, amounting in all to 7305 volumes, among which were Bibles and Testaments in the Bohemian language, for a colony on Long Island, many grants to different points in the Southern States, to the American Seamen's Friend Society and three volumes, in raised letters, for the blind; in addition to this, donations to the value of $300 to feeble societies in Tennessee, and in funds, $1000 were granted to the Missionary Society of the Methodist Episcopal Church, for printing Scriptures at Lucknow, in India.

A memorial paper was presented and adopted in regard to the death of Gen. John H. Cocke, late of Virginia, one of the Vice Presidents of this Society.

ROYAL AUTHORS.—At the present moment, authorship seems to be the fashionable pastime at the courts of Europe. It is tolerably well known that our Queen has been for some time engaged upon a series of compositions—of the essay form, we believe—which are to be published, or, at least, privately printed, when Her Majesty shall deem them sufficiently complete. The Crown Prince of Prussia is engaged upon a history of the Electoral Princes of Brandenburg. The ex King of Greece (Otho of Bavaria) is translating the Iliad of Homer, and his father, Louis, ex-King of Bavaria, is at Nice, giving the last touches to a new volume of Poems. King John of Saxony, has just issued the third and last volume of Dante's "Divine Commedia," translated by himself into German. The literary labors of the Emperor and Empress of the French, have been subjects for conversation and criticism for a long time and only a week ago we mentioned the fact that Omar Pacha is busy writing a 'Life of Alexander the Great.'—*London Review.*

A YOUNG lady, at Lansing, Michigan, was stung on the forehead by a honey bee in August last. The poison of the sting caused a swelling, and so prostrated her nervous system as to eventually cause her death.

ENGLAND exports cotton, woolen, glass, hardwares, earthenware, metallic wares, salt, coal, watches, tin, silks and linens.

RUSSIA exports tallow, flax, hemp, flour, iron, copper, linen, lard, hides, wax, ducks, cordage, bristle, fur, potash, and tar.

SPAIN exports, wine, brandy, oil, fresh and dried fruits, quicksilver, sulphur, salt, cork, saffron, anchovies, silks and woolens.

CHINA exports tea, rhubarb, musk, ginger, aloe, borax, silks, cassia, filigree works, ivory work, lacquered ware and porcelain.

AUSTRIA exports minerals, raw and manufactured silks, thread, glass, grain, wax, tar, nutgall, wines, honey and mathematical instruments.

ITALY exports corn, oil, flax, wines, essence, dye stuffs, drugs, fine marble, soap, zinc, paintings, engravings, mosaic and salt.

FRANCE exports wines, brandies, silks, fancy articles jewelry, watches, paper, perfumery and fancy goods generally.

GERMANY exports wool, woollen goods, linens, rags, corn, timber, iron, lead, tin, flax, hemp, wines, wax, tallow and cattle.

TURKEY exports coffee, opium, silks, drugs, gums, dried fruits, tobacco, wines camel's hair, carpets, camlets, shawls and morocco.

PRUSSIA exports linens, woollens, zinc, articles of iron, copper and brass, indigo, wax, hams, musical instruments, tobacco, wines and porcelain.

* * *

FESTIVAL.

The ladies of Frederica, Delaware, lately held a festival for the benefit of the A M E Church, from which they realized the handsome sum of $85 50. May the Lord bless our good sisters, and prolong their days to do good!

ISAIAH TAYLOR,
Pastor.

* * *

ACKNOWLEDGMENTS

Ercildown, Pa., Mrs Sarah Price, 75 cents; Laurel, Indiana, per W. J. Davis, Rev J Myers and J. Williams, each $1.25; Galena, Ill., Rev J Mc. Smith, 1 30; Providence, Rhode Island, S Butler, 2 50; Harrisburgh, Pa. Rev Hiram Parker, 3 00.

NOTICE

This is to certify that Mr. Charles Steward, formerly a member and local preacher of the A. M. E Church in Baltimore, and afterwards transferred thence by credentials to the A M E. Church in New York city, on the second day of November, 1866, was tried by the last church spoken of, and suspended from all official privileges and standing in the A M. E. Church, until the ensuing Quarterly Conference shall convene again.

In order that no misunderstanding may arise, duty requires that these facts be made public,—and we hope they will not be misconstrued.

H DAVIS, Pastor

THE COURSE OF LECTURES OF THE S O & S A

Arrangements having been made by the Executive Committee of the Social, Civil and Statistical Association of the Colored People of Pennsylvania for their annual course of lectures, they are now prepared to announce with no ordinary degree of pleasure that the National Hall has been secured for eight lectures, and some of the first orators in the country have been engaged.

The opening address of the course will be delivered on Friday evening, November 30th, 1866, by Hon George S Boutwell, one of Massachusett's most able and eloquent representatives in the legislative halls of the nation, as well also as one of the truest and most uncompromising advocates of equality before the law on this entire continent.

Frederick Douglas, Major General D O Howard, General B. F Butler, Hon Wm D Kelly, Mrs F E W Harper, W W Brown, Theodore Tilton, Hon John A. Bingham and Senator Nye are among the invited orators, and most of them have been secured to speak in the interesting course.

SPECIAL NOTICE

To the Ministers and Members of the A M E Church

DEAR BRETHREN.—We call special attention to Bishop Wayman's notice in relation to the great Union Fair which is to be held in Liberty Hall, in this city, for the benefit of our Book Concern and paper, and to assist in making the next payment on the house and lot where the Book Concern is located.

Will not our ministerial brethren do something for us, through their congregations in the way of money or any thing suitable for a fair? We hope our brethren will not fail to lend a helping hand, as the object is worthy of their generous support.

ELISHA WEAVER,
General Book Steward.

SPECIAL NOTICE

To the Ministers of the Philadelphia and New York Annual Conferences.

Dear Brethren, I wish to call your attention to the grand Fair to be held in the Liberty Hall, Lombard street, Philadelphia, Pa by the Book Committee, for the benefit of the Book Concern and *Christian Recorder*. The Fair will open on Thursday, November 1st, 1866, and continue two weeks. I would respectfully request each pastor of Circuits and Stations to call a meeting of the ladies of his charge, and form Sewing Circles, and make up some articles for the Fair, and send them to Rev. Elisha Weaver, No 631 Pine St, Philadelphia, Pa. As this is the first time that the Book Committee has made an effort in that direction, it is hoped that they may be successful. Let every pastor try what he can do for our Book Concern and *Christian Recorder*.

tf A W WAYMAN
Philadelphia, Sept. 21st, 1866

INFORMATION WANTED

Of my daughter, Martha Chew who was sold in 1856, in Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson. Any information of her whereabouts will be thankfully received by her mother and sister, at

No 237 West Hoffman St,
4t. Baltimore, Md

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr. Cass Freeman's estate, to John G. Paskey, and taken to some part of the South; and Matilda was sold to Maj Russell, of Williamson Co, Tenn. Their mother, Mrs Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYS,
P. O. Box 1014 Richmond, Virginia
june 30—3mo

INFORMATION WANTED

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children. The name of the eldest is Jane; the next eldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

SANDY LYNCH,
Care of Rev. J R V. Thomas
Box No 90 Portsmouth, Virginia
novemb 12—10w

Married.

On Wednesday evening, November 14th, by the Right Rev Bishop A. W. Wayman, Rev Elisha Weaver, of Philadelphia, to Miss Martha Stelia, of Newark, N J.

At Green Tree, New Jersey, by Rev Andrew Till, Mr. Wm. White to Miss Lydia H Thomas, all of New Jersey.

November 8th, by Rev. R. P Gibbs, Mr Henry H Bee, of Highland, Pennsylvania, to Miss Mary Elizabeth Williams, of Philadelphia, Penna.

On the 13th of November, by the Rev. J B Reeve, Joshua B Matthews to Miss Maria Louisa Bidole, both of this city.

On the 8th of November, by Rev Wm Murphy, Mr John Brian to Miss Mary E Price—both of Chester, Delaware Co, Pa.

On the 12th instant, Mr Charles Rider, of Wilmington, Delaware, to Miss Emma Poke, of Chester, Pa. The ceremony was performed by the Rev Wm Murphy.

On the 25th of October, in Columbus, Ohio, by Rev Samuel Watts, Mr Wm Riley, of Milwaukee, Wisconsin, to Miss Katie Bedman, of Columbus, Ohio.

On the 11th of November, in Columbus, Ohio, by Rev Samuel Watts, Mr Wm L. Garnes, of Circleville, Ohio, to Miss Susan H Butler, of Columbus, Ohio.

On the 11th of November, in Columbus, Ohio, by the Rev Samuel Watts, Mr James L. Dixon, of Cincinnati, Ohio, to Miss Martha Bollins, of Oxford, Ohio.

Died.

On Saturday, November 10th 1866, at Altoona, Pa., S Hollinger, son of James and Elizabeth Hollinger, aged 20 years.

He was an exemplary young man, loved for his kindness of heart, and honorable demeanor. During his prolonged sickness he gave abundant evidence that he had found peace with his God. He has won the prize; and we hope and believe he is now enjoying the full fruition of a blessed immortality. Stephen was one of those brave young men who shed such undying fame on their race during the late rebellion. He was a member of the Forty-third Regiment, United States Colored Troops, and in that awful carnage before Petersburg was wounded to mutilation, and in addition to his wounds, he contracted, by exposure to the camp, an affection of the lungs, from which he never recovered. His fellow soldiers paid him the last tribute of respect,—followed his mortal remains to their last resting-place, and buried him with the honors of war.

N

At midnight, on the 13th instant, Earnest Perry, the beloved son of John H and Fannie Brooks, aged 2 years, 8 months and 21 days. The chair is empty, and the pet of the household is gone.

California papers, please copy.

Advertisements.

SHROUDING
AND
Laying out of the Dead.

MRS SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead. Her terms are moderate, and satisfaction is assured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No 820 Union Street,
Philadelphia.
novemb 12

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give one call.

A liberal reduction made to Committees of Fairs, &c., &c.,

A UPHAM,
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S. F. BALDERSTON & SON,
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Wall Paper and Window Shades.
No. 902 Spring Garden Street,
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☞ A variety in both branches always on hand ☜

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LINEN FOR CURTAINS, OIL CLOTHS &c.
Oct. 27, '66—1y.

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DENTIST,
No 844 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 20—1m

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.
Sept. 1—6m

EUREKA
Boarding House.
MRS L. C CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No. 246 E street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—6mo

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They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

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July 7—1y

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COAL!! COAL!!!

THOMAS J BOWERS,
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Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try ——:—— *Call and Try*
7-tf.

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine DR. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the Bilious derangements so prevalent in the South and South west, has induced the venders of many worthless nostrums to claim for their preparations similar medicinal virtues. Do not be deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

Dr McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function is is designed to perform, and on the REGULAR execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become whose faculty term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side, sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr McLane's Liver Pills in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. Her a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment, judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even handed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, a swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

☞ Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 18 3-cent postage stamps, or one Vial of Vermifuge on receipt of 10 3-cent postage stamps.

Sold by Dealers Every Where
Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts, instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 50 P M, to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE	
ERIE EXPRESS	7 30 A M
MAIL TRAIN	8 00 "
PAOLI ACCOMMODATION, No. 1	10 00 "
FAST LINE	12 00 M
PARKESBURG	1 10 P. M.
HARRISBURG ACCOMMODATION	2 30 "
LANCASTER ACCOMMODATION	4 00 "
PAOLI TRAIN, No. 2	5 30 "
PITTSBURG AND ERIE MAIL	9 30 "
PHILADELPHIA EXPRESS	11 10 "

ARRIVE	
PITTSBURG AND ERIE MAIL	5 35 A M
PHILADELPHIA EXPRESS	7 05 "
PAOLI ACCOMMODATION, No. 1	8 20 "
PARKESBURG	9 30 "
LANCASTER TRAIN	10 30 P. M
FAST LINE	12 30 "
PAOLI ACCOMMODATION, No. 2	4 40 "
DAY EXPRESS	5 45 "
HARRISBURG ACCOMMODATION	9 40 "
MAIL TRAIN	11 25 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN P. VANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

DR. JONATHAN DAVIS,
Successor to C. R. Lowber, M. D.,
No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 8 P. M.
Agent for the Masonic Gavel. jan 1 y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.
Hot and Cold Water Baths
Free for the Boarders.

Its situation is central, it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.
☞ Meals by the Day or Week. ☜

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 309 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices
Wonderfully Low Prices
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 309 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

WANTED!
THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $9 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Brooklyn, N. Y.
Apl 25, 1866

GENTLEMEN!
Now is the Time to get your
Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,
No. 14, South Sixth Street, below Market, Philadelphia
James W. Brown,
Late of No. 179 South Fifth Street.
N. B.—Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 18th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.
No unbecoming conduct allowed on the premises.
BY OLAIS DAVIS, Proprietor.
March 10, 6 mo.,

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS M BENNETT,
HERB DOCTRESS,
NO 403 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases and guarantee a cure without the use of mercury. Her indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No 403 South Sixth Street,
Philadelphia
WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Moistening, Softening, Nourishing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing and removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
jan 7-no 5-1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.
(ECLECTIC.)
No 618 Pine Street, Philadelphia, Pennsylvania.

OFFICE HOURS.
From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 8 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.
jan 7-no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel,

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
BALTIMORE.
DR D HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO 1718 SANSOM ST
Jan 26 1y. *Philadelphia, Pa.*

Poetry.

THE HOUSEHOLD CIRCLE

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another."—Eph. iv.

Now whilst our little circle is unbroken,
 Whilst all are spared to sing their Father's praise,
Let no harsh words be to each other spoken,
 No angry thoughts imbitter these bright days!

We cannot many years be thus united,
 Changes must here as every where intrude;
Then ere the blossoms of our joys be blighted
 Let all with Love's sweet magic be imbued.

Father! the wife, the children may be taken;
 Mother! the husband may not long be thine;
Children! this cheerful hearth must be forsaken!
 The cypress with the roses shall entwine.

Sister! the young companion by thy side,
 Who needs thy counsel, tenderness and care,
May not thus near thee evermore abide;
 Then, ah! the word, the look unkind forbear!

For days are coming—and they may be nigh—
 When faithful memory shall review the past,
When sadden'd heart, and unavailing sigh
 Mourn for the days that were too bright to last.

The father's thoughtful brow and loving eye
 Commending us to Heaven in daily prayer,
The mother quick to soothe our childish cry
 Who taught us by example to forbear.

We see no more forever on the earth,
 Their course is run, their conflict now is o'er;
What worldly pleasures can supply the dearth?
 Alas! for hours that we must know no more!

Dear sister! who hast found another home—
 Perchance an angel in the spirit land—
Where'er my weary feet are led to roam,
 My heart recalls our little household band.

I fear I was not always gentle, kind,
 I grieve to think of angry look and word,
Too often thoughtless, heedless, now I find,
 When late repentance has my spirit stirred!

If such the just reproaches that I fear,
 Let me avoid them while the day yet shines;
Father and mother, sisters, brothers, dear,
 See that I live according to my lines!

YOUTH.

Nov. 11th, 1866.

MUSINGS.

Alone, in this lonely land I sit,
 And muse the livelong day.
The hand of the clock moves slowly on,
 And the daylight fades away.

The rain is beating against the house,
 But silence reigns within,
My busy thoughts are winging their way
 To many a distant scene.

I have pictures hung in my gallery,
 That only my eyes can see;
I gaze on them fondly, one by one,
 Till they smile and speak to me.

Yet no ear but mine can catch their tones,
 So soft and low, and sweet,
And no hand but mine can feel their touch,
 As I nestle at their feet.

Dear faces! so cherished in days gone by,
 Ye're beaming with heavenly light;
Dear hands! that I often clasped on earth,
 Ye beckon me upward to-night!

Dear feet! that patiently moved along
 The pilgrim's weary road,
Ye are resting to-night in Paradise,
 In the city of our God!

Oh, look on me tenderly, sweet ones, now,
 As I struggle to follow on!
I strain my eyes for a glimpse
 Of the glory you have won.

Oh say, were you ever weak, like me,
 When you tarried with us here?
Did your spirit fail, your heart e'er faint,
 Did you sometimes yield to fear?

Did the dust of earth e'er soil your robes,
 Dear friends, as it soileth mine?
The fickle glare of deceitful joys
 E'er dazzle you with its shine?

Were you always calm, and wise, and strong?
 Oh tell me, loved ones, to-night!
Discourage me not, as out of the dark
 I gaze on your glorious light!

Oh, say you were sinful and frail, like me;
 Say you were froward and wild!
Say 'twas the Father's Almighty love
 Unconquered his wayward child!

Oh, whisper then to my listening ear,
 From out your glory bright!
Oh, speak to me here in my loneliness,
 Speak to me, friends, to-night!

—*Independent.*

The Family.

WHAT A FEW CAR-RIDES COST.

It was many years ago, when the city cars were first used in Philadelphia, that John Benner, a boy who lived in the upper part of the town, happened to get a ride without paying for it. The car was full, and the conductor passed him without taking his fare. At first, John thought he would pay it as he left the car; then he repeated to himself what he had heard old people say:

"I am not responsible for another person's mistakes. If he don't do his business properly, it's not my fault, and I shan't go out of my way to do it for him."

A poor, worthless plea of the selfish, who hope or wish to gain something by the short-comings of others. How despicable to take advantage of another's weakness, or error, or misfortune.

John felt like a thief when he left the car, his fare unpaid. He half expected to hear the conductor call him back; once he thought his hand was on his shoulder. But when he was safe at home, he boasted of his small knavery as if it were a virtue.

"I didn't pay any thing for my ride, mother."

The weak, unreflecting woman only said, "didn't you."

And John went on boasting, "I've got six cents now for something else."

Six cents! and that was all he sold his integrity and manliness for. How many other boys have sold them for a like trifle, making a woful bargain! He who sacrifices one particle of virtue, or manliness, or kindness for even millions of money, makes a fool's sacrifice, at which the fiends who bate men, laugh.

After this John Benner obtained other dishonest rides, not so much by the oversight of the conductor, as his own cunning. Poor, wretched trickery! His success in this made him mean and trickish in other things. When he bought fruit for his parents, he purloined a handful from the dealer for himself; he nibbled the cheese and crackers at the grocery; and seemed to think it was all gain to get any thing without paying money for it, never considering that he was paying away his character all the time, using himself up by inches. He excused these meannesses and dishonesties to himself by saying that they were "nothing;" it was nothing to pick up a few raisins, or a cracker lying before one. Nothing! But some of these *nothings* have a queer way of growing *somethings!*

When John rode in the cars without paying fare, he never thought of any one noticing him except the conductor, and if he had, he would no doubt have said, "Who cares? It's nobody's business but the conductor's and mine." A good Quaker noticed him, notwithstanding, and felt that it was his business to give him a check. So, one day, when he had just left the car, and was still in plain sight, he said to the conductor: "Conductor, I think thee is helping to make a villain of that boy. I have seen that he two of ten escapes thee in paying his fare. Thee had best be more mindful in future."

The conductor marked the boy, with whose look he was already familiar.

It was not long after that the young rogue had been invited to be one of a party who were to have a festival in a fine grove on the New Jersey side of the Delaware, which they were to cross in the Camden ferry boat. He was delighted in anticipation of the pleasure he should have. When the day had come, and he had started to join the party, he found that he was late. But as he took the first car, he might be in time. It came, and he beckoned for it to stop. The conductor saw him beckon, but he never touched the bell. John screamed "Halloo!" in vain. The conductor had recognized him, and took no further notice of him. John ran to over take the car and leap upon it. He failed, and there was nothing left for him to do, but to walk as fast as he could to the ferry. He even ran. It was midsummer, and the heat was overpowering. Tired and panting, the sweat standing in great drops on his crimson face, he reached the wharf, to see the boat, loaded with its merry party, already half way to the Jersey shore. He was disappointed, angry, ready to cry. "Why didn't the car stop for me?" he growled. He was paying for some of his rides then. How many was that pleasant festival worth?

It came to be time for him to go into a store. He was on the look out for one where he could have suitable employment, with a good prospect, when he saw an advertisement that a boy was wanted in one of the largest warehouses on the wharf. "That would just suit me," said John. "I would like of all things to be down there near the shipping."

He applied at the place, and was sent into the counting room to the head of the firm, a middle-aged man with a keen, gray eye, which he fixed on John in a way to make him turn pale.

"Does thee want a place in my store?" he said.

"Yes, sir," John answered.

"What is thy name?"

John told his name.

"Where does thee live?"

"On T—— street."

"I think I know thee. I think I have seen thee in the horse-cars."

John was silent; and the gentleman added, "Thee ain't just the boy I want. I don't believe I can give thee a place in my store."

John started to go, and had reached the counting room door, when the merchant called him back.

"Perhaps I'd better tell thee why thee won't do for me. I've got an idea that a boy who steals his rides, might perhaps steal something else; if a person's honor and honesty aren't worth more to him than a trifling fip, they ain't worth enough for my purposes."

John could not say a word, and left the store. He felt badly as he went away. *He was now paying altogether too much for his rides.* He felt it still more when an acquaintance of his, James Jarvis, told him that *he* had obtained the place denied to him.

"It's one of the best places in the city; every body says so," said James. "Every body says I'm lucky to get it."

"How came you to?" asked John. "They would'nt take me there."

"Why not?"

John did not care to tell why, and changed the subject.

But his car rides were not yet fully paid for; they will cost during his whole life, not only in self-respect and honor, and confidence, but even in money, and a heavy sum, too.

After having obtained situations in several stores, and filled them for a time without winning much favor in any, he wanted to begin business for himself, thinking his cunning would bring him success, and, with much self-confidence, proposed to his old acquaintance, Jarvis, to form a partnership with him. Jarvis did not hesitate for an answer.

"No, John," he said, "we do not think alike."

"Why not?" urged John.

"What you call a good bargain, I think the very worst. So we should never agree."

"How is that?"

"You call it a good bargain when you put off upon another what you would not take yourself, or take from him more than you would give. I call it a good bargain when the parties are equally favored and equally satisfied; when each man knows the other is fair, and can trust him in future dealings—I don't want to make new friends and new customers every day. Old faces please me the best. You like a sharp trade, and the advantage on your side, so you must keep dealing with strangers, unless a few fools should happen to come in your way. No shrewd man would give you the advantage *twice!*"

Jarvis and Benner went into different partnerships in the same branch of trade, and it is interesting as well as instructive, to see how different their positions already. Jarvis is respected and trusted by every one; especially by those who have had business with him, but men shrug their shoulders, and look knowing, when they warn each other to keep a good look-out for Benner. The one has already earned the name of "an honest man," the other that of "a sly dog." Benner's income is not more than half so much as that of Jarvis, for he has not one-third the number of customers, and with all his unscrupulous art, cannot make so much profit on one sharp trade, as Jarvis, with less time and toil, makes on three fair ones. Those car-rides on T—— street had far better have been paid for in poor fippeny bits at the time.—*Mrs. P. H. Phelps.*

GRANDMAMMA'S SUNSHINE.

No one could look at little Annie Prire without thinking: "What a happy little girl!" She always had a smile for every one, and nothing seemed to go wrong with her. She had several brothers and sisters, but they never teased her, for they had found out that it was useless to try. She always seemed to think every trick they played upon her quite as funny as they did, and laughed with them. If they hid her books or playthings, just for fun, they said, she would get something else to play with or read until they chose to get them for her. When she left her seat for a few moments, and some one else took it, she did not demand it again when she came back, but would quietly take another. If the children expected any pleasure and were disappointed, instead of fretting, she would say:

"Never mind, perhaps we can have it to-morrow."

She went one summer to visit her grandmamma, who lived in the country, and there she was so happy and cheerful that grandmamma called her "Sunshine." Her grandmamma often said to herself, "I wonder what it is that makes Annie so different from other children!" But at last she found out the cause.

They were invited to take tea one afternoon with Annie's aunt, who was also grandmamma's daughter, and lived in the village about a mile from grandpapa's farm home. The sun was shining brightly when they started, but Annie's grandpapa said as he shut the gate of the little garden which was before the house, that there was a cloud rising which he thought might bring rain. "However," he continued, "I think it will not come within an hour, and we shall get to aunt Jane's before that time, if our Sunshine here can walk fast enough."

"Oh! I can walk as fast as any body, grandpapa," said Annie, smiling, and she trudged along in front of them, thinking what a fine time she would have playing with her cousins, and how kind cousin Tom always was to swing them as much as they wanted him to, and then what nice strawberries and cake aunt Jane would give them for tea.

Grandpapa made a mistake this time, however, for the cloud travelled faster than they did, and they had not gone half-way to the village, when the rain came down faster, until it poured, as if it knew its time was short, and it meant to make the most of it.

"Oh! what shall we do?" said grandmamma, "perhaps we can stop at the mill," which was just before them. "No," said grandpapa, "this is not the day for grinding, and it is locked. The best thing we can do is to go home as fast as possible, for our clothes will be wet through if we go on, and we could not wear them all the afternoon without taking cold."

"Now," thought grandmamma, as they turned to go home, "my Sunshine will certainly be clouded." But she was mistaken; Annie looked a little disappointed for a moment, but that was all, the next moment she smiled as she said, "Never mind, we can go some other time," and then she turned her face toward home, and went on as fast and cheerily as she had done when she was going to her expected pleasure, instead of away from it.

They were not the only people caught in the shower, for they had gone but a short distance on their way home, when the farmer who lived just beyond Mr Prire, overtook them, leading his horse, while his wife and daughter were riding in a small wagon, covered up so that they were nicely protected from the rain. He offered to take in Mrs Prire and Annie, but they were already so wet, that grandpapa thought it was better for them to walk the rest of the way, they would be less likely to take cold.

Their clothes were very wet when they reached home, but it did not take long to change them, and there was a nice fire in the kitchen where they could be dried. Instead of sitting down to fret, or troubling her grandmamma, to tell her what to do, Annie got her portfolio, as soon as her clothes were changed, and commenced to write a letter to her mother. When that was finished, grandmamma brought out a box of shells for her to look at, and then Mary, the cook, said they should not miss the nice tea which they would have had at Aunt Jane's, and she made them some of her nice waffles.

Annie slept in a little room which opened into her grandmamma's, and that night, when Mrs. Prire went up for her candle, she heard the little girl's voice in prayer to God. The door was partly opened, and as she paused there for Annie to finish, she heard her thank her heavenly Father that the wind did not blow any harder, or the rain came any faster, and that they had reached home in safety. Then she prayed that she might always be cheerful and happy, and be willing that God should do as He thought best.

Now her grandmamma had found out the secret of her cheerfulness. It was because she felt that God was her friend, and that all disappointments came from his loving hand, and she had learned to pray to Him for every thing she might need.

When Annie had finished, her grandmamma went in to her lamb. She did not tell her what she had heard, but her warm embrace and fervent, "God bless you, my child!" showed how deeply Annie's prayer had affected her.

God will make every little child who loves and trusts Him as Annie did, as happy and cheerful as she was.

Child's Cabinet.

THE POOR MUSICIAN AND HIS MATE

One beautiful summer day there was a great festival in the large park at Vienna. This park is called by the people the Prater. It is full of lovely trees, splendid walks, and little rustic pleasure houses. At the time of which I am speaking there were people there, some young and some old, and many strangers too. And all those who were there enjoyed such a scene as they had probably never beheld before. Be that as it may, the Prater was almost covered with the crowds of people. Among the number were organ-grinders, beggars, and girls who played harps. There stood an old musician. He had once been a soldier, but his pension was not enough to live on. Still he didn't like to beg; therefore on this particular festival day he took his violin and played under an old tree in the park. He had a good, faithful old dog along with him which lay at his feet and held an old hat in his mouth so that passers by might cast coins in it for the poor old man.

On the day of the festival which I have now mentioned, the dog sat before him with the old hat. Many people went by and heard the old musician playing, but they didn't throw much in. I wonder the people did not give him more, for he was truly a pitiable object. His face was covered with scars received in his country's battles and he wore a long gray coat, such as he had kept ever since he had been in the army. He even had his old sword by his side, and would not consent to walk in the streets without carrying his trusty friend with him. He had only three fingers on his right hand, so he had to hold the bow of his violin with these. A bullet had taken off the two others, and almost at the same time a cannon ball had taken off his left leg. The last money he had, had been spent in buying new strings for his violin, and he was now playing with all his strength the old marches he had learned so often when a boy with his father. He looked sad enough as he saw the multitudes pass by in their strength and youth, and beauty; but whenever they laughed, it was like a dagger to his soul; for he knew on that very evening he would have to go to bed supperless, hungry as he was, and lie on a straw couch in a little garret room. His old dog was better off, for he often found a bone here and there to satisfy the cravings of hunger. It was late in the afternoon, his hopes were almost like the sun—they were both going down together. He placed his old violin down by his side, and leaned against an old tree. The tears streamed down his scarred cheeks. He thought none of the giddy crowd saw him, but he was much mistaken. Not far off stood a gentleman in fine clothes who had a kind heart. He listened to the old musician, and when he saw that no one gave him any thing, his heart was touched with sympathy. He finally went to the dog, and looking into the hat saw only two little copper coins in it. He then said to the old musician: "My good friend, why don't you play longer?"

"Oh," replied the old man, "my dear sir, I cannot, my poor old arm is so tired that I cannot hold the bow; besides, I have had no dinner, and have little prospects of supper."

The old man wiped his face with his feeble hands. The kind gentleman with whom he talked resolved to aid him as best he could. He gave him a piece of gold and said:

"I'll pay you, if you will loan me your violin for one hour."

"Oh!" said the musician, "this piece of money is worth more than half a dozen old fiddles like mine."

"Never mind," said the gentleman; "I only want to hire it one hour."

"Very well; you can do what you will," said the owner.

The gentleman took the fiddle and bow in his hands, and then said to the old man:

"Now, my mate, you take the money, and I will play. I am quite sure people will give us something."

Now, was not this a singular musical association? They had just become acquainted, and immediately entered into an arrangement to work together for the public. The strange gentleman began to play. His mate looked at him with wonder; he was so stirred that he could hardly believe it was his old violin that such beautiful sounds came from. Every note was like a pearl. The first piece had not been finished before the people, observing the strange sight, and hearing such wonderful music, stopped a moment to curiosity. Every one saw that the fine looking gentleman was playing for the poor man, but none knew who he was. By and by the people began to drop money into the hat and the old dog seemed delighted to receive so many pieces of gold for his master. The circle of hearers became larger and larger. Even the coachmen of the splendid carriages begged the people inside to stop and hear the music. Still the money increased. Gold, silver, and copper were thrown into the hat by old and young. The dog began to growl. What in the world could be the matter? One gentleman as he dropped a large piece of money in the hat, had struck him on the nose, and he came very near letting the hat and money fall. But it soon became so heavy he could not hold it any longer.

"Empty your hat, old man," said the people "and we will fill it again for you." He pulled out an old handkerchief and wrapped the money in it, and put it in to his old violin bag.

The stranger kept on playing, and the people cried out "Bravo! bravo!" in great joy. He played first one tune then another—even children seemed carried away with rapture. At last, he played that splendid song, "God bless the Emperor Francis." All hats and caps flew off their heads, for the people loved their Emperor. The song finally came to an end. The hour was ended, and the musician handed back the violin to the old man.

"Thank you," said he. "May God bless you!" and he disappeared in the crowd. "Who is he? Who is he?" said the people. "Where does he come from?" A certain person sitting in one of the coaches said "I know him. It is Alexander Boucher the distinguished violinist. It is just like him. He saw the old man needed help and he determined to help him in the best way he could."

The people then gave three cheers for Boucher, and put more money in the old man's hat. When he went home that evening he was richer than he had ever been before. When he went to his bed he folded his hands and prayed that God might bless the good Boucher, so that when he should get to be an old man he might have good friends.

Now, I believe that there were two happy people that night in Vienna. Of course, the poor old musician rejoiced now that he was now out of want; but of more value to him than all his money was the consolation that somebody had proved a friend to him. For it does us all good to know that we have friends, even though they are of no farther advantage to us. There was another who was happy, and that was the good man Boucher. How could he go to bed that night without thanking God for having put it into his kind heart to be kind to the old, friendless, starving soldier.

Next to the benefit which our good deeds confer on others is that which they confer on ourselves.

Now, children, this is a big world. Look around you, and you will always find that you can do something to make it better, as well as yourself happier.—*Exchange.*

Health.

STONES IN THE HEART

There are but few instances on record of stones having been found in the heart. One of them rests on the authority of Joseph Lausoni, who tells us of a woman who, being subject to frequent fainting fits, at length died of them at the age of thirty-three. Upon dissection, three small stones were found in the pericardium. They were greenish, and the largest of them weighed nearly two ounces. Burnet, in the *Thesaurus Medicinæ Practicæ*, relates that on opening the body of the Emperor Maximillian II., three small stones, each of the size of a pea, were found in one of the ventricles of the heart. He adds, that that Prince had often complained of violent palpitation of that organ. In our days, Dr. Sicinleta has published a case of a similar description. A young man, who died at the age of twenty-eight of tuberculous meningitis was dissected, and manifest traces of an inflammation of the pericardium of long standing were discovered. In the cavity of the pericardium an irregular oblong body of the shape of a bean was found, measuring twelve millimetres in length by nine in breadth and six in depth. It was perfectly free from all adherence, and consisted of a fibro-tendinous capsule, enveloping a stony nucleus. The capsule was interspersed with calcareous grains, especially in the vicinity of the nucleus. But in this case the heart presented another strange circumstance, in its muscular substance there lay embeded a large thorn of *prunus spinosa*, its point protruding into the right auricle. This thorn had been swallowed fifteen months before with a slice of horseradish, and had first stuck in the throat, causing great pain in the præcordial region. Was this the cause of the pericardita and of the formation of the stone? It is difficult to say. To these three curious cases Dr. Hyrtl, of Vienna, now adds a fourth. He states that in one of the bodies brought to the dissecting-room he found, a few weeks ago, a flat and perfectly circular body of a diameter of upwards of two centimetres. It was situated in an angle formed by the inferior pulmonary vein with the posterior side of the left ventricle. It was of a yellowish-brown color, and of a thickness varying between six and twelve millimetres. Under a membranaceous envelope it contained a bony nucleus composed of five round divisions slightly adhering together. Within these bony capsules a pulpy matter, spotted with black, and interspersed with fibres, was contained.—*Galignani's Messenger.*

House, Farm and Garden.

INDIGO

We presume that four persons out of five, if asked whether indigo is a mineral or a vegetable substance—whether it is dug out of the earth or grows upon trees—would be unable to give an intelligent answer, and yet they all know indigo when they see it. Perhaps some of our readers will be thankful for a little information in regard to this article which they see so often.

There are some fifty or sixty species of plants of the order *Leguminosæ* and genus *indigo-fera*, which, by undergoing a process of fermentation, yield the beautiful dye known as indigo. These plants are indigenous in Asia, Africa, and America, and in some of the East and West India Islands. The discovery of the dye was very ancient, its use being mentioned by more than one of the ancient Latin writers, and in terms which make it very certain that it was the same that is now so well known by the name. It was very early produced in India, from which country the name was derived, as it was called indicum, and this is the country in which it is now most extensively cultivated and prepared. Its importation into several European countries was for a long time prohibited for various reasons; in England and France because it was thought to injure the texture of the cloth in dyeing. In Germany it was prohibited for the sake of protecting the native woad, a miserable substitute for the genuine article—a distinguished instance of the wisdom of those who are desirous of protecting home productions without any regard to their comparative value. On the same principle the advocates of this system ought to seclude from our own country yellow dyes, for the sake of protecting the well-known native dye made from butternut bark. The plant from which indigo is commonly produced, grows to the height of from four to six feet. It contains the coloring principle in the leaves and stems in a colorless fluid, which is changed to the dye by fermentation and oxidation. The seeds are sown in March or April and before the plants attain their full growth, the same season, they are cut early in the morning, before the sun has fallen upon them, and carried to the factory where they are laid in great stone cisterns, some twenty feet square, and about three feet deep. Heavy weights are placed upon them, by which they are kept down below the surface of the water, which is let in so as to cover the plants and fermentation is allowed to go on for ten to fourteen hours, according to the condition of the plants, the temperature &c. The liquor is then in an active commotion, very much as if it were boiling. Bubbles of air continue to rise, which assume a purple hue, indicating that the fermentation has had the effect of producing from the limpid water the color desired. When this process is complete, the water is drawn off into another vat where it is violently agitated by artificial means for an hour or two, until the coloring matter begins to be precipitated, and it is then left to settle. The water is drawn off again, and the indigo is taken out, dried and prepared for commerce.

The cultivation of the plant, and the preparation of indigo was commenced in South Carolina about the middle of the last century, and has been kept up ever since until the commencement of the late war, which interrupted so many of the Southern productions. At one time the finest indigo in the world was made in that State, and it was greatly sought after by dyers, calico-printers, and leather dressers, but both the quality and quantity fell off many years since, and the yield, for some time past, has been inconsiderable. The finest quality now comes from Bengal and the adjacent provinces. There are many grades, according to commercial language, such as superfine, pure blue, ordinary blue, fine purple. The finest quality has the least specific gravity, and floats upon water; the poorer qualities having an admixture of earthly substances which add to their weight. The finest indigo may also be tested by its not readily leaving a mark on drawing it, when dry, across a piece of paper, and also by the clear blue which it imparts to water when dissolved. The culture of the plant is quite precarious, and the amount produced varies greatly from one season to another. The total shipment from the East Indies averages about 12,000,000 pounds a year. Last year there were imported of this quality, into the United States, 415,575 pounds, valued at $324,207, as its foreign gold cost.

JUJUBE

"What is it? Where does it come from? What is it made of?"

I think five hundred times I have heard these and similar questions asked about the pleasant, palatable paste used in confections and pectoral compounds; and doubtless there are hundreds of thousands of people somewhat familiar with the commercial jujube paste of all civilized countries, who have no more definite idea of what it is made of, than a Hottentot has of a hymn book. This universal ignorance of *jujube*, and the tree that produces the genuine material, is scarcely creditable to us, who grow so many thousand tons of noxious tobacco, and make so many million gallons of murderous rum.

In reply to the question, what is jujube paste made of, I have to reply, that three-fifths of all we buy and use as pure *jujube* is a compound of poor gum Arabic, damaged flour, and cheap sugar, tinted with some villanous chemical liquid.

The little pure jujube paste we get is made from the fruit of the *jujube* tree—(*Rhamnus Zizyphus*) a common East Indian tree, or, more generally, a large shrub, growing also in the majority of the islands of Japan, and on the continent, hardy and abundantly fruitful in all the northern mountains of China, and North into Tartary, where the winter cold is so intense that no other fruit trees exist. The tree resembles most in appearance and habits of growth, the honey locusts of the United States, while the fruit is very like in size, shape and color, our smaller purplish damson plumbs, with a pit something similar, only smaller in proportion, rounder and more pointed. Eaten when quite ripe, the fruit has a pleasant taste, and slightly aromatic flavor. From the setting of the blossom to maturity, the fruit requires about three and a half months, though two or three pretty sharp frosts, either on the flowers or ripe fruit, does not appear to injure it.

The paste is easily made, exactly as the housewife manufactures marmalade from pears, or other fruit, simply by stewing, straining and boiling down at a very low heat.

There are few of the *jujube* trees growing and bearing fruit in the United States, but considering that it will thrive and bear fruit wherever the apple, peach or pear will, and in some places where they will not; and considering also the very many purposes in confections and cookery to which it may be applied, as well as its valuable medicinal properties, a great many thousands of our people who have gardens ought to cultivate the *jujube* tree.—*The Guardian.*

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Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.

Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.

Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.

Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*

JOHN G. MEACHAM, M. D.

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From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, DECEMBER 1, 1866. Vol. VI. No. 48. New Series. Whole No. 30

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 631 Pine Street, Philadelphia.

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Patch the jacket, darn the shirt,
Fight the daily dust and dirt.
Nurse the baby, knead the bread,
Tax your hands, and heart, and head,
Ceaseless toil, and pain, and care,
'Tis a woman's lot to bear.

Never mind the glance oblique;
Never cause of coldness seek,
Never notice slight or frown,
By your conduct live them down,
Lift your hearts and lift your eyes,
Let your prayers forever rise;
Think of all by Christ forgiven,
When he came to earth from heaven

Sing the song and tell the story
Of the Saviour's coming glory
To the children, whom he blesses,
With your guidance and caresses,
They for all things look to you,
Marking all you say or do,
Sweet the word He speaks to thee·
"As thy day, thy strength shall be."

Feed the hungry, help the weak,
Words of cheer and warning speak
Be the angel of the poor,
Teach them bravely to endure
Tell them of that happy home
To which Jesus bids them come,
Where God's peace fills every breast,
"And the weary are at rest."

Seek for nothing in return,
Let no wrath within you burn;
Gratitude may be your lot,
Then be thankful; but if not,
Are you better than your Lord,
Who endured the cross and sword,
From those very hands whose power
Was his gift from hour to hour?

Noble is a life of care,
If a holy zeal be there;
All your little deeds of love,
Heav'nward helps at last will prove,
If to all you seek alone
That God's gracious will be done
Then take courage, sister dear,
Christ and heaven are very near.

—*Epis. Recorder.*

Communications.

For the Christian Recorder.

LETTER FROM BROTHER TURNER.

Fort Gaines, Nov. 19th, 1866.

MR EDITOR.—Here I am—away down in Clay County, on the banks of the famed Chatahoochie river, where Georgia, Florida and Alabama all converge nearly into the same radius,—in a locality where neither the heavy lumbering of the old-fashioned stage-coach, nor the shrill whistle of the iron horse, break the primeval stillness that reigns around Only one solitary weekly newspaper relieves the monotony of this isolated region With Selkirk, we can say, "Oh, solitude, where are thy charms?"

I left Macon on last Tuesday morning, bound for a tour in the lower country. I stopped in the village of Americus, where I was very kindly cared for by the Rev. Robert Anderson, to whose church and congregation I repaired in the evening with very pleasurable anticipations I found our people to be somewhat depressed and troubled on account of a current report that a certain white gentleman (whose name I shall for the present withhold) intended to regain possession of their church lot, which he had given them many years ago. Upon consulting the gentleman in question, he frankly assured Brother Anderson and myself that he had never for a moment entertained such an unmanly idea, and felt quite indignant at the unjust imputation This at once settled the difficulty, based as it was on "such stuff as dreams are made of." On that evening I preached in Cuthbert, Georgia, some fifty miles lower down, to a very fine congregation, under the care of Brother Wm. H Noble, a local preacher, whom I appointed to that charge from Macon. I found him engaged in teaching a flourishing school, as well as attending to the duties of the rostrum I here met with Elder Jennings, who happened to be in this section at the time.

I again preached, to another fine audience, which seemed to have been powerfully worked upon by a sermon from Elder Jennings After service, an invitation was given to all sinners to stop from the path that leads to hell, and some thirty came forward while we were engaged in our exercises, anxious to be prayed for by the members.

While we were engaged in our exercises, the door was thrust open, and a man's head (or rather what should have been a head, it being only a pimple not yet come to a head) popped into view like Rip Van Winkle risen from the tomb, or Æsop's fabled ass out on a bender. He sent me word that Col Gabriel, of the Freedman's Bureau, had said that "It was time to stop that noise!" I became excited in a moment, and sent him word that he was crazy, and that we were all free people We then went on with the meeting, expecting to again hear from our nocturnal visitant, but were happily disappointed Like some shadow, or "burde" of evil omen, the ludicrous apparition had disappeared as mysteriously as it came This Col Gabriel is the Bureau's agent, and I learn that he is the worst man in the State If he treats the colored people as they say he does, the Bureau is a curse to the community I will not vouch for the truth of this, but so the rumors fly They say that he curses the colored people, knocks them over the head for pastime and recreation,—and when the jail becomes so crowded that it will hold no more, (and he incarcerates them for nothing,) he chains them to the doors and walls, like so many Bengal tigers This he does, and more As an evidence of cruelty somewhere, I found our people generally timid, fearful and doubtful, which is not the case where they are treated in a Christian manner

Rev S B Jones, of this circuit, having been apprised that I would be in Cuthbert, arrived on Thursday with his horse and buggy, and soon we started for this point. Here my faith was terribly tried; for I was under many apprehensions relative to taking such a long journey through the lower country But asking God for protection, I nevertheless started We travelled nearly all day through a section of country which was thickly wooded and full of game. We met several white travellers; but instead of assailing us, as I feared, they spoke very politely, and passed on their way.

As the darkness of night was closing around us, we arrived at Fort Gaines The next evening, pursuant to appointment, I preached to a crowded house. The intelligence that a negro preacher and presiding elder was in town, had rather aroused the white people, as I learned, and consequently many came out, among whom was Rev Mr Harris, of the M E Church South My effort was well received by all parties—and more respect could be paid to no poor mortal than was shown myself by both the white and colored residents

A remarkable incident, and one worthy of notice, occurred here While conversing with some white friends, they observed the square and compass which I wear upon my bosom. Not being aware of its design, they requested me to walk aside, to explain to them why I carried such emblems upon my person But as soon as I made the object known, they seemed to consider me entitled to their special aid and protection, and every comfort was instantly pledged to me. However, after making further inquiry among our people, I learned that the freedmen receive more protection and justice here than in any other part of Georgia. The good effect is remarkable

Judge Turnipseed, of this county, is praised by all the colored people. The Sheriff, Mayor, and all the County officers, are spoken of in the highest terms. The freedmen here will go to law as quickly with a white man as they will with their own kinsmen. And there is not a negro in the jail, nor a chain-gang in the county, nor a Bureau agent within twenty-five miles of the place,—while in some counties where agents are located, the jails are crowded with colored people

I do not believe that there is a county in the State where our people are treated so kindly The whites here say that if you treat the negroes kindly, they will do what is right. But if you treat them meanly, they will treat you meanly

These Bureau agents are great tyrants. They profess to do much good—but they are like the elephant which Patrick won at the raffle, when he scratched his head and said, "Bedad, now that I've got him, what shall I do with the craythur?"

On Sabbath morning I went eleven miles to Lowell church, where I preached twice and administered the sacrament to a very large audience A minute description of that occasion would be too lengthy But the idea of seeing a colored elder among them almost set the people crazy. To hear them sing the songs of Zion was too sweet a pleasure for tongues to tell. I was moved to tears, when we went to prayer, at seeing scores who could not gain entrance into the church, kneeling down outside, in every direction The grandest exhibition of religious simplicity which my eyes ever beheld was thus presented to my view Words cannot describe my emotions.

On Sabbath afternoon I returned to Fort Gaines, where I again preached and administered the sacrament: the church being too small to hold the people, the college hall was beautifully lighted for the occasion, and most of the city folks were present. The effort was pronounced by the citizens as unusually grand. Large accessions were made to the church at both places,—and upon the whole, nothing could have been more interesting I have preached in the College twice, and will lecture there to-night on Social Economy.

I found two colored Societies here Unfortunately, however, they are somewhat in opposition to each other But that will soon wear out. I also found a splendid restaurant, kept by Mr. Irvin Nie, a colored man This establishment is freely patronised by the whites The proprietor is an enterprising and respectable man, and cannot fail to win the respect of all respectable men.

A boot-making establishment, conducted by Mr. Calvin Mitchell, is prospering finely, while we have several thrifty colored farmers,—men who believe not in empty palaver, but regard true elevation as beaming forth from their own bright ploughshares and waving acres of yellow grain!

Thus ends the sketch of my visit to Fort Gaines, unless something else turns up before I leave This was, too, the place I so much dreaded Hence I expected to receive many insults, or be run out of the neighborhood But to my surprise, it turns out to be the finest settlement in the State of Georgia Before closing, I wish to say that Rev. S. B Jones, who is in charge of this mission, has indeed shown himself to be a worthy workman, and deserves the high esteem in which he is held With the exception of some little bow-wowing from some of the most ignorant, relative to pressing his financial claims, the people speak of him in the highest terms of commendation. All good men have their enemies—and Brother Jones is no exception to the general rule

This letter has been hurriedly thrown together, Mr Editor, and you must excuse all imperfections H M T

For the Christian Recorder.

A LETTER FROM BRO PECK

Albany, Nov. 21st, 1866.

DEAR BRO WEAVER —Having a few moments of leisure, I thought I could not better employ myself than by writing a few lines for the *Christian Recorder*, to inform the brethren and the public generally how our Church in Albany is progressing in the good work of the Lord.

I arrived in Albany June 29th, 1866, and found the brethren and the Church alive to Christ. I found their spiritual condition fair. I at once went to work to labor for my Master, and at my call the good people responded My preaching appointments have been very largely attended by both white and colored people, and sometimes by more than I wished to see, for I know my imperfections, and often tremble in the pulpit for fear there are those who shall not hear. Our Church has been very low here, but with a little more practical piety all will be well. Ever since I came here the people have been very kind and attentive to my wants, in fact they have been as attentive to my earthly wants as I could wish them Our young people attend divine service in very large numbers

During the summer we had our Sabbath School excursion down the Hudson to Castleton, with sunshine, beautiful scenery, childlike amusements among the little folks, and plenty of eatables for the inner man Our Sabbath School is a nice one, with its two adult Bible classes and the catering Anthony always in the superintendent's chair at the hour of meeting In it there is a missionary fund, for the purpose of helping our missionaries in the southern work. I must say to the credit of my church and congregation, that I never saw a people manifest more willingness to do their duty than they do Call on them when you will, tell them the truth, and they respond with a will; and I think no church in the New York district does more than this according to the ratio of membership. For example, our worthy Corresponding Secretary, (J. M. B.,) of the P. H & F. Missionary Society, was with us last Sabbath two weeks, and he reported to me what was collected in a certain church in Fleet St., Brooklyn, where a certain lion-minded brother works; but I told him that Albany Church, with her twenty-eight working members and friends, would excel Bro. W and his Church; and as I said, so, it turned out. When Bro. W writes, he will testify to the truth of what I say In any good work Albany Church is never behind I once heard our worthy steward, J Mason, say, concerning the administration of a point of law, "Brethren, it is our law, and it *must* be done" He is the right man in the right place No matter who the bishop sends, Brother Mason will stand by him in the right.

Our good Bishop Wayman was with us a few Sabbaths ago, and he delivered three of his evangelical sermons, full of the Holy Spirit, the effects of which will be long remembered here. May God bless our bishop with a long and useful life!

The spirit of matrimony dwells in Albany as well as elsewhere. I have united, within the last five weeks, eleven couples Some of the brides looked as fair as fair could be. The wedding of Mr. Brown and Miss Banks in the church, was a grand affair. It was held on Sabbath evening. The bride looked charming, and was very much admired by all present. There was a large number of persons present on this occasion, and nothing indecorous to the time or place occurred One of our class leaders was also united to the one he adores. The wedding was a very pleasant one. May the path of life be a smooth one to them all!

Last week I was at Kinderhook, at the second quarterly meeting of that circuit, over which the Rev Wilson Peterson is appointed. I found him engaged in a revival: and such an outpouring of the Spirit of God I have not seen for some time as I saw last Sabbath. Brother Peterson is doing great good here. The people, both white and colored, seem to admire him They crowd his church every time there may be service, to hear him preach, and they say they will take good care of him and his family

Last Wednesday evening, after prayer meeting, the members of my Church, headed by Sister Armstead and Miss Mary G. Jackson, besides a large number of my friends, both religious and irreligious, came in and surprised us with a large number of bundles of "good things," such as sugar, coffee, tea, bread, flour, and vegetables, and $7 75 in money. It made me feel funny for a while, when they marched upon us; but I do not care how often they come and do likewise. May the Lord bless them for their sympathy for their brother!

I have nothing to complain of here. The Lord has blessed my feeble efforts, and, as we are about commencing our protracted meetings, we hope to have his presence with us Pray for us, brethren, that we may have a great and good revival, and that the Lord will abundantly crown all our earnest efforts with success!

I am sorry that we could not do more for our missionary cause; but I am certain that I did my duty. We have a Missionary Society in the church, which intends to do something. Look out, Brother W that we don't run you too close

Yours in Christ,
FRANCIS J PECK

For the Christian Recorder

GREAT SURPRISE: AGREEABLE AND DISAGREEABLE.

MR EDITOR.—On the 20th day of August last, in the city of Quincy, Ill, I was greatly surprised on hearing the announcement that I was appointed to the pastoral charge of "Allen Chapel Mission," embracing East Indianapolis, Noblesville and Cicero Having a mind to "*respect the powers that be*," I proceeded to the field of labor consigned to me, and entered upon the discharge of the duties incumbent upon us I secured a room 14 x 16, for the purpose of religious worship, and announced that there would be preaching on the following Sabbath At an early hour on Sabbath morning the small room was filled to its utmost capacity, and I tried to interest the people from these words "For they had a mind to work," referring to the Jewish people who rebuilt the walls of Jerusalem.

PLAN

I.—Notice their circumstances

1. They were *poor, very poor*
2. They were greatly *harrassed* by their enemies

II —Notice their disposition

1 They had not a mind to *rest*
2 They had not a mind to *look on*
3 They had not a mind to *talk*
4. They had not a mind to *plan and advise*
5 They had not a mind to *find fault;*
6 But they had a mind to *work*

III —Notice the result

1. Their work was *done*
2 It was *well done*

Application: "Go thou and do likewise."

At the close of this service, we were agreeably surprised with a contribution of $50 in cash and by the coming forward of fifty-two regular soldiers to *sign the roll* At this time, I had neither house, lot, nor money; but having a "*mind to work*," we continued our efforts, and purchased a lot worth $800. The lot is paid for, except $150, which is to be paid for in one year In the meantime, our membership continued to increase until it now numbers one hundred and forty Our congregation having so greatly increased, we were necessarily compelled to rent the "Masonic Hall" Here our collections grew better We raised from $50 to $153 85, at almost every meeting.

Our little chapel, 30 by 44, with high ceiling, vestibule, &c., &c., is now inclosed, and the plasterers are at work. We expect, by the blessing of God, and our own indefatigable efforts, to have our house ready for occupancy in three weeks. We also expect, when the building is done, to be able to invite our *much loved* Bishop Campbell, to dedicate it to the service of our God, *free and unencumbered*

We promised that, during the first quarter, that our services should be *free;* but the heroines of my charge resolved to surprise us frequently with *full purses* and *loaded baskets* May heaven's choicest blessings rest upon these dear sisters!

We have met with great opposition on the part of some of the leading members of the old charge in this city Some of the bees who swarmed from the old hive demanded of the Trustees, that the furniture purchased and principally paid for by them, for the use of the pastor last year, be divided between the two charges It so happened that the furniture alluded to was still in my possession, as I used my own house as a parsonage last year The Trustees of the old charge determined to have the property, the whole property, immediately; and in my absence came and stripped the house of every thing, even the bed from under a sick wife, and babe, a little over three weeks old This was quite a *disagreeable* surprise

This act, which is unprecedented in the history of the religious or civilized world, was perpetrated about 9 o'clock, A M, while my little band of faithful workers were busy at a public hall, preparing for a festival to be given for the benefit of our new building It was enough to have moved a heart of steel, to have seen the tears stealing down the cheeks of this faithful band, when the news was conveyed to them that their humble pastor's house had been stripped, without giving them previous warning But see! before the sun went down—the same day this *kind, Christian act (?)* was performed by the trustees of the old charge—this same faithful band of sisters and brethren, had our house filled with good, new furniture, and my distressed family made comfortable and happy.

The old charge is blessed with a faithful Christian pastor, in the person of Elder Evans Through his earnest efforts, and what we could do in the same direction, a goodly state of feeling is being cultivated between members, and every thing is beginning to move on pleasantly We have a very good day school, taught by sister Lawrence, widow of the Rev Thomas Lawrence, of the Ohio Conference

We shall be favored with the labors of our talented young brother, Samuel A Elbert, of Oberlin College, as teacher in a few days. He will take charge, as Principal, of the Mission School.

The late Convention of colored men, held in this city, under the auspices of the State Equal Rights League, was a decided success The Convention took a high and intelligent stand in favor of Equal rights, and the moral and intellectual improvement of our people

I had the pleasure of attending the Convention one afternoon only. and was greatly amused by a discussion elicited by a resolution offered by W G Robinson, of Richmond, Indiana, denouncing unlearned colored ministers Mr Robinson argued that a preacher must be a *teacher*, and in order to expound God's holy Word, a man should have some knowledge of the laws of language, and to say the least should be able to read and write The Convention was not prepared to adopt the resolution, and on the motion of Mr Smothers, the resolution was indefinitely postponed But as I fear have already trespassed upon your time and space, I will close for the present.

Yours in gospel bonds,
WHITTEN S LANKFORD

Indianapolis, Ind, Nov 16th, '66

For the Christian Recorder

REPLY TO REV DR M M CLARK.

ON CHURCH UNION,

BY W R REVELS, M D

BRO LYNCH:—In a late number of the *Recorder* I noticed an article emanating from the pen of my learned friend, Rev M M Clark, D D, utterly opposing a union of the A M E Church with the M E Church, on any condition whatever We propose to discuss this subject calmly and dispassionately, for we conceive it to be one of much importance.

1. The A M E Church since her separation from the Mother Church, has ever held this contestant, viz that she would maintain her independence until she should develop her manhood before the world. This she has done to all intents and purposes Now, with these facts before us the question arises, Has the M E Church proposed a union with us, upon terms honorable alike to each Church? We answer, that should that Church adopt the policy suggested by Rev Dr Creary, she would, in such an event, have discharged her whole duty toward a weak but legitimate branch of her great family, and I am sorry to see that good Bro. Clark has misunderstood a portion of Dr. Creary's articles on this subject. For, so far from intimating even that the Bishops of the A M E Church should be appointed by the white Bishops to serve the colored people exclusively, he says on the broadest terms: "Let a Bishop be a Bishop;" and even opposes the idea that Bishop Roberts should be the Bishop of Liberia exclusively, but a Bishop in common with the other Bishops of the M E Church

Now, it would not be wisdom in the A M E Church to refuse a union for the following reasons:

1 We need their aid to enable us more effectually to educate our numerous youth, that they may be qualified for usefulness on earth, and for subsequent glory in heaven

2 That the Roman Catholic Church is making efforts in the West and South-Western States, to bring the colored youth under the influence of Catholicism, by establishing schools for them, in which they are to be taught by that Church, doubtless with a view of making them Roman Catholics; and little as it may be thought of by many, these efforts must be met by us and other Protestant denominations, or else that Church will make inroads upon us, that will tell wonderfully against us for days to come

The M E Church, of her self, under God, is a legion in strength; and could our ministry avail itself of the means now within the gift of that Church, we could gather up and probably save thousands of our people, who may become victims to the Catholic Church

But suppose we should pursue the course recommended by Dr. Clark? First, refer the subject, or submit it to the popular vote of the people, and then to the Quarterly and Annual Conferences, and from them to the General Conference Before this could be done, a large proportion of the people will be going; and though we might shed tears, *ad infinitum*, that would not bring them back

But suppose we should adopt the policy proposed by Dr. Clark, we would thereby say, that we resolve to be a Church of one caste and one race, to the exclusion of all others

I do not think we are prepared to say so; the workings of Divine Providence point very significantly to a different state of things. We believe that in less than ten years from to-day, the Christian Church will become ashamed of the bars that she has heretofore set up on account of caste, and that one Methodism will be the sentiment of the whole Methodist Episcopal family, *i. e.* so far as the M E and A M E Churches are concerned. W R REVELS

St Louis, Mo, Nov. 15th, 1866

P S —In my next I propose to show why it is scarcely probable that the A M E Church and the Zion Methodist Church will probably never unite

For the Christian Recorder.

WALNUT HILLS COLORED METHODIST CHURCH

About eight months since the friends in connection with this church determined to improve the condition of their Sunday School, and selected Bro M T Epps, as the Superintendent. He commenced his work with twenty-seven children, and through his indefatigable labors, the school now numbers *one hundred and sixteen.* Bro Epps canvassed the whole neighborhood, and finding some children unable to attend from want of decent clothes, he solicited subscriptions from his friends and neighbors, who willingly contributed, so that many children who once ran about the streets on the Sabbath half clad, are now decently attired, and regular attendants at the school with the other children There are a number of young men, also some old men and women who meet every Sabbath to read the word of God. This is one of the best conducted and most orderly schools we have seen. Bro Epps seems to have the confidence of all under his care, and on Sunday the 11th, they gave an expression of their appreciation of his labors by presenting him with a valuable family Bible. The church was well filled with the children and their friends, short addresses were delivered by Bros. Colston, Meadowny, and Standing

Bro Pettigrew, the efficient pastor of the church, said he wished it to be seen that the presentation was made with the hearty approval of all present, and the best proof they give would be to come forward and lay the cost of the present on the table; this was promptly responded to, and the amount was realized in a few minutes—the presentation was then made by two members of the committee, each reading a short address as follows:

"Dear Superintendent We are on an ocean sailing to a home beyond the tide—a vast and trackless ocean where storm after storm arises. An ocean on whose stormy waters many a poor soul has been wrecked, and sunk to rise no more But thanks be to God, he has given us a chart to guide us as we sail over life's rough ocean—This chart is the Bible; obey its precepts, and though clouds and darkness may be around you, though the storm may howl over your head, you will reach heaven at last, that bright and blissful home beyond the tide Thank God for the Bible, it is our safest guide; God grant that we may all accept it as the man of our counsel Accept then this Bible, the best of all books, as a slight testimonial of the kind feeling and good wishes which the teachers and scholars of this Sabbath School hold towards you. Take it, and study it carefully and prayerfully, and may its light ever shine upon the road that leads you to the lamb, and God grant that we may all order our lives in accordance with its precepts that we may all meet a happy and united Sabbath School in heaven

The following is a report of the second address

"Dear Superintendent. In behalf of the committee upon which we are appointed, and the Sunday School of which you are a leader and guardian, we present you this volume as a slight token of our esteem for you, and an acknowledgment of your earnest endeavors in our behalf and future welfare May you ever cherish it, and hold it in an estimation above all other books, and cling to it with a tenacity seldom equalled, not only because of the source from which you received it, but of the holy teachings which it contains May you be blessed with a long stay with us, and in your old days when you open this volume, think of the young flock of which you were a leader when you received it, and bless us with your prayers

"Though the earthly value of this book is small, yet the riches which it contains is inestimable Take it and preserve it with a care and tenderness which a mother cannot show to her offspring"

Bro Epps taking the valuable book, feelingly replied to the addresses in which he expressed his thanks for their kind appreciation of his labors, and that he would continue his work with unabated love and zeal Thus closed one of the happiest meetings of the colored people on Walnut Hills" G S

THE FUTURE OF THE POPE

The *Month*, one of the leading Catholic organs of Europe, has the following lament over the precarious situation of the Pope's temporal power:—

"We cannot see, indeed, what is to prevent the Italian revolution from ascending the capitol France abandons Rome. Austria makes advances to King Victor Emmanuel; all the Catholic Powers become more and more entangled in revolutionary embarrassment, under the pretext of escaping from the embarrassments of the Roman question Christian princes seem more inclined to ally themselves with the revolution, than to rise in defence of the Holy Father and the Catholic Church Rome, thus, for one reason or another, is really abandoned by men. It is quite natural, therefore, that the Cialdinis, Riccasolis and Garibaldis should prepare the moral means for taking possession of it. The only power which the revolution has now to fear is God. But what is God in the eyes of certain persons who are on the high places of power? A child's scarecrow All this is horrible, but it is true"

Horrible indeed it is, even in *anticipation* of the result which must attend the performance of the tragedy But the actual execution of it, will doubtless far exceed in horror, all the most gloomy anticipations

And yet on whom will rest the chief blame for all the terrible woes of that day of tribulation? Assuredly upon the Papacy itself. These woes will be but the legitimate and merited penalty of the shameful infidelity of the Romish Church to Him, whose bride the true Catholic Church once was. She might have continued to be that bride, chaste, pure and holy in heart and life But she forsook her divine Lord and Husband, and sold herself in meretricious bondage to the lords of the earth The bride became a harlot, the wife a vile bawd; the bawd and harlot of anti Christian worldly potentates To secure their favor, to entangle them in her charms, she pawned and bartered her entire spiritual inheritance—worship—doctrine—morality, that by accommodating all to carnal tastes, and converting all into sensual attractions, she might receive their lewd caresses, their libidinous adulation, and be adorned with their gold and purple, and precious stones An apostate Israel betrayed the holy inheritance received from God through Moses and the prophets, into the hands of idolaters, and, forsaking the altar of Jehovah, flocked to the shrines of Ashtoreth and Moloch, in order to win the favor of the heathen; so Rome has done in modern times, with modern forms of worldly idolatrous iniquity: instead of being a faithful witness for Jesus, she has belied Him, and betrayed his Church into the hands of the wicked ones

And now, that she has grown old and haggard, and they have grown weary of her, they are about to turn against her, and give her over as a prey to the devourer. It is the common doom of harlotry They may be without excuse for their hardness and cruelty Not repentance for their participation in her iniquities, not any honest purpose to amend their ways, and turn in newness of heart unto the Lord, may be the actuating motive leading them to their abandonment of Rome, or bitterness against her Indeed, we know that they are influenced by sentiments the very opposite of such godly sorrow and repentance The spirit instigating them, is the quintessence of anti-Christian atheism. And their reward for the dreadful penalties they may inflict upon Rome, will be the doom of Edom for its cruelties upon apostate Israel. But this will make the wretchedness and ruin of the abandoned and down-trodden Papacy none the less fearful and horrible And who shall say what dark and condemning memories of the past will rush into her heart, in the anguish and tribulations of that dreadful day?

We have never felt much sympathy with those in the Evangelical Church, who have devoted their time, talents and eloquence to long series of pulpit denunciations against Rome In our judgment, the Evangelical pulpits of Christendom were erected for higher purposes than those of angry controversy, and should be held sacred to objects of true edification

But if indulgence in such denunciatory controversies against the Papacy is not to be approved, still we are not required, by any dictates of the largest Christian charity, to defend Rome against the bitter accusations which may be justly brought against her, to forget or wink at her crimes, or to palliate those crimes, persisted in, and cherished as they are, by soft extenuations. We cannot forget her relentless, unpitying persecutions of saints for the testimony of Jesus; her cruel inquisitions; her gross idolatrous perversions of the doctrines and worship of the Gospel; her recent crowning of all antecedent apostacies with the formal deification, by supreme official decree, and in connection with the most magnificent solemnities known to her worship, of her who though blessed above women, was still, like all her sisters in the faith, a sinner saved by grace

If Papal Rome had heeded the rebuke administered to her during the past three centuries; if she were willing now to know and confess her faults, and forsaking them, turn unto the Lord in sackcloth and ashes, there might be mercy for her; and though her outward glory and temporal power might perish, she might escape with her life But the Holy Roman Catholic Church never errs, and she never repents. For her, therefore, there is no hope! She must be destroyed'

Her downfall may be, most probably will be, the signal for a general and terrible insurrection of all the Satanic elements and powers of wickedness in the earth Great and desolating tribulations may follow But the Lord knoweth them that are His, and will shelter them in His pavilion until the calamities be overpast His Zion shall be safe amid all the desolations of that day, and His Church shall come forth from them as gold purified from the fire It

Historical.

THE FIRST MARTYRS OF THE REFORMATION (Lutheran)

FROM THE HISTORY OF THE REFORMATION IN THE NETHERLANDS

Luther was put under the ban of the empire in May, 1521 The magnanimous Elector, Frederick of Saxony, who might have been emperor in place of Charles, if he had cared for the honor, caused Luther to be seized and hurried away to a place of concealment and safety, where he remained two years. The emperor followed up his decree with placards, describing Luther's errors, and warning all persons against harboring the man, reading his books, or adopting his doctrines. In those placards, Luther is declared to be not a human creature, but a devil in the figure of a man, and cloaked in the habit of a monk, to enable him the better and more easily to bring the race of mankind to everlasting death and destruction Referring to the Pope's bull, he says that Luther is cut off as an obstinate and hardened schismatic and a notorious and open heretic, and therefore he expressly commands that no man hereafter shall be so bold and presumptuous as to receive, protect, support or encourage the said Luther, by word or deed, charging all people to seize and apprehend him, and bring him to condign punishment as an obstinate heretic. He also most strictly orders that no person, of what state or condition, authority or dignity soever, do buy or sell, keep, read, write, print, or maintain and defend any of the books, writings or opinions of the said Luther, whether in Latin, Flemish, or in any other modern language,—not only those already condemned by the Pope, but others already composed, or that may be composed hereafter by the said Luther, his disciples and favorers; even though it should happen that in said books there might be contained or interspersed some good and Christian doctrines, the better to impose on simple people. Our will, therefore, is, said Charles, that all the said books shall be accounted every where as universally forbidden, and, as such, burnt and entirely destroyed. From thenceforward, on the forfeiture of life and estate, no bookseller, printer, or any other person whatsoever, should presume to print, or cause to be printed, any book or writing in which mention was made of the Holy Scriptures, or any interpretation of it, however so little, without permission of the spiritual authorities and the approval of the faculty of the nearest university

All offenders against these orders were to be counted guilty of high treason Every one was required to seize upon their bodies and goods, and put in execution against them all the penalties directed by civil and ecclesiastical law It was accounted a feature of special injustice and evil omen that those who had never been accused might be examined by the authorities on mere suspicion. All that was odious in the Inquisition seemed threatened in that single sentence.

These placards were scattered throughout Germany; and when the emperor learned that Luther's writings were spreading in Holland, he sent them into that country also, with orders to the local authorities to publish them there They dared not refuse so mighty a ruler as Charles, although they saw in his command a glaring violation of those ancient privileges which their fathers had known in their childhood, and which Charles' ancestors, eighty years before, had begun to trample in the dust In those days of ancient and honorable freedom, no count of Holland ever made a law of importance without consent of nobles and people, but Charles had sent forth this sweeping and pestilential edict on his own authority, with no word to the States of the land, except the command to publish it to the people

On the basis of the edict came an inquisition In the following year the emperor empowered his counsellor in Brabant, Master Van der Hulst, to make strict inquiry into the opinions and belief of the people in religious matters throughout the Netherlands. This Van der Hulst is declared by Erasmus to be a wonderful enemy to learning—and he describes his associate as "a Carmelite monk, a madman with a sword put into his hand, who hates me worse than he does Luther." If Erasmus dreaded martyrdom, he was certainly consistent in hating all inquisitors and persecutors And while the land of Erasmus furnished the first martyrs, it is remarkable that one of Erasmus' dear friends, a follower of literature, like himself, a secretary of the city of Antwerp at the time, is the first person, so far as we know, who was molested by these book-hating inquisitors.

This was Cornelius Grapheus, a man of uncommon learning, and a good poet, who was seized, not for any connection which he had with Luther, so far as appears, but for the preface which he had written to a book called "The Liberty of the Christian Religion," which had appeared several years before the emperor's placard. So sharp was the scent of these heresy-hunters, and so eager and unscrupulous were they for game. We should judge, from a letter of this Grapheus, dated November 18th, 1552, which has been preserved to us, and in which he deplores most piteously the injustice done him by a long imprisonment, and by a sentence forbidding him to engage in his former pursuits, and in which he apologizes most humbly for the errors of the offending preface, that he was a man pretty much of the stamp of Erasmus, and that the Reformation was not greatly embarrassed by interfering with the liberty and the pursuits of such whining confessors as he.

Erasmus seems to have cherished so abiding sympathy for his unfortunate friend He bequeathed him fifty gold florins and forty-seven Rhenish guilders, saying that he doubtless stood in need of them, and deserved a better fate

But the first true confessors of the doctrines of the Reformation in Holland were not of the class of literary *dilletanti* who followed Erasmus They were men whose souls drank in the grand announcements of gospel truth, and the fearless denunciations of the corruptions and errors of the Church which they found in the proscribed writings of Luther. The Augustine monks, to whose order Luther and some of his early and godly friends and counsellors belonged, and among whom his writings had great acceptance and success, had an establishment in Antwerp The prior himself, named Henry of Zutphen, and many of the monks, received with gladness the writings of their brother monk at Wittenberg. So general was the interest felt in this establishment, that the whole society was suspected of Lutheranism In the same year, 1522, the persecution ordered by Charles broke out against these monks Some of them, as might have been expected, were alarmed, and drew back Some had never felt any deep, saving interest in the truth When thrown into prison, they recanted Others remained firm, and to them belongs the honor of leading the glorious blood stained roll of the martyrs of the Reformation

The prior, named Henry of Zutphen, was brought to Brussels and imprisoned. Luther, who followed these proceedings with the deepest interest, has left a letter dated December 19th, 1522, in which he tells a friend how the heroic women of the city, not fearing the great Charles, rose up and liberated the prior from his prison, only to be slain, however, two years afterward, by a mob of peasants at Ditmarsh It is from this letter we learn that the monks were driven from the monastery at Antwerp, that all the vessels of the monastery were sold, the sacrament carried away with much pomp, as from a place desecrated by heretics, and the building ordered to be destroyed, as if infected with the plague This had been done in October, and it shows how deep was the hatred felt even for the stones and tim-which had sheltered the monks who read ing for themselves the word of God, and received the truth in its purity into their souls.

On the 1st of July, 1523, two of the monks who remained faithful, named Henry Voes and John Esch, were burned in Brussels sooner than deny Christ. They deserve to be written in capitals on every Protestant heart. They are the first who perished in the long and bloody and vain assault of the Pope upon Protestantism. They are the Stephens—the protomartyrs—of the Reformation. From them begin the darkest, saddest, shamefulest pages of history, teaching us the truth of the Bible doctrine of the total depravity of man, yet showing us not this alone, but also the wonderful power of Divine grace in sustaining his dear children under the sorest trials; in making the weakest and youngest of them greater heroes than the most famous conquerors of history, and in maintaining the knowledge of the truth in its purity, and in saving and handing down to our day, a pure, a strong, and an evangelical Church, a kingdom that cannot be moved, against which the gates of hell cannot prevail.

The manner in which those devoted men met death, made them worthy to lead this glorious roll. They went to the stake with all cheerfulness, exclaiming with a loud voice that they died as Christians. As the flames were gathering around them, they repeated the twelve articles of the creed in concert, then they sang the Church's great anthem of praise, *Te Deum Laudamus*, verse by verse alternately, till the flames choking their voices here, released them to sing the hallelujahs of heaven amid the choirs of angels. Great must have been the rapture of their spirits. It is said of one of them, that when the fire was kindled under his feet, he said, "It seems as if they strewed roses in my way!"

We may be sure that Luther's great heart was moved from its depths, when he heard of these first martyrdoms. Fortunately, we have the outpourings of that heart, in a letter written to the Christians of Holland and Brabant soon after it occurred. In a wonderful and almost apostolic manner, he sorrows and rejoices, he congratulates and commiserates the believers in those countries upon their lot. "To you," he exclaims, "before all the world, it is given not merely to hear the Gospel and to know Christ, but to be the first to suffer shame and loss, pain and want, imprisonment and danger for Christ's sake; and to be so faithful and so strong as to bedew that Gospel with your blood and to invigorate it with new strength. With you it was that those two precious jewels of Christ, Henry and John, at Brussels counted not their lives dear unto them, that Christ and his word might be exalted. O, how shamefully were those two souls executed! but in what glory and eternal joy will they return with Christ at his coming, and judge righteously those by whom they have been unrighteously condemned! God be praised and blessed forevermore, that we have lived to see righteous saints and real saints, after canonizing and worshipping so many false ones. For ourselves, we have not yet been counted worthy to be so dear and precious an offering for Christ, though many of our members have not escaped persecution. Therefore, dearly beloved, be confident and joyful in Christ, and let us be thankful for the great signs and wonders he has begun to work among us."

But even this ardent letter was not enough to tell his feelings. He composed one of his beautiful hymns in their honor, commencing with the words, "*Ein neues Lied wir heben an.*" One of the verses is thus translated:—

> Their ashes will not silent lie,
>   But scattered far and near,
> Stream, dungeon, bolt and grave defy,
>   Their foeman's shame and fear.
> Those whom, in life, the tyrant's wrongs
>   To silence could subdue,
> In death shall chant their joyous songs,
> Which in all languages and tongues
>   Shall fly the whole world through.

These executions had the result which almost invariably follows such deeds of wrong and cruelty. Erasmus says of them, "Two were burnt at Brussels, *from which time Luther's doctrine began to be in request in that town.*" In fact, from all we can learn, persecution was the chief instrumentality used in public for spreading the doctrines of Luther in the Netherlands. Few, if any, preachers traversed the country, the churches were in possession of the priests, books could be circulated only in secret, under the most terrible penalties. It was persecution which aroused the curiosity of the people to know these doctrines and which created sympathy with the Lutherans. If the churches had been thrown open and the doctrines of Luther allowed undisturbed dissemination, they could scarcely have spread more rapidly than now, when fire and sword sought to stop their progress.—*American Presbyterian.*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Dec. 1, 1866.

CONTENTS

FIRST PAGE

POETRY.—The Working Woman's Song.

COMMUNICATIONS.—Letter from Brother Turner—Letter from Brother Peck—Great Surprise Agreeable and Disagreeable—Reply to Rev. Dr. M. M. Clark—Walnut Hills Colored Methodist Church—The Future of the Pope.

HISTORICAL.—The First Martyrs of the Reformation.

SECOND AND THIRD PAGES.

EDITORIAL.—Attention! Read!—The Union Fair—The Christian Recorder—Learn to Do Business Properly—A Great Work to Be Done—Church Union—Robert Gordon, Esq.—Independent Order of Good Samaritans—Personal—Donation to the Union Fair—Grand Concert—Nitrous Oxide Gas.

MISCELLANEOUS.—Chillicothe Correspondence—A Letter from Kentucky—A Letter from Brother Rhodes—Independent Order of Good Samaritans—Giving away the Pet Bird and what became of it. Starved to Death.

MISCELLANEOUS ITEMS.
NOTICES.
INFORMATION WANTED.
MARRIED.
DIED.
ADVERTISEMENTS.

FOURTH PAGE

POETRY.
THE FAMILY.
CHILD'S CABINET.
SCIENCE AND ART.
ADVERTISEMENTS.

All moneys or orders must be addressed to Rev Elisha Weaver, Box 2975, Philadelphia, Pa

ATTENTION! READ!

Will not all the ministers in the Philadelphia and New York Districts be sure to set their congregations to work for the great Union Fair? Bishop Wayman has his eyes fixed on all of the ministers who have charge of circuits and stations. He will see whether or not they interest themselves, together with their congregations, in the good cause, by assembling together and raising sums of money, or contributing such articles as are suitable for exhibition and sale at the coming Fair.

We look for grand efforts from New York, Brooklyn, Providence, Newport, New Bedford, Boston, Pittsburg, Cleveland, Chicago, St Louis, Louisville, Indianapolis, Richmond, Baltimore, Washington, and other cities. Send in your donations by the first day of November, or not later than the 3d day of November, to Elisha Weaver, No 607 Pine street, if sent by express, if sent by mail direct to Box 2975, Philadelphia Post Office.

If our brethren and friends wish the *Recorder* to continue among them as a medium of intelligence to our too truly benighted people, they must work while they have the chance. Consider the great interests that are at stake, and come forward like men. Your own welfare hangs trembling in the balance! tf E W

THE UNION FAIR.

The fair has been in progress for two weeks, under the control of Mrs Mary Hollowell, the President, assisted by the Vice Presidents Mrs Davis, Mrs. Allen, Mrs. Hollensworth, and Miss Lankum, of Bethel, Wesley, Union and Zion Mission churches respectively, who have spared no pains to make it a complete success. Indeed, all connected with it deserve great credit for the faithful and attentive manner in which they have performed their part, in laboring for the benefit of the Publication Department. We say, without fear of successful contradiction, that there has never been held a fair up to this time, with as much harmony and good feeling, as this one in aid of the Book Concern. We hope that the Lord may ever bless, protect and prosper all these faithful workers, and finally enable them to enter into that rest which remains for the people of God.

The holidays are approaching, and there is a great stir for the fairs to be held during their continuance.

THE CHRISTIAN RECORDER

We take this opportunity to say to all concerned, that the old year will soon be gone and the new one be ushered in, and, as a general thing, the subscriptions of the majority of our subscribers will expire with the old year. We now give notice to all who are in arrears, and have not made arrangements with us to continue sending their papers, that their names will be stricken from the list on the first of January. We have been driven to this course on account of the indebtedness to us, of so many of our subscribers. We suppose we will be compelled to resort to the course adopted by other organs, namely, the cash system, both for books and papers. Our people will, certainly, feel better when they know that they have nothing standing against them.

We also call upon all who are indebted to us, to forward to us the amount due by the first of December, as we stand greatly in need of all the help that we can get.

LEARN TO DO BUSINESS PROPERLY.

To do this will save much time and trouble. We do not see why our people do not read the *Recorder*, and learn to do business in the right way, and especially our ministers. If our brethren will notice our advertisement, on the first page of the *Recorder*, they will see that all moneys should be directed to Elisha Weaver, Box 2975, and also all letters relating to business.

Brethren and friends who send subscribers, and money for papers or books, should be particular and direct as above stated. When business letters and money are sent to the editor, and he should be out of the city, we would be deprived of the use of the money until his return, and thus be put to a great deal of trouble, which might be avoided by attention to our directions. We hope we shall not be under the necessity of again calling your attention to this irregularity.

A GREAT WORK TO BE DONE

There is a great work to be done on the part of our people, both in Church and State. Arouse, arouse, my countrymen! and let us labor while the sun shines bright. We have been, for years, in this land, deprived of our God given rights. The Lord has heard our prayers, and now we must obey Him. Let us be united,—let us work together. Let us not be afraid to do our whole duty.

We have been excluded from the city cars for no other reason than that our hue is darker than that of those who claim to be our superiors; but are just what God, in His wisdom made us, and who would be ashamed of God's creation? none but an infidel. The varieties of color are the wisdom of God, and not to be despised by man. We are living in great hopes that the Supreme Court, which meets in December, will bring up, for decision, the question, whether a public conveyance has the right to exclude any person on account of color.

CHURCH UNION

The Philadelphia, New York, and New England Conferences only hold one more session each, before the General Conference, and the Baltimore Conference can only hold one more meeting lawfully. It will be remembered by the members, that the General Conference appointed a delegation to meet with a delegation of the A. M. E. Zion Church, and that the delegation, after having met, recommended, in good faith, that in order that a union should be effected, and that it should be the duty of every preacher holding charge of a circuit or station, first of all, to lay the subject before the people. It must then go from them to the Quarterly and Annual Conferences, and if a majority approve, or endorse it, it must be sent up to the General Conference, for final action.

Now let every one of the brethren begin to think the matter over in his mind, and see what they intend to do, that is, whether, you will favor the union of the two Churches, viz:—the A. M. E. Church and the Zion A. M. E. Church. We say, that each pastor should properly lay the whole matter before his congregation, and then let them vote as they think proper. Thus, the whole matter will be attended to in a creditable manner.

We should never let our prejudice govern us, or lead us to do an unjust act. What have we to fear? The General Conference will have the entire control of the whole question, therefore, we need not fear the consequences.

We hope, at the next Annual Conference of the Philadelphia district, to be held in Bethel church, Philadelphia, to hear a general report from all our circuits and stations.

We have advocated this course, brethren, that the matter might be properly set before the people.

ROBERT GORDON, ESQ

We are highly pleased to enroll this gentleman, as one of the earnest working friends of our Book Concern and *Christian Recorder*. He having learned that we were making an earnest endeavor to procure the appurtenances of a printing office, donated ten dollars for that object. Mr. Gordon is the wealthiest colored man in the city of Cincinnati, Ohio, and is very general in his charities, giving to a variety of objects.

We trust that Mr Gordon's example will be followed by other colored gentlemen of means in Ohio.

INDEPENDENT ORDER OF GOOD SAMARITANS

A full account of the demonstration of this order on the occasion of the lecture of Rev James Lynch, will appear in our next. It is impossible to insert it in this issue.

PERSONAL

Rev E. L. PETTIGRU,—The highly efficient pastor of the A M E Church, Walnut Hills, Ohio, most zealously aided the editor of the *Christian Recorder* while he was visiting at that point. The zeal of Bro Pettigru in every good work accounts for the success which crowns his labors.

DONATIONS TO THE UNION FAIR

In our issue of last week we failed to acknowledge the receipt of a present for the FAIR, from the good people of Woodbury, N. J., consisting of three pairs of chickens, some corn, shellbarks, and seventy-five cents in cash. Our thanks are due to the Rev W. W. Grimes, for the early receipt of this donation.

Rev Jacob Mitchell, in charge of Burlington Circuit, raised at Mount Holly, N. J., six dollars and fifteen cents, besides a pair of choice fowls.

Rev Daniel Draper brought from his charge at Bridgeton, N J, a pair of beautiful glass ships.

The Sabbath School at Gouldtown, N J, in the pastoral charge of the Rev Nelson H. Turpin, donated a small china tea-set, and lady's companion, a very excellent gift.

We have not space to mention all that has been received, but must not fail to mention the receipt of a fine cake from a lady of Camden, N J, and one from a lady member of the Union Church of Philadelphia.

GRAND CONCERT

On Wednesday evening of next week, the EUHARMONIC Coventa will give a grand concert at Liberty Hall. We take pleasure in recommending this musical association to the public favor.

NITROUS OXIDE GAS

We beg leave to inform our friends that Joseph Brister, Dentist, 844 Lombard street, administers Nitrous Oxide gas for the painless extraction of teeth.

Miscellaneous.

For the Christian Recorder.

CHILLICOTHE CORRESPONDENCE

MR EDITOR.—Please do me the Christian courtesy of allowing my communication a place in the columns of our church-paper, the only medium we have, by and through which we can exchange words of encouragement in regard to our progress in building up each branch of our church, and vindicating the cause of Christ in keeping with the tenets of the Episcopal faith. I rejoice to make a good report of the membership I have under my charge at this place.

In the first place, it is nothing more than just to say of my people, that they are a God-fearing, church-going, industrious class. When we assumed the pastoral charge of this place, we found the people were quite irregular in the performance of religious duties, &c., yet we have endeavored to bring them up to the standard of a higher order of discipline, both in attendance and all those Christian graces which help to make up a well-ordered and dignified life, embracing those Christian qualifications which are in keeping with practical theology, and a more comprehensive discrimination between right and wrong.

We had eighteen worthy accessions to the Church, and succeeded in grinding to powder that old idea, that the devil was in the church-organ, instead of the people, who made a great fuss in opposition to it. We have a fine organ; and our choir will compare favorably, we are told, with any other in the state; it is under the leadership of Mr Wm H. Star, a young man of much promise in vocal and instrumental music. Miss Lizzie West, a fine reader of music, and leader of the vocal department, also makes quite a happy acquisition to our choir.

We held our Semi-Centenary celebration, which was an occasion of great interest to all. The Sabbath Schools (the future Church, and what we may call the nursery of the Church) are in a prosperous condition, under the efficient management of our accomplished superintendent Rev J. F. James.

SECULAR.

The schools are in a very prosperous condition. We have acceptable and efficient teachers. The High School is taught by Mr Wyatt Stewart. The second-grade school is taught by Miss Ellen Fidler, while the first primary is taught by Mr Joseph Hackley.

THE BAPTIST CHURCH.

We have, and entertain very friendly relations toward our Baptist brethren. Their church, however, have recently made several changes in their pastors, and we think it has led to an unfortunate issue. Their first minister was Rev Mr Bolds, a Christian scholar and talented gentleman, but in some way they separated with this good man; the next was Rev Mr Pratt, a man in every way qualified to hold the position for which he was chosen, the next was the Rev Mr Meek, an able young man, and an eloquent speaker. They sent him away, and then our Baptist brethren are moving along in their itinerant system. They have now called one Mr Redman, and we suppose he is on probation.

BUSINESS MEN.

We have some of as good business men in this locality as can be found in the State. As a representation of them we will mention Messrs. Fidler, Chancellor, Hubbard, Lane, Abrams, Hackley, Jenc, J F James, Shaffer, Gilmore, and Williams, the latter a young man of amiable temperament and polished manners, will please accept our best wishes for much happiness in his new relation. Mr. W has led to the hymeneal altar one of Oberlin's brightest stars. As Mr Williams is among gentlemen, so is his wife among the ladies—the ornament of society, the embodiment of grace and beauty—the very paragon of perfection.

HON. J. P. SAMPSON.

The colored citizen, who is so widely and acceptably known, was in our city a few days ago. We simply announced his name on Sabbath morning for a few brief remarks in the afternoon. When the time arrived, the house was densely crowded, and his remarks were very acceptable. We know of no public man of better address, and who makes a stronger impression among our people than Mr Sampson.

We hope the people will hold a public meeting shortly, for the purpose of having themselves represented in the Soldier's Convention to be held in Philadelphia. I consider it a very important movement, in which our whole people should be deeply interested.

Yours for God and the elevation of mankind,

J. A. FRANKLIN,
Minister in charge.

For the Christian Recorder.

A LETTER FROM KENTUCKY

HARRODSBURG, KY., Nov. 15th, 1866.

Pursuant to the call by the colored ministers of Kentucky of the A M E and A. M E Zion Churches, the Convention met in the A M E. Church at 2 o'clock P. M., for the purpose of considering the propriety of a Conference to be known as the Kentucky Conference, and other matters pertaining to the colored people of the State, and a union of the two churches as Methodist, in this and all other parts of God's moral vineyard.

The convention was called to order by Rev. Ramson Craig, Bishop Wm Paul Quinn, and elders and ministers were also present.

Rev. Major Nelson was appointed temporary chairman, and Rev W. F. Butler temporary Secretary. Bishop Quinn was called to open the convention by singing and prayer; the Bishop responded to the call. After singing, the Bishop addressed the Throne of Grace in a fervent and impressive manner. After prayer the chairman stated the object of the convention, and made some feeling remarks on the subject of union among the colored people in this State and other parts of the country.

Rev. Myles moved that a committee of three be appointed on credentials; carried.

The house proceeded to appoint the following named brethren, said committee, viz: Rev. Marshall, G. H Shaffer and Rev Myles. The Rev. Mr Jinson was called on to make some remarks, which he did in an address to the convention. He spoke at considerable length, endeavoring to impress the call of the convention on the minds of the brethren.

The committee on credentials retired to the committee room to attend to the work assigned them.

During their absence the convention listened to remarks from brother Bishop Wm. P. Quinn, W. F Butler and others, at the close of which the committee on credentials reported progress.

Report of the committee on credentials to the convention in session. Your committee to whom was referred the duty to examine the credentials of the delegates to the Kentucky Convention of the colored ministers of the A. M. E and A. M. E Zion Churches in the state of Kentucky.

So the convention was conducted in the regular form, and as we do not attempt to publish the whole proceedings of the convention, we will pass on to notice the resolutions that were drafted concerning the two branches of Methodism in the State of Kentucky. Bishop Quinn addressed the convention in a fervent and impressive manner showing the great necessity of a union and consolidation of those two churches of Methodism, according to the action of the last session of the Southern Annual Conference that convened in Winchester, Kentucky. We believe that there is no other church that can do the work that is to be done in this State, so well as the colored Methodist. We are now thrown out without any one to do business for us, and some of the colored congregations have united with the A. M. E. and some with A. M. E. Zion Church, and they have been at war one with the other, and we do not think we can make the progress that we would like to make whilst we are divided. We have long been crying union among ourselves, so now we think it expedient to consult our heavenly Father, Bishops, and elders and ministers in this great matter that is now before us, that we may labor in love and union together for the advancement, and pushing forward of the cause of Christ.

The committee on business reports the following.

Resolved, That we as colored ministers of Kentucky, do all we can to bring the colored people together in one annual conference in the State of Kentucky, when our bishops and elders may see proper to grant our request; and where congregations have gone to the A. M. E Church they are to remain undisturbed, and where they have gone to the A M E Zion Church, are to remain undisturbed by us as ministers of the A. M. E Church, but in all cases we shall endeavor to bring the colored people together, and to avoid sowing dissension among them. Let us give ourselves to the preaching of the gospel and to working for the salvation of souls. And furthermore,

Resolved, That as colored ministers we will do all that we can to bring the colored people together in one annual conference in the State, in view of saving our property that is now held by the white trustees in trusts for us; for we have the promise of our property just as soon as we can get settled in our affairs among ourselves; we therefore believe, that the only way that we can ever make a people in the United States, is to come together, and to endeavor to build up one another; for the gospel cannot be supported as affairs now stand in this part of the country. There are four different branches of Methodists in this State: The M E South, the M. E. North, the A M. E. and the A M E Zion, all of which must have a minister, and all will not support one hardly, yet they are all preaching Christ crucified, and all aiming for Heaven. Hence, the cry throughout the State is union, and should be the greatest emotion of every heart throughout the United States. Union we want and union we must have, or otherwise despair, and give up the cause, and say, I can hold out no longer.

Resolved, That whereas in leaving the M E Church, South, it is not because we do not believe in the sincerity of the doctrines of that church towards the colored of the State, but because we are convinced of the necessity of acting in concert as colored Methodists, in our efforts to elevate the condition of the masses thrown upon us, and looking to us for guidance in the things that pertain to their eternal welfare.

And, Whereas, acting as conscientious men, having the fear of our Just Leader and Head ever in our minds and asking of Him guidance in our present undertaking, we have, after mature deliberation, arrived at the conclusion, that concert of action can only be attained by our uniting with, or under, some one of the colored organizations now existing in this State. Nevertheless, we lament the unfortunate difference that exists between the A M E and A M E Zion Churches, yet we believe that they can do more for the good of our race than any other denomination of Methodists. And we earnestly pray God that 1868 may close upon one body of colored Methodists in these United States from the Atlantic to the Pacific, neither Zion nor Mt Bethel, but one African Methodist Episcopal Church, working for the best interests of our people both spiritually and temporally.

Resolved, That we earnestly recommend to the two churches the appointing of the 1st Sunday in February 1867 as a day of fasting and prayer for the proposed union of the A M E and A M E Zion Churches.

Resolved, That the voice of the thousands in the South is for union, and we look to the Bishops of the two churches to urge their conferences, and the Elders to lay the subject before their several congregations in order that 1868 may find all ready with their lamps trimmed for the consolidation.

Resolved, That we consider it our imperative duty to plant school houses as well as churches, believing that the great want of our people is education.

Bishop P Quinn then made some very feeling remarks on the subject of union, the house was crowded. After which Rev Mr. W F. Butler was called on to address the convention, which he did on the subject of union and warning against impostors that were going about through the country, that had credentials to suit any denomination that they might come in contact with, and declared that he would not tolerate any such, but would endeavor to build up the colored people, and would not interfere with any of our congregations in any case, but to preach for them and extend to us no subject but Christ and Him crucified, and the importance of education amongst the colored people.

GEORGE H SHAFFER.

Frankfort, Ky., Nov 15th, 1866.

For the Christian Recorder.

IMPRESSIONS OF BALTIMORE

No VI (Concluded)

BY T W C

In a previous number of our "Impressions," we promised to notice that excellent institution, THE FREEDMEN'S SAVINGS BANK. It was organized last Summer under favorable auspices; and we hope to see it rank among the first Saving Institutions of our City. And there is nothing to hinder it, if all of the colored people patronize it. Among its officers are some of our leading men, both white and colored; Mr Samuel Townsend is President, and our friend James H. Jordon, Secretary. Its Cashier, Mr Nathaniel Noyes, is one of our most steadfast friends; a gentleman of New England training, of unexceptionable character, a good financier, and an earnest advocate of the rights and interests of the Freedmen. There are several features of this Institution, if properly understood by, not only our people, but all classes of business men, would induce them to transact their Banking business with it.

1st. It is under no expense of a President. Directors, or Secretary's salary;—all of them give their time, counsel and influence gratuitously. The only expense the Bank is under, is the salary of the Cashier (which is but fifty dollars per month) and rent of a room. This enables it to pay a greater per cent interest, and a larger dividend than other Banks which have Presidents, Directors, Secretaries and Cashiers' salaries to pay, in addition to high rents or taxes.

2nd: Its leading officers who have the entire control of all the branches—this being a branch, like all others, of the Central Bank in New York—are among the wealthiest, the most influential, the most honest and the greatest business men IN THE COUNTRY. Among them are Messrs. A. A. Low—the greatest Tea Merchant in the country; S B. Chittenden one of the most prominent men in Rev. Henry Ward Beecher's church—and a very successful business man; Rev. George Whipple, the senior Secretary of the American Missionary Association; Francis George Shaw—the father of the late Col. Robert Shaw of the 54th Massachusetts Regiment—and Ex-President of the National Freedman's Relief Association; and Rev J. W. Alverd, the general Secretary, who is now inspector of schools under the Freedman's Bureau, and Ex-Secretary of the Boston Tract Society.

3d *The deposits made in this Bank are safer than any other we know of.* (We wish we could emphasize every word of this feature of the Bank.) THEY ARE AS SAFE AS THE COUNTRY ITSELF. They are not loaned to Brokers, who might fail to-day or get rich to-morrow, or to merchants, who might credit too much, and and be obliged to suspend payment; or to property speculators, who might be a day behind with their insurance and a fire destroy the building upon which a mortgage was held; and above all *not to speculators in gold*. But its funds are deposited in GOVERNMENT NOTES. These notes are as firm as the Government itself—consequently cannot fail. Which, then, is the safest—invest our money in Banks which lend their funds to INDIVIDUALS, who might fail beyond redemption? Or to the Government, which offers higher interest, and which has shown its great strength and durability by subduing the recent Rebellion?—The most gigantic in history. If we wish to risk our money with the former, we may patronize the City Banks; but if we wish to invest it in a safer place, and receive 5 or 6 per cent while the City Banks pay but 4 per cent, we can patronize our Bank. Our Ministers, Presidents of our societies and leading men ought to keep this Institution constantly before the people, as well as make individual deposits. If our friends in Baltimore would withdraw their hundreds of thousands from the city Banks, and make their deposits in The Freedman's Bank we would soon see our Cashier at work every day with his books receiving deposits. There is no reason why it should not be so it is; for our own interest. We are happy to say that its deposits now amount to FIFTY FIVE THOUSAND SEVEN HUNDRED AND NINETY DOLLARS.

We have, in Baltimore, several colored men who are doing excellent business, and are on the road to wealth. Mr Jakes is an extensive caterer. He has the greatest business of this kind in Baltimore, and now enjoys a happy and most congenial family circle, backed by, perhaps, fifty thousand dollars. Mr. Landly is now the owner of two fine vessels plying between Baltimore and Philadelphia, Washington, Norfolk and other cities, in addition to a large amount of city property. Mr Burril is quite an extensive provision dealer, and supplies some of the best families in the city. He is also a large property holder. Messrs. James and John Jordon are doing good business as undertakers.

Messrs Bradford and Banks also J C J Rivers, are dealers in provisions and are doing an excellent business.

One thing which shows the thrift of the colored people of Baltimore, is the fact that nearly every head of a family *owns his house*. This is what every young man should make one of the chief objects of his life.

Messrs William H Bishop and Oldham, have the best barber shops in the city, and we believe do the best business. The former has two shops, and a good amount of city property. The latter has a shop on one of the greatest thoroughfares in the city.

Maryland is noted for producing two of the most popular, and one of them the greatest, colored men of the age—Frederick Douglas, and Rev H H Garnet. We predict for Baltimore, another popular man, though now young—Mr William E Mathews. Mr Mathews possesses and appreciates beyond any earthly gift, one of the chief requisites to deserved and lasting popularity—*character*. We earnestly hope our friend Mr Mathews will continue as he has begun, and apply himself closely to the works of great men, thereby storing his mind with that which is the mental key to success of all noted men. We have heard Mr. Mathews on one or two occasions make remarks, and were highly pleased with his diction and delivery. He has an abundant flow of language, and a fine tone of voice.

Baltimore has been blessed for the last ten or twelve years, with the presence of Rev John M. Brown. He is one of the most dignified ministers we know; and is a man of great ability. We hope to cultivate the acquaintance of Rev Mr. Brown to a greater degree, and we hope that the next General Conference of the A M E Church will show its appreciation of a worthy brother, by electing Rev John M Brown, to the office of Bishop of the A M E Church.

Farewell now, "Impressions of Baltimore!" We have been burdening the readers of the *Recorder* with you—our pleasant recollections—for the last six weeks. You have been our food while "On the Wing;" but now we must give ourselves and readers a fresh diet from other quarters. FAREWELL!

For the Christian Recorder.

A LETTER FROM BROTHER RHODES

MR. EDITOR:—About 9 o'clock, we were agreeably surprised by the following named persons:—Mr and Mrs J Able, T Harris, Lober, H Vendike, Mrs. E. Lewis, H. Emerson, M A Wilson, M Fisher, M Yates, A Jones, A. Simmons, Miss L. Brown, H A Smith, C. E Able, L. Wilkinson, M. Lewis, M Emerson, H E Smith, M Hollis, Mr T. Smith, D. Ross, T. Holaday, J Ross, T Jones, and D Blackwell who brought us many of the good things of life; such as sugar, butter, eggs, vegetables, &c.

We have but lately moved to Norristown, Pa., and this act of kindness and hospitality of the members of my church and their friends, makes us feel that we are welcome in their midst. It also shows that the people here love the cause of Christ, and as a high appreciation of the ambassador of the Gospel. Wherever our lot may be cast we will gratefully remember the benevolence of these friends. The idea of this surprise was suggested by that noble-hearted and enterprising woman, sister E Lewis.

Wednesday evening, Nov. 14th, 1866, there was an exhibition and festival given at the A M E. Church in Germantown, Pa., by Miss C. Culder, H Hyde, M Anderson, N. Byard, Mrs Colder, Mr G. Coverdale, H Bayward, Wm. Richardson, N Harmon and others. They presented me with $20 for the purpose of aiding me to get an over-coat for the winter, which I had not the means to get. The young ladies and gentlemen of Germantown are very amiable and generous-hearted, and deserve a great deal of credit for their willingness to help the church and her minister. I feel very thankful to them for their kindness to me.

Thursday and Friday evenings, Nov 15 and 16, a committee, consisting of Mrs Mary Green, M Rodney, S. Patterson, S E Jones, Miss S. Martin, assisted by Mr. R. Berry, M Williams, and J. Jones, gave a festival at West Philadelphia for my benefit. They made clear of all expenses $18 15 cents, which they presented me for to help to get the over-coat.

The ladies work very faithfully for the purpose of raising this money, notwithstanding the weather was very unfavorable. On Thursday evening they were present at the place appointed for the festival, and had every thing that was necessary ready at an early hour. Finding that they had not done so well, they repeated it on Friday evening at sister Green's house, where they done much better.

I must say that we have not been treated better the eight years we have been travelling, than we were since we have been on the West Philadelphia Circuit.

The Circuit is in a tolerable good condition. We are enlarging the church at Germantown, and it will soon be ready for dedication. We expect to give notice when the consecration will be, and we hope to have your presence, and many other ministers and friends. H. J RHODES,

Norristown, Pa., Nov. 22d, '66.

INDEPENDENT ORDER OF GOOD SAMARITANS

This Society is doing a vast deal of good in Cincinnati, by promoting the cause of temperance and virtue. It has a large membership. Harmony and pleasantness pervade its ranks, and it enjoys great prestige. Mr Levin Brown, an old veteran of the cross, is Worthy Chief. Mrs Eliza Jones is Presiding Daughter, and Mrs Eliza Henry, Secretary.

The order had a fine reunion, not long since, on the occasion of the visit of the Editor of the *Christian Recorder*, making a pleasing manifestation of interest for the future prosperity of our Church organ.

DELAYED

In consequence of Thursday being observed as a day of Thanksgiving, this number of our paper is a day behind time.

WRITING FOR NEWSPAPERS

People who write for newspapers fall sometimes into the very erroneous notion that their hand writing is a matter of no consequence. To an editor whose eyes are aching, and whose head is weary over manuscripts, exchanges, and proof-sheets, a sensible communication, written in a good, fair, round hand, well spelled, well punctuated and correctly divided into paragraphs, and which leaves him nothing to do but to read it once, pronounce it good, and hand it to the printer, is a treat so refreshing that he would fain tell the writer forthwith that he is a clever gentleman, and that a further acquaintance with him and the productions of his pen is earnestly desired. The entry of this piece of writing into the room where the printers work is not less characterised by a good humored welcome. Printers have a wonderful skill in deciphering bad penmanship, but do not dislike it the less. Editors and printers both must feel that he who wantonly consumes their time, and increases their labors by performing in a slovenly manner, his share of the work necessary to give his communication a respectable appearance, does them a wrong.

As to any body's writing a crude piece for a newspaper and sending it to an editor to be condensed, or otherwise altered or amended, the idea is too ridiculous to merit serious criticism. The world of letters, even so much of it as is in an editor's exhausted brain, is too abundant in good thoughts, to allow any intelligent man to indulge the folly of hunting for them in a lazy man's bushel of chaff.—*Central Presbyterian.*

Giving away the Pet Bird, and what came of it.

"What makes you give away your bird, Harman?" said little Johnny, climbing into a chair very near to his brother, who was holding a large green canary upon his fore-finger. "What makes you give it to widow Tileston?"

"Because she's sick and unhappy; she cannot get off her bed, and lies there alone a great many hours."

"Boys don't give away their birds," said Johnny, rising on his knees, and eagerly and admiringly watching the pretty bird as it turned first one bright eye, then the other, to Harman's sobered face. "Boys don't give away their birds."

"Why not?"

Johnny's reason like that of many other children, and some grown-up people, was only a repetition of his assertion, the assertion based upon a personal feeling or wish.

"Boys *ought* to give away their birds sometimes," answered Harman.

"Well, they don't," urged Johnny.

"You don't know what all the boys do: but if they don't give away their birds, perhaps some of them ought to."

"Why?" asked Johnny.

"Because they ought to do just as they'd have others to do to them."

Katy, who stood leaning on the table watching the bird as admiringly as Johnny, looked more and more sorrowful. "Does mother know you're going to give your bird away?" she asked.

"Yes: I've talked with her about it."

"And does Mrs. Tileston know she's going to have it?"

"No."

"And must you give it to her?"

"I think so. I think we must mind God. At any rate, I want to."

"Did God tell you to give away your bird?" inquired Johnny, quickly and anxiously.

"He told me to do as I would be done by. Now, if I were sick and lonesome, I should like to have somebody to give me a bird, so I must give poor Mrs. Tileston mine. She needs it a great deal more than I do," answered Harman, smoothing the feathers of his little favorite, and holding it tenderly to his cheek.

The cage stood on the floor, nicely cleaned. It was to go with the bird. Harman put his pet into it, and covering it with the cloth, carried it away. Katy laid her head upon the table, and sobbed, but hearing little Johnny running after Harman, and crying loudly, the kind and sensible girl quickly hushed herself, and hastened to soothe him. She knew how to do it, for she knew of a snug corner behind a barrel in the shed, where, in a nice warm nest of soft straw, lay four of the prettiest, cunningest of kittens. Harman had showed them to her that morning, and Johnny, who was fond of kittens, soon forgot every thing else in his joy over the young Maltese.

Mrs. Tileston was delighted with Harman's gift, and touched by his kindness and sacrifice. "Why, don't you want the bird yourself, Harman?" she asked.

"I want to give it to you," was his answer.

"But, I'm afraid you're robbing yourself, dear."

"Don't be troubled about me, Mrs. Tileston. I shall be glad if the bird is good company for you," answered Harman. Though the bird was dearer to him than to any one else, his satisfaction in doing a kind action, more than compensated for his pain in parting with it. As he had hoped, it was a source of much enjoyment to the unfortunate bedridden woman to whom he had given it. He had had it from the nest, and had taught it many pleasant and cunning ways, which diverted her and her visitors; then it had the rarest and sweetest of songs, compelling her to forget her doleful thoughts and listen to it.

"Where did you get such a fine bird?" asked one of her visitors.

Mrs. Tileston answered that it had been given to her by the best boy in the town, to keep her from being lonesome.

"Had he other birds?" asked the lady visitor.

"No, he had no other bird."

"And yet he gave it away?"

"Yes, he gave it to me. I didn't like to take it, but I saw that he'd set his mind to have me, and so I thought I might as well."

It was not long after, that a wagon stopped before the gate where Harman's parents lived, and a man alighted from it, holding something in his hand.

"Is your brother Harman at home?" asked the man of Johnny, who was playing near by.

"No sir, he's gone to the store."

"Well, when he comes back, will you give him this?" said the man, as he set down beside him a bird cage hid in paper wrappings. "Can you carry it into the house, my little fellow?" added the man.

"O, yes sir; I could carry a hundred times as much," answered Johnny, stretching and swelling in his vanity. "I'm as strong as—"

The man did not wait to hear how strong Johnny thought himself, but sprang into his wagon and drove off.

Johnny hastened to his mother with the cage, and told her in great excitement how he had come by it. On taking off the wrappings, there appeared in it a pair of beautiful canaries, one of which was sitting on the tiniest of nests. Johnny was uneasy till it had left the nest, and he had seen there what delighted him more than twenty Maltese kittens, four half-fledged young birds. He laughed and danced and clapped his hand. What little boy could have helped doing so?

"Where did they come from? Who sent them?" he asked.

"Who sends every good and perfect gift?" asked his mother.

"God," answered Johnny, in a low and reverent tone.

There was a note appended to the handle of the cage door. Johnny would have pelled it off, but his mother checked him, telling him it belonged to Harman, and putting the cage beyond his reach.

The little fellow could now hardly wait for Herman's coming; and when he saw him approaching, he ran to meet him, shouting, "O, Herman, Herman, you don't know something. You don't know something I do!"

"What is it? What do you know?" inquired Herman.

"O, something good; something good," was all Johnny would answer.

He pulled Herman into the room where his mother had set the cage, at the sight of which Herman was alike surprised and delighted. On opening the note accompanying it, Herman read:

"My dear boy, I am glad you are so early learning to love others as well as yourself; to do as you would be done unto. Though self-denial is hard at first, you will always find that 'in keeping God's commandments there is great reward.' 'The liberal soul is made fat.' 'He that watereth shall be watered.' 'Give, and it shall be given unto you, good measure, pressed down, running over.' I hope that among the little canaries in the nest, you will find as sweet a songster and as dear a pet, as the one you gave to Mrs. Tileston."

Herman was moved to tears. "Ah, Johnny, what do you think now about boys giving away their birds?" he asked.

"Will you give me one?" was Johnny's well-timed, though selfish response.

"Perhaps; perhaps I shall have enough for you, and Kitty, and every body else that wants one."

"And if I should give mine away, do you think I would get six back again," asked the calculating Kitty.

The mother answered this question: "Whenever you give as unto God, according to his will, hoping for nothing, you will reap a rich reward."—*Congregationalist.*

Starved To Death.

The boy was starved—yes starved to death!

"Where? who?" you earnestly ask.

Listen. Do you see that little brown, low-roofed cottage close under the hill? It is all alone. How sad everything around it looks! The once beautiful garden now full of noxious weeds; the gate hangs by one hinge, the blinds shake and shake, this way and that, in the wind; the windows are stuffed with rags and old torn hats; while the wind is moaning drearily through the pine trees, sobbing wierd and ghostly.

We approach the door—then enter.

Ah! you shrink back from that beastly, besotted wretch, but half-covered with filthy rags, cowering and shivering in a mess of straw; for there is no fire. There is no warm bed, no comfortable chairs—there is nothing but that horrid object on the floor. No wonder you shrink back.

Youth, with fair, soft hair, bright eyes, ruddy cheeks, red lips, elastic, buoyant step, and free, pure heart, are hardly fit companions to yonder scowling wretch.

And yet he was once like you!

"He?"

Yes. He was as fair, as well fed and clothed, as free-hearted as you are now.

"How come he so, then?" you ask, with a shuddering glance.

I will tell you. When a child, he lived in a large, pleasant house in the country. His parents were as kind and loving as yours. As he grew up, every one said, "What a noble man he will make!"

At the age of twenty he went from home to learn a trade in town. He got among vile companions. But he knew it not. He thought them good and pure as they at first seemed. They drank wine, he drank with them. His appetite for drink grew upon him. His course was downward!

But he became acquainted with a pure, noble young woman. He signed the pledge, and they were married. For awhile he was happy. But the appetite was not dead, it only slept. In a moment of temptation he broke his pledge. From that time hope died out of him. The earnest appeal of his wife—the pale, supplicating face of his babe—the entreaties of friends—were of no avail. Down—*down*—DOWN! O, how fast did the demon hurry him!—the demon that destroys both soul and body—Intemperance!

His wife died broken-hearted. But he paused not. Long ago friends had ceased to trust him, and to satisfy his burning thirst, he had sold every thing—even his wife's Bible! That worst of all earthly fiends, the rumseller, took his all greedily, forgetting the reckoning time.

And yesterday he had told his boy to steal for him, that he might gratify his insatiable thirst. The pale-faced wan boy of nine years remembered his mother's teaching, and the lessons from the sacrificed Bible, and refused. Cruelly did his father beat him, and then thrust him into the cold, dark, damp cellar, with a fiendish laugh.

Many days had passed since the neighbors had seen poor "drunken Jake" or his little Willie. And so one day they entered the dismal abode. There lay the poor wretch, with his throat cut—dead. Hurried from this world by his own hand!

"Dreadful!" you exclaim.

Ay, terrible! But who of the two shall fare the worst on that great day when the Books shall be opened—the wretch that died by his own hand, or the man who sold him the poison?

And in the cellar, cold and lifeless, they took up the form of little Willie, and laid it by the side of his mother in the churchyard; while his pure spirit, free from pain, was with the angel mother resting in heaven.

Dear children, many foes have ye to meet; many battles for the right to fight. Many victories shall crown your endeavors. But remember, the bitterest, most deadly foe of all will be the demon Intemperance, whose allies are strong and mighty. The rumsellers are their officers.

In the fear of the Lord go forth to meet them, remembering that the "race is not to the swift, nor the battle to the strong."—*Little Corporal.*

Miscellaneous Items.

It is the fashion in California for gentlemen to take their families to the country and camp out for a month. They pitch their tents and lead a sort of gipsy life, shooting, hunting, fishing and cooking. The doctors object to the fashion, as it is condusive to health. There are any number of ladies who can handle a double barrel gun with effect, and bring down their birds with the *nonchalance* of old sportsmen.

A man in Lewisburg, Preble county, Ohio, having died of delirium tremens, his wife brought suit for damages against two men of whom he had been accustomed to buy liquor. The County Court awarded her $500 from one of the men, and $200 from the other.

In France a steam carriage for towing boats and barges in rivers and on canals has been invented. It was tried a few days back on the river Oise and was found to answer perfectly. Running on the towing paths, it makes ascents and descents and turns as easily as horses do.

JAPANESE OFFICERS VISITING THE UNITED STATES.—Five Japanese naval officers arrived in New York city recently, on board the steamer City of Paris for the purpose of studying the language and customs of our people, and, especially our system of warfare. Two of the officers, She-ma-de and Ha-sa-ma to have a rank corresponding to captains, and the three others, O ha ra, Yo-si-da and Ka doo, are lieutenants. All are in citizen's dress, and they carefully avoid unnecessary displays, which would direct attention to them. Two of them are very young, and the others are middle-aged men.

THE Richmond *Enquirer*, of Saturday, states there is complaint of monetary stringency in that city, due to the sending of large sums South to buy cotton. In the last few weeks $400,000 or $500,000 have been appropriated in this way.

A CHICAGO boot and shoe factory consumes annually forty-six tons of iron nails for the bottom of boots.

AT Edinburgh, Indiana, last week, a severe fire was subdued chiefly by the efforts of the women of the village. The men worked until they were exhausted, and their places were then supplied by their wives and daughters, who passed the buckets and worked the engines. Nevertheless, half a square of buildings was destroyed.

IT is reported that nine thousand buildings have been erected at Chicago this year at a cost of $11,000,000. Among the buildings erected are eleven churches, seven school houses, &c.

JOHN HOPKINS, the richest man in Baltimore, offers to give his suburban seat of six hundred acres to the city for a public park, and W. W. Corcoran, the Washington banker, has made a proposition to give the Government his estate, lying two miles from the city, for a Presidential park. In the latter case, it is thought probable that a site in the northwestern part of Washington will be selected, as better adapted to landscape gardening.

GREAT DEPOT.—The new railroad depot at Cleveland, Ohio, the largest in the world, was opened on the 10th inst. It is 603 feet in length, and 180 in breadth, covering an area of more than two and a half acres. It is built of sandstone. Over the main entrance there is a massive tower 96 feet in height. Six elegant chandeliers will light the apartment at night. The outside of the building is ornamented with marble busts of Lincoln Grant, the superintendent of the work, and others.

NEW ORLEANS now imports most of its sugar and molasses.

GEORGIA lost $700,000,000 by the war. This seems incredible, but it is true.

PEOPLE are emigrating from North Carolina, and the Raleigh *Standard* laments the fact. Three or four hundred of both sexes passed through Raleigh in one day on the way to the Northwest.

THE wool crop of California, for 1866, so far marketed, is about 5,000,000 pounds, of which 2,000,000 pounds have been purchased for the mills of San Francisco, and the balance exported to the Atlantic States. Oregon this year produced not far from 1,800,000 pounds of wool, 1,100,000 pounds being taken by her woolen mills, 300,000 pounds by San Francisco mills, and the balance exported.

NEW STOCK FOR PAPER.—A company of capitalists are about purchasing a factory at Perth Amboy, New Jersey, for the purpose of establishing a mammoth paper factory, using for stock the sea grass which grows so abundantly in that vicinity, and from which an excellent quality of paper is manufactured.

Some clergymen of Gravesend, England, who visit the ships there, undertake to receive old books and periodicals, and get them bound and made up into ship's libraries. These volumes are put on board ships and otherwise provided with books, or reading of any kind, for the sailors.

ACKNOWLEDGMENTS

Pottsville, Pa., Rev Thos A. Cuff, $2 50. Lewistown, Pa., Samuel Molson, $1 25. New Brunswick, N J, Rev. Benjamin Lynch, $1 40. Frankfort, Ky., Rev George H Shaeffer, $12.50. Chambersburg, Pa., H. Monks, $2.50. Norfolk, Va., Rev G T Watkins, $10 00. Wakefield, R. I., Alice F Brose, $3 00. Morristown, N J, Rev. William H Wieder, $2 00. Easton, Mass., Mrs. Watkins, $2 50, per Rev William Johnson.

NOTICE.

Good Samaritans and Daughters of Samaria.

All the members of the District Grand Lodge of the states of Pennsylvania and Delaware, are requested to attend a meeting of the Grand Lodge, on Tuesday morning, at ten o'clock, December 4th inst., at the Masonic Hall, south Eleventh street below Pine street, Philadelphia.

By order of the GRAND CHIEF,

H M CROPPER.

Attest E. L. FOREMAN, Asst. Secretary.

Dec 1st 1t. Pd

A GRAND CONCERT.

A Grand Concert will be given by the Enharmonic Coterie, on Wednesday evening, Dec 5th, at Liberty Hall, Lombard Street, below Eighth, assisted by the Mozart Musical Society. Miss Mary L Seymour, Pianist; D W Parvis, Conductor.

Tickets of admission, 50 cents, for sale at the office of the *Christian Recorder*. Doors open at 7½ o'clock; concert to commence at 8.

Dec 2—1t.

NOTICE!

Will all those brethren, who have received circulars hailing from "Bethel Parsonage, 95 North Street, Baltimore, Md.," and who feel themselves interested in the work to which allusion is there made, send on the desired articles, by the 15th of December, 1866? Many have sent sketches, but failed to send an accompanying "Article," written upon any subject they might choose. Will all those who feel interested, mail these productions, by December 10th? Especially do I hope to hear from G P. V., I P C., J L., W H H, G T W., W D H., S J W., J W., E W., M M C., M R H., and many others, whose initials are not known.

Yours for the good cause
95 North St., Baltimore.

NOTICE.

BORDENTOWN, N. J. Nov. 27, 1866.

My third quarterly Conference will be held at Cookstown on Saturday, December 8th, at 2 o'clock in the afternoon.

A quarterly meeting will be held at Allentown, to commence on Saturday 15th, and on the 22d, at Bordentown.

PETER GARDNER.
Preacher in charge of Bordentown Circuit.
21

ACKNOWLEDGMENTS

MR EDITOR:—Please give this a place in your valuable paper. On the 22nd inst. I was aroused at a late hour at night, by a party of young ladies of the Northern Liberties bearing baskets filled with every thing to satisfy the appetite of mankind. May the Lord ever keep and bless them through every good effort that they may undertake, and when their days are numbered on earth, may they wear an never fading crown. My prayers they shall have, that they may rest from their labors when done with time.

MRS CATHERINE SEALS.
Philadelphia, Nov 24th, 1866.
Dec 1st 1t

NOTICE

The ladies of the A. M. E. Church at Burlington, intend holding a fair for the benefit of the church, commencing on Monday, Dec 10th, 1866, and continue until the 24th of the same month. We expect this fair to excel any ever held in Burlington. We hope the friends will favor us with their presence, as we solicit the patronage of the generous public.

There will be a course of lectures given during the fair by Bishop Wayman, on Wednesday evening, the 12th; Rev. Turpin, on Thursday evening, the 13th; Rev Jos Smith, on Wednesday evening, the 19th, Rev. T Gould, on Thursday evening, 20th. Rev. R. P. Gibbs will deliver a missionary discourse. On Friday evening, the 21st, Rev J. Hamilton.

Come one, come all, and pay us a visit.

JACOB M MITCHELL, *Pastor.*
Dec. 1st 3w

NOTICE

A Grand Concert and reading will be given on Tuesday, Dec 4th, at the New Liberty Hall, for the benefit of the Walnut St A M E Church, Wilmington, Del., owing to a failure of the concert given at Wilmington for the same object, on the 31 of October. The committee, not feeling satisfied, thought they would make another effort which they hope will meet with success and patronage from a benevolent public.

Committee: Sarah Jenkins, E J Price, Daniel P Hamilton, Eliza Wells and M M Collins.

Dec 1st, 1t

INSTITUTE FOR COLORED YOUTH

Mrs H G Jones, graduate of the Philadelphia Institute for Colored Youth, leaves to-day for Knoxville, Tenn., to take charge of a school under the auspices of the General League. It is the intention of this organization, in a few days, to employ a gentleman to take charge of the school as principal, to whom Mrs Jones will act as assistant.

2w

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson. Any information of her whereabouts will be thankfully received by her mother and sister, at

No 257 West Hoffman St.,
Baltimore, Md.
4t

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Cato Freeman's estate, to John G. Parkey and taken to some part of the South; and Matilda was sold to Maj. Russell, of Williamson Co., Tenn. Their mother, Mrs Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J MATE,
P. O. Box 1011 Richmond, Virginia.
june 30—3mo

INFORMATION WANTED.

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm. Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children. The name of the oldest is Jane; the next oldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

SANDY LYNCH,
Care of Rev J. R. V. Thomas,
Box No 90 Portsmouth, Virginia.
novemb 12—10w

Married.

On Feb. 22d, 1866, by Rev Thomas A. Cuff, Mr. H. Rigby, to Mrs. M. Banks, both of Pottsville, Pa.

On Aug. 18, by the same, Mr Alexander Jones, to Miss Ruth A Miller, both of Pottstown, Pa.

On Sep 27th, by the same, Mr. Geo C Lewis, to Miss Caroline Blackburn, both of Reading, Pa.

Obituary

Archibald G., son of Indiana and the late Samuel Van Brackle, born June 4th, 1838, in Philadelphia. When the late rebellion broke out, he felt that the Lord's time had arrived when He would break the shackles which bound four millions of His children in our land. To consummate so glorious a result, Mr Van Brackle cast his lot on the side of the government, which proved to be the side of the Lord, as also that of the oppressed. For three years he served in the U. S. Navy, in the squadron of Admiral Farragut. After this, he served until the close of the war as first sergeant in the 14th Rhode Island Battery, latterly the 11th U. S. Colored Artillery.

Being honorably discharged, he returned home, where he hoped to repair his war-shattered constitution but in this he was disappointed, for the many exposures to which he was subjected during the war, resulted in a deep-seated consumption! For ten months, rapidly he wasted away, when on September 30th, of the present year, his spirit returned to the God who gave it. Being mindful of that Hand by which he was shielded during the conflict of war, he sought, and gave evidence of having found divine acceptance, which enabled him to fall asleep, rejoicing in the God of his salvation. He leaves an affectionate wife, and many relatives and warm friends to mourn his loss.

Dec 21

Advertisements.

SHROUDING
AND
Laying out of the Dead.

MRS SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No 820 Union Street.
Philadelphia.
novemb 12

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give us a call.

A liberal reduction made to Committees of Fairs, &c., &c.,

A. UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS

Wall Paper and Window Shades.
No. 902 Spring Garden Street,
PHILADELPHIA

A good variety in both branches always on hand.

ALSO

LINEN FOR CURTAINS, OIL CLOTHS. &c
Oct. 27, '66—1y

JOSEPH BRISTER,
DENTIST,
No 844 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 26—1m

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(Second door above Spruce.)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—m.

EUREKA
Boarding House
MRS L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No. 358 K street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant.

oct 6—3mo

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long-Sightedness, or every person who wears spectacles from old age, Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes, Pain in the Eye ball, Amaurosis, or obscurity of the vision, Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes, Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of inflammation, &c., Cataract Eyes, Hemiopia, or partial blindness, Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every place when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Principal Office, 840 Broadway, New York.

Dr. J. Stephens & Co. have invented and patented Myopia or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.

July 7—1y.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try ——:|:—— *Call and Try*
7-tf

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine DR. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South west, has induced the venders of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills,
Vermifuge and Long Syrup
Sold by Dealers Every Where.

Dr McLane's
Celebrated LIVER PILLS,

FOR THE CURE OF HEPATIC, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular secretion of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, show its vast and vital importance to human health. When the Liver is seriously diseased, it is fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three-fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure, sometimes the pain is in the left side; the patient is rarely able to lie on the left side, sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills,
Vermifuge and Lung Syrup
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No disease to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment, judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even handed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi-circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills,
Vermifuge and Lung Syrup
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 13 3 cent postage stamps, or one Vial of Vermifuge on receipt of 13 3 cent postage stamps.

Sold by Dealers Every Where

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAIL ROAD
CHANGE OF TIME AND DEPOT

On and after Monday, December 05, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, where cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 40 P. M., to connect with Pittsburg and Erie Mail, and at 10 00, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	at	7 00 A. M
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M
PARKESBURG	"	1 10 P. M.
HARRISBURG ACCOMMODATION	"	2.00 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5 00 "
PITTSBURG AND ERIE MAIL	"	8 00 "
PHILADELPHIA EXPRESS	"	11 10 "

ARRIVE.

PITTSBURG AND ERIE MAIL	"	5.20 A. M.
PHILADELPHIA EXPRESS	"	7 00 "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	9.00 "
LANCASTER TRAIN	"	10.50 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	6.40 "
DAY EXPRESS	"	6.45 "
HARRISBURG ACCOMMODATION	"	9.00 "
MAIL TRAIN	"	11 20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN P VANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

DR. JONATHAN DAVIS,
Successor to C. R. Leaber, M. D.,
No 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 8 A. M.—from 4 to 6 P. M.

Agent for the Masonic Gavel. jan 1 y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

Provisions of the best quality, and in a variety.

Meals by the Day or Week.

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And one guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South east Corner Seventh and Market Sts., (Jones')
Perry & Co.

WANTED!
THE
Great Union Intelligence Office

Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

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We hope persons wishing situations will improve this opportunity.

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Now is the Time to get your

Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
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NEW STORE,

No. 14, South Sixth Street, below Market, Philadelphia.

James W. Brown,

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N. B. Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

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M. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

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for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

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Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentary, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantees a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

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LADIES' HEAD-DRESSERS,
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STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

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BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Odourizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

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Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

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BLEEDING
ATTENDED TO AT
NATHANIEL L. DURHAM,
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Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

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jan 7-no 7-1y

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"I am going to Hudson's City Hotel." It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

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FOR
COLORED PEOPLE.

MRS MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO 1718 SANSOM ST
Jan 26 1y *Philadelphia, Pa*

Poetry.

THE UNITY OF THE SPIRIT

The Church of Christ that he hath hallowed here
To be his house, is scattered far and near,
In North, and South, and East, and West abroad,
And in earth and heaven, through Christ her Lord,
The Church is one.

One member knoweth not another here
And yet their fellowship is true and near
One is their Saviour, and their Father one,
One spirit rules them, and among them none
Lives to himself

They live to Him who bought them with his blood,
Baptized them with his Spirit pure and good
And in true faith and ever burning love
Their hearts and hope ascend to seek above
The eternal Good

O Spirit of the Lord, all life is thine,
Now fill thy Church with life and power divine,
That many children may be born to thee,
And spread thy knowledge like the boundless sea
To Christ a great praise

—A G Spangenberg, 1717

THE CLOSING SCENE

Within the sober realms of leafless trees
The russet year inhaleth the dreamy air,
Like some tanned reaper in his hour of ease,
When all the fields are lying brown and bare

The grey barns, looking from their hazy hills
O'er the dim waters widening in the vales,
Sent down the air a greeting to the mills,
On the dull thunder of alternate flails

All sights were mellowed, and all sounds subdued
The hills seemed farther and the streams sang low,
As in a dream the distant woodman hewed
His winter log, with many a muffled blow

The embattled forests, erewhile armed with gold
Their banners bright with every martial hue,
Now stood like some sad beaten host of old,
Withdrawn afar in time's remotest blue.

On sombre wings the vulture tried his flight
The dove scarce heard his sighing mate's complaint,
And like a star slow dropping in the light,
The village church vane seemed to pale and faint.

The sentinel cock upon the hillside crew
Crew thrice—and all was stiller than before
Silent, till some replying warbler blew
His alien horn, and then was heard no more.

Where rest the jay within the elm's tall crest
Made garrulous trouble round her unfledged young;
And where the oriole hung her swaying nest,
By every light wind like a censer swung.

Where sang the noisy martins of the eaves,
The busy swallows circling ever near—
Foreboding as the rustic mind believes,
An early harvest and a plenteous year

Where every bird that waked the vernal feast
Shook the sweet slumber from its wings at morn,
To warn the reaper of the rosy east:
All now was sunless, empty and forlorn

Alone from out the stubble piped the quail;
And croaked the crow through all the dreary gloom;
Alone, the pheasant, drumming in the vale,
Made echo in the distant cottage loom

There was no bud, no bloom upon the bowers
The spiders moved their thin shrouds night by night,
The thistle-down, the only ghost of flowers,
Sailed slowly by—passed noiseless out of sight.

Amid all this—in this most dreary air,
And where the woodbine shed upon the porch
Its crimson leaves, as if the year stood there
Firing the blood with its inverted torch,

Amid all this—the centre of the scene,
The white-haired matron with monotonous tread,
Plied the swift wheel, and with her joyous mien
Sat like a fate, and watched the flying thread.

She had known sorrow. He had walked with her,
Oft supped, and broke with her the ashen crust.
And in the dead leaves still she heard the stir
Of his thick mantle trailing in the dust.

While yet her cheek was bright with summer bloom,
Her country summoned, and she gave her all,
And twice war bowed to her his sable plume—
Re-gave the sword to rest upon the wall.

Re-gave the sword, but not the hand that drew,
And struck for liberty the dying blow:
Nor him who, to his sire and country true,
Fell 'mid the ranks of the invading foe.

Long, but not loud, the droning wheel went on,
Like the low murmur of a hive at noon;
Long, but not loud, the memory of the gone
Breathed through her lips a sad and tremulous tone.

At last the thread was snapped, her head was bowed;
Life dropped the distaff through her hands serene,
And loving neighbors smoothed her careful shroud;
While death and winter closed the autumn scene.

The Family.

HAIRDRESSERS

The ancient art of hairdressing is essentially human. Other animals may vie with, or even surpass us, in some of the pursuits of life. The mole, the rabbit, the ant-bear, and fifty other dumb miners, are our masters in all that relates to shafts and tunnels. Our nets are no match for the spider's web; our engineering skill seems poor beside that of the mason-wasp and the honey-bee, and the little nautilus will ride out a squall that swamps an Indiaman. But, to man alone, belongs the art of dressing the hair, and it would be hard for Professor Darwin to point out the gradual stages by which the gorilla learned to adorn and divide the luxuriant ringlets that had replaced its rough shock of bristles. It is to hoary Egypt, foster-mother of all science, that we must turn for the first glimpse of the barber. To this day, the wall-paintings on obelisk and cave and temple, in Luxor and Philæ, glowing in colors yet undimmed, tell us of his labors. Of the artist himself, we know little. But it was a cunning hand that built up, lock by lock, those towering diadems of hair, the pride of Egyptian fine ladies, three thousand years ago. They glimmer on the walls still, like painted ghosts, those shadowy beauties of Pharaoh's court, seated at their eternal banquets, smiling wanly upon us across the gulf of time. But whose was the skill that piled those mighty structures of frizzled curls, so fresh yet in their portraiture that the scent of the heavy Eastern perfumes, the nard, the myrrh, the frankincense, seems almost to reach our senses as we gaze? Probably, if not a priest—and priests, themselves shaven, filled many an office more lucrative than dignified—the barber was a slave.

A slave, beyond question, was the adroit attendant who plied the scissors in the palaces of Assyrian monarchs, Median princes, and Persian satraps, successively. The Great King went to war attended by a swarm of hairdressers, cooks, jugglers, men of music, and men of magic, and of these the barber did not rank lowest in the scale. He was usually a Greek, for the suppleness of Grecian will and the fire of Grecian wit, were preferred to the obsequious dulness of the more solemn Oriental. In Greece itself, the profession first acquired that repute for liveliness, garrulity and inquisitiveness which has adhered to its members in all climates and in all ages.

Men of the same calling are often strangely alike; thus, the barbers of Spanish story and those of the *Arabian Nights* are identical. What if one tonsor wore a turban, and the other a Catalan cap, if one prayed to the Prophet, and the other implored St Jago de Compostella? For all these trifling differences, the men were twin brothers, smart, pert, human jackdaws, sencily hopping through life, prying into every dark corner where a secret lay hid, and remorselessly chattering about the same when the riddle had been solved. The classic barber was not a whit inferior in these respects to his Christian and Mohammedan congeners. In spite of his toga and his sandals, the capillary artist of Bagdad and Seville might have hailed him as a man and a hairdresser. The story of the Athenian fleet coming, beaten to its anchorage at the Piræus, and of how the wise resolve of the government to keep the bad news from reaching Athens, was set at naught, because a sailor entered a barber's shop to be shaved, and the shaver ran swiftly to the city, prattling of the defeat to all who cared to hear, is one that might have belonged to Andalusia or to Bumilt, as well as to old Hellas.

No doubt but that, with the early Greeks as with the Romans of both empires, the bath, of which the hairdresser was in some sense the prime minister, filled a much more important part than any corresponding institution does with us. We domestic Northerns, on whose minds the merits of soap and water are only just beginning to dawn, and who need to have little books written to tell us how and why to wash, can hardly comprehend what the bath was to a countryman of Caracalla or of Justinian. A state of society in which the very poorest were daily laved and shampooed, oiled and rubbed with pumice stone, scented, shaven, curled and joint-cracked, and turned out trim and clean from the splendid marble portico of the great public palace, would appear to us Utopian for luxury, however distasteful some of the details of this toilet might appear to our nineteenth century notions, but to the Roman of Old or New Rome, such a system of ablutions was not a luxury only, but a necessary of life only second to bread and shows. Never, perhaps, were barbers so plentiful, never was the demand for their services so great, as in the two great cities that housed their pleasure-loving millions beside the Tiber and the Bosphorus.

The hairdresser of the Middle Ages occupied a different position. He was no longer a slave. No patrician, with a broad hem of purple around his snowy robe could order him to be flung to the lampreys, or chained in the mill. On the other hand, the bath, that vast manufactory of clean fellow creatures from the raw material of unwashed humanity, had vanished into the limbo of the past. Washing, throughout Christendom, was thoroughly out of fashion. There was deemed to be something paganish in the practice: Moors washed; the miscreant Turk was understood to bathe his heathen body every day in the year. Even the Jew had a character for cleanliness, that served to render the bath still more odious in the eyes of the faithful. When there was held to be some mystic connection between holiness and squalor, and when the dirtiest of hermits were most sure of saintly honors after death, neglect of the person became exalted into a virtue, and the barber was decidedly at a discount.

But the medieval hairdresser had two strings to his bow. The more ornamental part of his professional arts might languish in the cold shade of popular disfavor, but in the ills to which flesh is heir, he has a never-failing mine of profit. After the pattern of the tonsor of *Hudibras*, he not only shaved, but, also

"Drew teeth, and breathed a vein."

He was a member of the ancient and respected mystery of barber-surgeons. At his door hung the burnished brass basin, a sample of which dear old Quixote too hastily took for Mambrino's golden helmet, and which still in miniature form, swings before the shops of some Continental brethren of the razor. Above the brass basin, a red rag was hung, to remind those who wanted to be bled that the practitioner within could use the lancet; and as bleeding was once an approved remedy for every ailment, from low spirits to a severe cold, the lancet probably brought more grist to the barber's mill than did the shears and curling-tongs.

So far as we can tell, the hairdresser of the feudal days was graver than those who preceded or followed him. He was more of a surgeon than a barber. Bone-setting, stanching wounds, plastering broken heads, were employments calculated rather to make him serious than jocund. He was a dentist, too, and exercised a rough despotism over the aching jaws of his afflicted neighbors. In fact, he appears to have been a person rather more important than entertaining, and to be more associated with times of suffering than seasons of merriment.

In the East, mean while, the hairdresser kept up his old character for talkative, light-hearted industry. No Hindu village was without its barber, paid, like the watchman, the sweeper, and the postman, out of the funds of the rustic community. In China, the barber was, and is a merry, impudent fellow, plying his trade in the streets, and driving noisy bargains with pig-tailed, sly-eyed customers as to the amount of copper cash that should remunerate him for the long and troublesome process of a Cathay toilet. The Persian barber, the Moslem barber of India, and the Turkish barber, haunt caravanserais, and usually retain a room in some half-ruined khan, where they can shave and shampoo the newly-arrived traveller; while the hairdresser of Thibet, who is probably a lama, hangs about the monasteries of that region of Buddhist monks.

Very gradually as civilization made progress, the wholly ignorant leech of the Middle Ages, gave place to the partially informed doctor of the revival of learning, and the barber-surgeon lost the more lucrative of his two callings. In all the long interval between the classic period and the extraordinary outburst of enlightenment in the sixteenth century, the profession had produced but one historical celebrity, the notorious Olivier le Dain, or Le Mauvais, barber-minister of wily Louis XI. The hairdresser, if not a brilliant member of the commonwealth, was an extremely useful one, like his contemporaries, the smith and wright. But he seldom figures in old ballads or stories; and the jongleur, the minstrel, and the very tailor that roamed the country with a needle-case, thimble, and shears, were by far, greater sources of entertaining gossip than the barber could profess to be.

It is worth notice that Shakspeare's barbers are not merry dogs, retailing jests and anecdotes to levee after levee of customers. His grave-diggers, tapsters, and artisans are jocular enough; but the knights of the razor had still, in the Elizabethan age, something of the solemnity of a medicine-man adhering to him. By degrees, in Italy, Spain, France, and more sparingly in England, the brilliant butterfly of hairdressing shook itself clear of the gloomy husk of mediæval surgery. Then was developed that bright *Figaro* whom Beaumarchais placed upon the stage, active, inquisitive, impishly jovial, with tongue and heels as unquiet as quicksilver, the sort of barber that might suggest to a believer in metempsychosis that the spirit of a magpie had been translated into the form of a man.

The hairdresser has been invariably loyal. His sympathy with courts and pageantry and the pomps of life are too deep to be shaken. When the Cavaliers of King Charles, with scented love-locks hanging down over their steel-plates, were arrayed against an army of close-cropped Puritans in order of battle, there could be little doubt to which side the barber's affections would incline. Later, the full flowing periwig, with its ample cascade of artificial curls, the Ramillies and brigadier wigs, the toupee, and the powdered hair that lent such brilliancy to rouged cheeks and bright eyes, made the hairdresser of the eighteenth century a busy and valued artist. He had privileges, at any rate in France, where he was allowed to wear a sword, and to dress in gay colors, as gentlemen did, and in 1789, a formidable riot was put down by a body of Parisian barbers sallying out, rapier in hand, to retaliate upon the revolutionary mob who had murdered one of their number.

The hairdresser, it must be owned, has sometimes abused his power. He whose privilege it was from time immemorial to take even royalty by the nose, and whose victims, once wrapped in the long white cloth, are helpless till the shaving or snipping be complete, has occasionally proved a tyrant indeed, not only deafening the ears of the captive with his discursive talk, but levying black-mail from him by an almost enforced sale of rhinoceros marrow and ostrich grease. It needs great moral courage to reject those wonderful oils and pomades which the hairdresser vaunts so glibly, while literally in his hands, and in a capillary sense, at his mercy. But this illicit sale of unctuous goods to intimidated purchasers is fast growing obsolete. It was once believed that some peculiar virtue resided in bear's grease, and some hairdressers went so far as to keep one or two specimens of the ursine tribe chained up in a cellar, whence distant roarings reached the ears of a credulous public. But to these more modern days, revolving machinery for hair brushing, or some novelty of that kind, proves more attractive than any laudation of oil, grease, or marrow, were it of the unicorn itself and much of the empiricism of the hairdresser's art is gone forever.—*Chambers' Journal*

A MONOMANIAC.

I have an intimate friend who, alas, is a monomaniac!

As the word implies, her mania is confined to one subject—she is extra-sensible otherwise—but that "one subject" is the *all-important* one of dress and fashion. *She* don't regard the subject as of primary importance, but labors under the hallucination that the culture of the mind and heart should take the precedence. She acts as if decency and comfort actually were the main purposes of dress, and as if those ends were accomplished, all were right.

She has a lucid interval now and then, to be sure, when she devotes herself with great zeal to her wardrobe, and has dresses, &c., made very much like other folks, but it is soon over, and she again relapses, giving her first care to something else, and just wearing the new garments on and on, regardless of the changing fashions, till, sometimes, they actually begin to *wear out.*

It is just so in regard to her children; she is forever attending to their studies, or work, or play, while she makes warm flannels, and knits lamb's wool stockings for them; but as to a real stylish rig-out, they never have it. It actually gives me the heart-ache to see them so wronged by their own mother, and they such dear, bright, good, pretty children, too.

The fact is, she gives no more time or thought to the momentous matter of dress, than is really *necessary.*

You would not believe how oblivious she is to new fashions.

"How do you like waterfalls?" said I to her last spring.

"I like them very much," she replied.

"Do you?" said I, surprised, "which kind?"

"Oh every kind," she replied, "I never saw one I did not like."

"Why in the world, then, don't you wear one?" cried I, "you have just the head and hair for it, and I will show you"—

I was cut short by her look of utter bewilderment, and remembering her mania, realized she did not know what a waterfall is, but actually thought I was talking of—of (what *shall* I call them,) water *tumbles*, Niagara, and such!

When, as sometimes *does* happen, thanks to the dress-maker, she gets a real downright fashionable dress, and you go to church all agog to see it, she is about sure to come in very quietly, in some plain, decent thing, she's worn at least a dozen times before.

"Why in the name of common sense did you not wear your new silk yesterday?" asked I, one Monday.

"Oh, I never thought of it," she replied; "but now that you remind me of it, I don't think I shall ever wear it to church; it's uncomfortably long, and is so made as to require much time and thought in dressing. A church is no place for finery."

"What do you want with the dress then?" cried I, quite vexed.

"Oh to wear to some places where I should be singular without something of the kind," she replied.

"Just as if you were not always singular in your dress," cried I my patience quite gone.

She blushed, with tears in her eyes, as she said, "I don't want to be singular, but neat and comfortable, and enough in style not to attract attention to myself; but the fashions change often, and time flies so swiftly on the wings of duty, I suppose I do often get too far behind the times in dress."

Poor dear! how I did pity her! You see the very heart of her mania is, that she don't care for dress *per se*, and, so don't make it her chief end.

There might be a gleam of reason in it, if she wore old fashioned things from necessity; but it's no such thing. She has plenty of money; her husband is rich, and so devoted he would leave no stone unturned to get the moon down for her, if she asked him for it. The insanity is that she *might* and yet *does not* dress fashionably!

Furthermore, it's "a cross" to her that she has to dress at all. One evening she said to me, with a sigh, "I have a dress-maker coming to-morrow isn't it a trial?"

Now, (though I wouldn't for the world have any-body know it) I am pinched for means; so I answered with an inward groan, "I shouldn't think it a trial if I had all these nice goods to be made up."

"Shouldn't you?" answered she in innocent surprise, "but *I do.* I have just been seeking patience by reading the third chapter of Genesis, and reflecting that it is for our sins we have to dress at all. I am sure I repent of Adam's sin every time I have to get up a new dress." Did you ever!

One cold snowy Sabbath in December *She wore a hood to church!* I thought myself prepared for any development, but it was too much to see her sit there, listening to every word of the sermon, just as unconscious of her hood, as if the proverb "out of sight out of mind" were true of ladies' headgear.

"See if I don't give her a shaking up for this," thought I.

So I seized upon her, going home, and whispered in her ear, "What upon earth possessed you to wear that thing to church?"

She glanced down in a dazed way, at her cloak, dress, over-shoes, then up into my face with an innocent "What is amiss?"

"*That hood!*" hissed I.

"Oh, yes, I forgot I had it on," said she with a quiet smile, "I was threatened with the tooth ache, and couldn't go out without it."

"Then stay at home," growled I; "you wouldn't catch me out such a day, spoiling my new hat and feathers, if I was not obliged to be there to sing."

"There is a divine law against our forsaking the worshipping assembly," replied my friend solemnly, "but is there any law, human or divine, against wearing a hood inside a church?"

"Yes" snapt I, "*the law of fashion*, which break at your peril."

She only smiled, and asked me very coolly if I had been instructed by Dr B——'s excellent sermon, just as if I had been attending to *that!*

I have about given up arguing with her; it is only folly to argue with a maniac; but I thought her husband must feel dreadfully; so one day I went to condole with him about it; and what do you think he up and said?

"When I wanted a wife," said he "I searched the city through, for a young lady who had not a monomania for dress and fashion, and she was the only one I hit upon; so I married her and she suits me first rate."

Only think of it!—*Congregationalist.*

Child's Cabinet.

THE PLAIN BREAKFAST

Charley did not like his breakfast. Only fried potatoes, good bread and butter, and a nice big cup of cream and sugar, with a little coffee in it. He "could not study on such a breakfast." He wished for some nice steak and toast, or some thing else good. Still he managed to eat as much as any one else at the table, but his discontented face cast a shadow over all the rest.

"There are many poor children in town who would be glad of your breakfast, Charley," said mother. "Poor as it seems to you, would you not greatly prefer it to no breakfast at all. Just imagine I had no food in the house, and you were obliged to set out to school without eating any thing, and with very poor prospect of any thing for dinner. Your present meal would seem like a feast in that case."

The picture of that forlorn little boy which mother's words brought up before his mind, made his cream coffee taste better than it ever had before. He asked his mother if he might have a second cup, which she readily poured out for him.

"Mother, I wish I could take Seth Nisar a slice of this bread and butter. I don't believe he gets much for his breakfast. I saw him eating a crust one noon time as sly as he could behind his desk."

"I will put up a good lunch for him," said mother, glad to see the current of her boy's thoughts diverted into a new channel.

"There is nothing better to cure our discontent than to look at those less favored than we. Think what it would be, Charley, to lose in a single day all the comforts you have been accustomed to. To have our pleasant, roomy house narrowed down to a single room in an attic; to have our furniture all swept away but a few of the barest necessaries—a table or chair, and a broken stove—and a bed of straw in one corner; all your books gone, all your toys and comforts; no more school, or pleasant holidays; but work—hard work from morning till night to keep off starvation. Oh! is it not fearful to think of such possibility? And yet, my poor boy, but for God's love and mercy, we might have been left in just such straits when your dear father laid his life down for his country. Don't let us displease our heavenly Father by murmuring over our lot when we have so many mercies, but let us show our gratitude by doing all we can for the comfort of those who have not been thus favored."—*Presbyterian*

KITTY'S RIDE

I was travelling in the steam cars the other day, and had a funny passenger. It was a black and white kitten, which a little girl who sat opposite to me held in her arms. I don't think Kitty enjoyed the ride as much as the rest of us. She did not look out of the window to see the trees and houses whirl past so quickly, as most little folks love to do, but just nestled close to her young mistress, and seemed to wish the time would come when she could rest quietly at home. She didn't like the noisy, rattling cars—you could tell that by the frightened, uneasy look in her eyes—and when the shrill whistle blew so loud, she would start and hide her head under the little girl's arm. Once she fell asleep, when the whistle suddenly waked her, and she started to spring away, but the little girl held her fast, stroking her head, and talking to her gently, till Kitty looked up into her eyes with an earnest, trustful expression, which said, "I'm dreadfully worried, but I must be safe while you are with me," and then nestled down again quietly in her lap. And so she tried to keep still, until at last the journey ended, when, I imagine, Miss Kitty was introduced to a new home—a pleasant cottage home, perhaps, among the hills and fields and woods—for the cars were bearing her away from the busy city, out into the quiet, beautiful country, where there is plenty of room for children and kittens to play, and plenty of nice fresh milk for both to drink.

As I watched Kitty, and saw how she trusted in the love and protection of her little friend, I thought, just so we should trust our heavenly Friend and Saviour.—*Sunday School Times*

THE POWER OF SYMPATHY.—A little toddler going down Broadway fell and bumped her head against the flagging. Rising and looking round, she saw a horse fall upon the Russ pavement. In a moment the child forgot her pain, and through her tears sobbed, "Poor hossie! Did 'oo bump 'oo head too?"

Science and Art.

STEAM AROUND THE WORLD

The beginning of the new year will witness the inauguration of unbroken steam communication around the globe, to be thenceforth prosecuted as regularly as the arrival and departure of European steamships at our wharves. The steamship Henry Chauncey will sail on the 11th of December, for the Isthmus; will connect with the Golden City, for San Francisco, and from San Francisco, on the 1st of January, the steamship Colorado will sail for Yokohama, in Japan, and Hong Kong in China. If, arrived at the latter port, the passengers wishes to journey westward, he can proceed by the boats of the Peninsula and Oriental Company to Bombay, and onward through the Red Sea, to the Isthmus of Suez, which crossed by rail, conducts to the British line of Mediterranean steamers touching at Malta and Gibraltar, and arrive in England, where a few hours railway will enable passage to be taken in one of a dozen lines of steamships for this country—the supposed point of departure.

So wonderful are the achievements of our busy age, and such is the progress of a century which bears every progress along with it. It is now barely 365 years since the Cabots discovered North America, only 353 since Vasco Nunez de Balboa,

———"With all his men,
Stood wondering on the heights of Darien,"

as the Pacific was first revealed to European eyes, and but 345 years since Magellan first crossed the Pacific and sketched its gigantic proportions. It is, indeed, a day in the chronology of nations since this country, which unites the extremes of the old world, was organized, and hours count the period since Fulton found the power which is about being applied to such important results. And now we are at the very threshold of an event which is among the wonders of the ages, and which coupled with the progressing Russian telegraph, is annexing Asia to our western border as the same instrumentalities have already annexed Europe to our eastern.

What result will grow out of the enterprise so soon to be inaugurated remains to be seen. Congress has believed them to be valuable and important enough to warrant a heavy subsidy to the line which is being begun. The country has believed them to useful, and has watched the progress of the undertaking with extreme interest. The Pacific Railroad, so rapidly building, and of which a new section is even now being formally opened at the eastern end, while the western end is advancing and the interior being graded at several points, acts on and is acted upon by this Asiatic correspondence, so that all who have an interest in the railroad have a proportioned interest in the steamships, the two indeed, being parts of one harmonious whole. The dawning manufactures of the Pacific slope see that they are involved, and our manufacturers at the east cannot avoid perceiving that now the door is opened by which they can as sure to rival the business of Great Britain in the East. It is plain, too, that when the exchanges contemplated by this line have gone into effect, the commerce of all the American coast of the Pacific will be vitally affected, from Peru and Chili to Russian America, and that while their commerce will do much for the Asiatic, it will also in itself gain from it.

The important feature of the opening still seems to us as we remarked two years ago, when advocating the bill which now goes into operation, that it brings the exchanges of eastern Asia to the American seaboard of the Atlantic, and makes New York and Philadelphia the accompting houses of the world's greatest trade rather than London. All successful commerce, from the time of Tyre and Sidon, through the eras of Egypt, Greece, Rome, the Byzantine Empire, Italy, Spain, Portugal, Holland, England—all has been created or magnified by the grasp which it had upon Asia. There was the market for purchase—there for sale. Whatever nation could sell most into Asia, and draw most from it, has prospered most; and whenever, from neglect or defeat a country which had grown in Asiatic trade lost it, then that country descended in influence and its successor arose. The fact is inscribed in every page of history, and needs no elucidation. We are now just beginning to realize these advantages. The newly opened opportunities will advance us more than they did our predecessors, because we are in a better condition for growth and shall have a more vigorous hold, and because exceptional causes give us an advantage which others have not had. We hold no fear that any irruption of Asiatics will flood the west, but cannot doubt that our people will found "factories" in China which will do as much as any of the long esteemed houses there.

Without entering, however, upon any of the details of what may be expected from this new opportunity, it is sufficient to observe that this enterprise, which is now no more than seven weeks removed from to day, is one which promises to head an era in our affairs—an era too, which may be as signally successful as the one just passed. It begins with the close of the civil war, when we are prepared for unaccustomed exertions. It begins when a spirit of enterprise penetrates every class and when our manufactures are so started that we shall be able to meet more and greater demands than ever, when our wants, too, are beginning to expand, and when, freed from domestic risks, we can with safety make ventures which would have been dangerous before. Its growth and its end, if it ever comes, defy the dreams of the most visionary.—*U. S. Gazette*

HOW MOSAICS ARE MADE

A correspondent of the *Morning Star* describing sight-seeing in Rome, says:

"But the Mosaics seem to absorb the most time and money in the least space, unless it be the solid gold decorations. We saw a table last week less than six feet in diameter said to have cost two hundred thousand dollars, requiring the labor of a large number of men for fifteen years. Upon entering the halls where this kind of work is done, I could not doubt these enormous figures. Suppose, for instance, a thousand of the hardest and most expensive stones, which will take on a high polish, to be cut into pieces three-eighths of an inch thick. These pieces are cut the other way into small pieces like shoe-pegs, and where the shading from one color to another is sudden, these pegs must not be larger than a needle. Now the artist cuts and puts in these little pieces, selected according to their color, so as to give the coloring wanted as distinct as though painted.—These pieces or pegs must be fitted so closely that lines of separation will not show, and set upon end side by side like types.

They claim that ten thousand different shades of color are necessary, and in order to do this kind of work a man must be skilled in colors and shades as a painter, in order to place the colors properly, and then be the most careful and accurate of mechanics in order to fit the pieces, and then he must have patience enough to work on the cheapest and coarsest pictures one year, and upon a fine one from ten to twenty years."

BEAUREGARD ON NEEDLE-GUNS

It is said that when recently in Europe, Beauregard had an interview with Louis Napoleon, who asked his opinion of the Prussian needle-gun. Beauregard told him that the needle-guns were a humbug. "Why," said he, "one of the Confederate armies fought against a much more effective weapon than that. The Federal armies have the best guns known. The needle-gun has a range of only four hundred yards. The Prussian columns could have been mowed down at a much longer range." The General, as it is reported, went on to show that the Austrians failed, not on account of the superiority of the Prussian arms, but of the inferiority of their Generals.

Advertisements.

E. MATLACK & SON,

FINE CLOTHING

ESTABLISHMENT,

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Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Fall and Winter Goods

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and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

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Oct 7 6m

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☞ *Orders received for COAL.*

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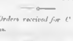

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Every department of Dentistry attended to
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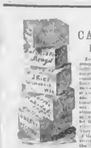

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of *bilious disease* so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for *bilious dysentery* and *diarrhœa*. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of *costiveness*. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe *costiveness* to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the *natural secretion* when wholly or partially suppressed, and also very effectual to cleanse the stomach and *expel worms*. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating *neuralgic pains*, which ended in *chronic rheumatism*. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.

DR. AYER: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.

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Prescriptions Carefully Compounded
SENT BY
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THE MAIL

RESTAURANT,
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Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up.
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DANDRIGE KELLY, Proprietor.

$6 From 50 Cents.

Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
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Feb 11—1yr

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WHOLESALE DEALERS IN PAPER,
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Nos. 1216, 1218 & 1220 Washington Avenue.
Above Twelfth Street, South Side.

The Subscriber, having been for a number of years engaged as a Stove and Coal Dealer, has concluded to relinquish the Stove business, in order that he may give his entire attention to the Coal Trade.

In making this change, he has secured by purchase, at Nos. 1216, 1218 and 1220 Washington Avenue, [illegible] for an extensive Coal Depot, which he will supply with reference to keeping a full supply of the best qualities of [illegible] Coal, for family use, [illegible]. And he will endeavor to sell [illegible] best qualities [illegible] and as low [illegible].

Thankful for honest dealing and prompt personal attention to business, he hopes in the future, as in the past, to merit the liberal patronage of the public.
WILLIAM STILL
Philadelphia, June 15th, 1866.
July 7, 4t—1y

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA.

We keep on hand, in connection with our other book Sabbath School books of various kinds, Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Ink, Pens, Pens Envelopes and Blank Books.

MRS. H. S. DUTERTE
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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NEW AND SECOND HAND
CLOTHING STORE,
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CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired or [illegible], at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
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This College, duly incorporated under the laws of Pennsylvania has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.

Further information will be given upon inquiry addressed to the Principal,
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GEORGE B. VASHON, A. M.
Pittsburgh, Pa

If you wish your clothing made to look equal to new, go to the Old Established
STEAM-DYEING, SCOURING, AND REPAIRING WORKS,
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ALSO,
Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.
☞ A liberal share of patronage is solicited ☜
april 14—6 mos

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ATTORNEY & SOLICITOR,
In the Adjustment and Collection of Claims against the United States.
OFFICES, NO. 1 and 2 DOVER ST.,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS
FOR THE STATES OF
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Passports and Protections Secured.
Careful attention paid to the collection of
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Samuel Gloyne, Esq.
Jan 20, 1866-tf

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This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
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The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty five dollars, shall make any person a life member."
July 22—tf.

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Boot and Shoe Depot
907 South Street.
(Fourth door above Ninth, Phila)
Constantly on hand an assortment of
LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR.
Repairing neatly done. Orders promptly attended to.
Mar 3—6m

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, DECEMBER 8, 1866. Vol. VI. No. 49. New Series. Whole No. 309.

THE CHRISTIAN RECORDER

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All advertisements must be accompanied with the cash.

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Poetry.

For the Christian Recorder.

"WHERE ARE THEY?"

The summer days from me have glided,
With all their brilliant beams of heat.
The autumn winds are round me flying
The leaf falls gently at my feet.

The fairy gold-finch no more crying,
With its gentle, happy lay;
No mild zephyrs round me sighing,
As to work I haste away.

Thoughts of days now past yet haunt me
Lingering o'er the dreamy past,
Strange and wild emotions daunt me
They o'er my view a halo cast.

A vision, yet as fair as fleeting,
It leaves not only to regret
It brings a vivid similar convoy,
Whose rays I never can forget.

E. H. Duffy.

Communications.

For the Christian Recorder.

OXFORD CIRCUIT

This historic circuit, rendered almost sacred by the Herculean labors of our revered fathers, is still pressing onward in the way of salvation For several weeks the battle of the Lord had been raging. Our worthy pastor, Rev J. W Stevenson, assisted by the gospel heroes and mother in Israel, Mrs. Sophia Murray, commanded the Lord's host, with a zeal worthy of the holy cause Close by them stood the modern "son of thunder," Rev Jacob Jay, also Revs. E. Hammond, Dickerson Waters and Johnson A few escaped from the power of darkness and came shouting into the light of the gospel. Others stood watching our camp-fires, as they lighted up the moral heavens with beams of glory As we gazed upon the dark front of the enemy, it seemed almost invincible; yet the living army shouted for the battle "*Onward!*" was the word

The protracted effort was going on at two points on the circuit. Charge after charge was made. The gospel horse pawed in the valley. He said, among the trumpets, "Ha! ha!" adding to the fury of the battle. Tremblingly we laid hold upon the followers of Satan. Their line wavered They broke—they fled. Some, to the attempt, fainted under the power of God, and were brought forward to the altar. Others came with streaming eyes and hands raised towards heaven, declaring that they would fight against God no more.

The field was ours. The victory was complete. Loud hallelujahs rent the air The Lord was in our midst. Among those who came over to the faith was a large number of young men, representing the 54th Massachusetts, and many other of the most gallant regiments, which served in the late war for freedom They are now soldiers for Jesus Little children, ten years old and upwards, are here proclaiming themselves witnesses for Christ. Brethren, pray for these young converts that they may continue faithful.

Our third quarterly meeting took place last Sunday. The morning sermon was preached by Brother Johnson. Subject,—"Growth in grace"

In the afternoon, Rev H. J Rhodes preached on "The sympathy of Christ." The elder made one of his masterly efforts, transporting the audience with his eloquence

Brother Jay preached at night It was a great day, and one that will not soon be forgotten

During the protracted meetings we were assisted by Revs. J. N Rendall and Lorenzo L. Westcott, both Professors in Lincoln University. In every respect they are the right young men for the position By their arduous labors the new buildings have been rapidly brought to completion, the number of students raised to about one hundred, and four new teachers added to the faculty. Of these students about twelve or fifteen are looking forward to the ministry in the A. M. E. Church. But we are sorry to say, they are like lost children, living upon the charity of strangers. This is the most hopeful collection of colored Methodist students in the world; yet our Church is doing nothing for them. We should extend to them a helping hand while they are struggling to obtain a ministerial education. Rev. J. W. Stevenson, our pastor, is embracing the opportunity of preparing himself more thoroughly for his labors. He attends to his studies in the University, while engaged in the regular work of the ministry He is very highly esteemed by the Faculty and his fellow students.

The presence of the brother at the Institution has been very providential in many cases of severe illness. His little apothecary store is nearly always crowded with students or country people, seeking medical assistance. He is like the "iron man," Bishop Campbell, to whom he owes his early training He will live where other men would die

Brother Stevenson is in his third year on the circuit. Already the people are expressing regret that he must leave them at the next Conference. With the blessing of God he is destined to stand among the first men in our connection.

Wm D. Johnson.

Nov 20th, 1866

For the Christian Recorder

LETTER FROM BROTHER BROWN

Mr Editor:—Having a few unoccupied moments, I thought I could not better employ them than in writing a few lines for the *Recorder*, for I thought that some of the numerous readers of your very interesting and valuable paper would like to hear from us at Quincy We are getting along well, both temporally and spiritually My church is still on the watch My congregation is very large, the church being generally filled

I held my first quarterly meeting on the 17th and 18th insts We had a very good time, as the good Lord was pleased to meet with us, and bless us

Brother T Henderson, of Macon, Mo., was with us, and assisted us greatly. He preached three very interesting discourses. He bids fair to become a very able and useful minister On Sabbath, at three o'clock, we administered the sacrament of the Lord's Supper to nearly one hundred communicants We had a precious season, indeed

I would just say here that Quincy is likely to become one of the best stations in the Indiana Conference, and also that great good resulted from the holding of the Conference at this place, both to white and colored people Many who disliked us as a race, are now our friends Bishop Campbell is very much beloved here by every body.

We have a very large and interesting Sabbath School at this place, of three hundred scholars A missionary collection is taken up on the first Sabbath of every month

In regard to education, we have three day-schools: one select school, taught by Miss Herton; a district school, taught by Miss Mary Barker, of Wheaton College, Illinois, and a Freedmen's school, under the supervision of the American Missionary Association, of New York, taught by Miss M F Williams assisted by Miss Zenobia Coger.

We have, also a literary society, called the Frederick Douglass Literary Association, which meets every Tuesday evening The exercises consist of discussions, recitations, and singing, by both ladies and gentlemen, which makes it quite interesting You can see, from this, that our young people are improving.

I have been making some efforts to get subscribers for the *Recorder* I think that I will soon be able to send you some cash subscribers.

By the way, Mr. Editor, Dr. Randolph has been here, and lectured two or three times for the white people. His lectures did not take very well here. He told them that the colored men were inferior to the white man, and the reason of their inferiority was that their brains were in the back part of their heads, while those of the white men were in the front part. Octoroons, like himself, were not quite as inferior as the blacks. Of course, not! The reason was, they had white blood in them Mr. Editor, where do you think his brains are?

Many of our brethren would, perhaps, like to hear of George C Booth, who was sent out from this place last Conference. He is doing well, and the Lord is with him He has quite a revival of religion in his charge. His elder, Brother M Patterson, was with him at his Quarterly Meeting, and baptized thirty five persons for him.

Very respectfully yours,

Henry Brown

For the Christian Recorder

THE PRESENT SITUATION OF THE AFRICAN METHODIST CHURCH, WITH SPECULATIONS CONCERNING ITS FUTURE

BY ONE OF ITS MEMBERS

The past history of the American Methodist Church, from its organization, extending through a period of half a century up to the present date, is one of unequalled interest to the Anglo African, and will contribute, when accurately collected, and tastefully arranged, no mean accession to the general history of the Church, and especially to the annals of American Methodism Born, as it was, ere the storm and agitations of a mighty revolution had scarcely died away, among an oppressed and almost totally enslaved people, received with a general hiss of scorn, and openly attacked during its infantile stage by a powerful and popular religious organization maintaining the same doctrines, and holding the same form of government as the new institution declared in favor of; oppressed by its own burthen of ignorance and poverty, its zealous efforts circumscribed by the formidable walls of slavery, and dampened by the continuous shower of complexional prejudice, descending upon it as a body, and on its members in whatever relation they stood, and upon that whole class to which its mission was necessarily confined, its history, were it gathered from the trail of every itinerant, local preacher, exhorter, and class leader that have left their mark on the moral soil of its present field, would present perhaps a feature of Divine Providence never before so clearly revealed, because never before under the same circumstances, and would be a rich illustration of the truth that "Though the Lord be high, yet hath he respect unto the lowly" Alas, that it lies yet like whitened bones scattered on every plain of our broad land! But we rest in hope that the voice of some Heaven commissioned penman shall call these dry bones from every hill-top and valley where they lie bleaching, and some even decomposing, and they shall come forth dressed in the garments of living language, and stand up a noble army of witnesses to the wisdom of God's counsels, and to the capabilities of that race so long misjudged, because misunderstood. The peculiar character of a race or a nation is not to be discovered by ethnological researches, but a nation or people when left free to act, will soon develop their leading ideas and capacities by their efforts; and it is by contemplating what a nation has *done*, by *studying its history*, that we become familiar with its character

The history of the African Methodist church is so interwoven with, and forms such an important part of the history of the African in this country, and is so connected with the civilization and elevation of this people, and doubtless destined to play such an important part in the evangelization of that whole race that he who would rightly estimate the character of the outcast black, and discover his capacity must not overlook this church which contains his idea of religious liberty and though far from coming up to his *beau ideal* of what an evangelical church, especially in its literature and finances, should be, yet resting on the purest principles with regard to humanity, and offering to him superior advantage to any religious denomination in the land The past history of the religious followers of the sainted Allen, teems with events, interesting at the time of their transpiring, but contemplated from the stand-point now occupied by the church, on account of their relation to its progress, they stand out fresh and green "as the willows of the water courses," ever extending their boughs and increasing the mass of their foliage

But there are periods in the history of every nation called crisis, when their action shall have much to do with shaping their future course, and the directing of succeeding generations is lodged in their hands At such time God in His providence, generally calls to light men who comprehend the situation, and are equal, or superior, to the times If this may be said concerning the history of nations, so may it be said of the history of the church,—the development of Christianity Uniting itself with man, as its founder did, Christianity has gone with him through all the varied circumstances of life, identifying itself with all his interests, and sharing all his ills; now sinking like its divine master beneath its human infirmities, now rising up in the majesty of its strength, and hushing winds and waves to rest The little bark which we have seen glide off the stocks, spread its canvas to the gales of Heaven and float out on its course of independent existence, bearing to the millions of America's oppressed, the blessings of Gospel light, and which has sailed so successfully down the river of widening influence, cannot ride the high seas of Christian usefulness, without getting over the "bar." *The African Methodist E. Church is approaching a crisis*, is nearing the bar, and upon its present action, including that of the next General Conference, depends its future weal or woe

(To be continued.)

For the Christian Recorder

IMPRESSIONS OF BALTIMORE

No. 6.

BY T. W. W.

"The Baltimore Association for the Moral and Educational Improvement of the Colored People" is a prominent feature among the Benevolent Associations in this city It was organized by a few liberal men about two years since, and is now the Southern branch of the "American Freedmen's Commission" Among the leading men in this association are Judge Bond, William J. Albert, Edward Needles, and Revs. Harp, Johnson and Weir. We believe the above gentlemen are among those who are impelled by the purest motives towards the colored people; but, we are sorry to say there are a few false Moses' among them who manage to get the Bread and Butter which the association has to give These false ones seem to bring all the force they can to keep colored teachers from occupying positions which no fair-minded man would deprive them of The New England Association sent several finely educated young colored ladies to this association for duty, supposing, doubtless, that they would be assigned to positions without regard to color &c.; but to the chagrin of these graduates at noble Massachusetts State Normal School, they are subject to the disposal of a false Moses, who, of course ships them into the counties, and the white young ladies are kept in the city We do not wish to see all colored teachers in the city, but we do wish for a fair portion of them in common with white teachers. The pure hearted men of this association, and the noble philanthropists of the North who sent them here, do not really know how the colored teachers are disposed of

We would not speak of this, but our feelings are touched whenever we see our *finely* educated ladies subjected to the treatment of one who calls them Sarah, and Mary, and Louisa in Baltimore; but *Miss* Sarah, and *Miss* Mary &c in Boston; and puts the handle to the *white* teachers names at all times and places?

This Association is doing a good work among the colored people, but if these wolves in sheep's clothing were out, our people would have greater confidence in them As it is, a great many send their children to private schools.

There are seven or eight schools in operation under this association. No. 1 is taught by Mr. Knight as principal, with six or seven assistants—all white. When we compare the No 1 of Baltimore with No. 1 of Charleston, we are reminded of the one at Charleston, as a seminary, and the one here as a primary school That at Charleston was established about eight or nine months later than the one here, and has a colored principal; this one has a white principal—so much for the success of the Negro The other schools of this association, are scattered through the city in the basements and lecture rooms of the different colored churches We wish, however, to speak of the school at Sharp street Church of which Miss Kate Grover is Principal We believe there are few, *if any*, of the white teachers who labor with more zeal, and who are impelled by a sincerer motive for the education of the colored people, than Miss Grover She is a most excellent lady, and a very successful teacher We hope Baltimore will always be blessed with her services Hers is the most successful school in Baltimore, when we consider the rough material she has to work upon.

Rev William T. Carr has a school in the basement of his church, which is under the assembly's committee of the Old School Presbyterian Church This school numbers about two hundred, Mrs. Carr and Mr Francis are the assistants We judge Rev Mr Carr finds it very hard work to teach all the week, in addition to the duties of his church. We do not see how both can be attended to *properly*

Mr. Wm H. Woods, has a private school in Douglas Institute Mr. Woods is very successful we judge, with his school, as he has quite a number of scholars, an assistant, and an academical department He devotes his whole time to his work in school, which is necessary in order to succeed

Rev. Mr. Webb of the Episcopal Church, has a school also in the lecture room of his church Mr Webb has been keeping this school for a number of years We enjoy his services on the Sabbath very much and we think a great deal of good could be done, and a larger Episcopal congregation could be built up, if Mr Webb could receive from his congregation greater pecuniary inducements, so as not to be obliged to resort to the school room, which necessarily takes up the time from *all* ministers who have churches which belongs to the work of saving souls

[This article should have been published some time ago, but has been mislaid It should have preceded the one published in last week's paper —Editor.]

For the Christian Recorder

LETTER FROM MARYLAND

Mr Editor:—After a long silence this comes to inform you how we are doing away off here in the east of Maryland In my last I had cause to speak of some disadvantages through which I was compelled to pass at that time About that time the Centennial committee of the Baltimore Annual Conference requested the several pastors of circuits and stations to celebrate the Centenary of American Methodism, I accordingly commenced to do so, but was not very successful, as our people were scattered at that time, and it being rainy, hence the people could not get out But we appointed meetings from time to time until we found ourselves in the midst of a protracted meeting, and we have been going on for four weeks, off and on, and after we had continued our meetings up to about two weeks, the Lord was pleased to visit us with the outpouring of his spirit, and truly we had a soul-reviving time—numbers of souls came forward to be prayed for, and up to the present time there has been twenty five persons joined the church besides a number of others who have not. Pray for us, that the Lord may continue to visit and add such to the church as shall be eternally saved How different is the state of affairs now Before this meeting, you might hear persons going to and coming from the meetings singing those tunes, generally known as shouting hymns, and thereby mocking the people of God. But now they come civilly, and as they leave the church, many go away crying and shouting, and others under the influence of the spirit of God. But I find there is much to be done to make these people what I would like to see them In Cecilton we expect to build, as the church at this place is old fashioned and too small, and we also intend to put up a school house at Bohemia Manor This place seems to be out of the way of persons getting to it conveniently. None of our ministers have paid us a passing visit this conference year but Rev J. F Sisum who was threatened, stopped from preaching, and compelled to leave our church at Cecilton But being apprehended, they promised that the like should not be again. Our brethren need not fear, although there is but few radicals in our midst, we apprehend no danger in coming, only the danger of paying money, to get from one place to another, for they seem to know how to charge a passenger, yet they have but little very little to give to God. After they become more intelligent, and learn refinement, they will give more liberally for benevolence Mr Editor, will you give this a place in your columns, from Chesapeake City Circuit.

Wm H Hopkins

SCENES AND SIGHTS IN EUROPE

We copy the following very interesting letter on the "Scenes and sights in Europe," from the columns of the *North-Western Presbyterian*, published in the city of Chicago.

It was a delightful evening The river, winding in and out among wooded, or vine-clad hills, which were bright with the sunset glow and reflecting their forms and hues in its own glassy waters, with here and there along its banks villages and ruins alike artistic, while brilliant clouds were drawn like curtains around the mountain landscape, formed a scene of beauty which I have never seen surpassed The constant winding of the stream makes it seem like a series of lakes and delights the eye with a continually changing prospect

On the boat I met a pleasant English party. I was perplexed at first by the fact that the ladies conversed with each other in German, while they had not, as far as I could judge, the German features, expression, or manner; and, by the way, when we speak of the value of the Anglo Saxon lineage, I think we should remember that as seen in England and America, it has an infusion of Norman blood, which has been in many respects no small advantage. The riddle I have referred to, however, was suddenly and accidentally solved, for happening to ask a question in German of the elderly gentleman who seemed to be the leader of the party, he replied in good, round English, that he did not understand the language, and we were soon engaged in an interesting discussion of British and American politics, of which the only drawback was that we had to steal our glances at the scenery, lest it should seem disrespectful to admire the beauties of nature, while a fellow-traveller was speaking of absorbing national themes.

ARRIVAL AT COBLENZ

But my English friends left the boat at Neuwied, and again we sailed through the darkness until we reached Coblenz At the Anchor hotel I was conducted up unnumbered stairs, until I began to remonstrate at the distance, but finding they led to a room looking direct upon the Rhine, and the mighty fortress of Ehrenbreitstein, I was content Having had my two previous Sundays somewhat disturbed by a traveller's hindrances, I started in ample season to find my way to the English chapel, there to be met by a placard upon the door announcing that there would be "no service here this day, owing to unavoidable circumstances"

No unavoidable circumstances, however prevented the tall porter at the hotel from offering to conduct me over Ehrenbreitstein, and he seemed to find my refusal a very incomprehensible fact I did not tell him that his services would not be needed at any rate, though he probably came to that conclusion twenty four hours later. He seemed to be kept for my express accommodation Whenever I passed through the hall, there he stood in the open door-way, bowing most formally, ready to give me the pleasure of his company to any place in the vicinity at my expense, or to furnish a carriage, for which I might have the equal pleasure of a heavy charge in the hotel bill What other occupation he had I could not discover I never saw him carrying anything, or going anywhere, and seldom missed him from his post

EHRENBREITSTEIN

After a quiet Sunday, with the exception of those unappreciated attentions, I started in the morning for Ehrenbreitstein Though here, as at Cologne, a handsome railroad bridge spans the river, the ordinary travel is across a bridge of boats, which being large and strong and anchored at short distances from each other, form a very firm support though one would think if there is much ice in the spring, the whole structure would be likely to be swept away Crossing this I passed into the citadel But though its name is grand, 'the Broadstone of Honor' and though travellers have had much to say of it, while it is really a work of vast strength, I could not look upon it with great enthusiasm

The cannon I saw were mostly small, seeming themselves scarcely larger than the shots which ours discharge, while the smooth and regular walls of masonry would soon lose their fine contour under the shattering blows of fifteen-inch shot. Even then, however, it would be almost impregnable It is a fortress of nature's making. On three sides, sharp slate cliffs rise almost perpendicularly to the height of four hundred feet. Though active men might climb even these in considerable numbers if the post were vacant, yet a small number could hold such a summit against a host, while there is no summit in the neighborhood which commands the position, and it is supplied with provisions and water for a three years siege Its extent is great. Long roads wind around within its walls, and ample room is found for extensive barracks, magazines, and parade grounds. On one of the latter a body of young recruits were practising their evolutions, charging bayonets now and then with hearty Saxon cheers.

PRUSSIAN SOLDIERS

These Prussian troops are everywhere Steamboats loaded with them are passing up and down the Rhine, they are marching in companies or strolling in unarmed groups through every city. They are hearty, well-fed, active fellows; their dress is a neat blue uniform, though with rather more red and white trimming than would be best in meeting good riflemen; their baggage is a small knapsack of undressed hide, which is narrower than the shoulders, giving the arms free play, and which appears to be light, and very different from the ponderous pedlar's pack, under which our poor soldiers toiled. They wear a thick leather helmet trimmed with brass, and apparently capable of turning aside an ordinary sword stroke, though they have also light fatigue caps, which they wear when not on duty They are armed with the terrible "needle-gun," a bayonet and a short, effective-looking sword They seem in good spirits, singing and cheering as they go by, though those on garrison duty in the towns preserve a very quiet demeanor

Coblenz yesterday was gay as a festival Flags were waving, buildings decorated with wreaths and mottoes, military music playing, and loud shouts rising from assembled crowds, as returning regiments came in This it may be said was Sunday in Catholic, continental Europe, but how many similar scenes were witnessed in Protestant America

WALK TO STOLZENFELS

The afternoon of to-day was occupied with a walk to Stolzenfels, in company with an American gentleman whose acquaintance I made yesterday at the hotel. Having escaped the indefatigable porter, we followed a winding road with the Rhine on our left, and gardens of bright, sweet-scented flowers on our right, while beautiful parterres of the same were often interposed between the road and the river, wholly uninclosed and unguarded, as no one seems to destroy anything here. The Stolzenfels, whose foundation is ascribed to the thirteenth century, after being once reduced to ruin, has been restored in ancient style, but with modern elegancies and comforts, and is now a royal palace. It occupies the crest of a beautiful height, and its windows and towers command wide and charming prospects

The interior is fitted up with much taste, the chapel containing frescoes of unusual beauty. There are many rooms with waxed floors of plain but fine wood-work, on which the visitor may not step until he has put on an overshoe of thick, soft leather, in which he goes about with a sliding motion, which my companion called "skating" There was not a carpet to be seen in the whole establishment There are many rich couches, and elegant chairs and tables, there are suits of ancient armor, there are admirable paintings, but there is not from hall to bedroom one particle of pretense You feel that you could sit on any of the chairs, recline on the sofas, eat from the tables, unpack your valise, sleep and dress in any of the bedrooms, and in short make yourself perfectly at home in the midst of this comfortable luxury

If the enjoyment of such an estate were all it involved, one could well afford to be a king The king, however, could hardly have enjoyed the walk to Coblentz as we did. We enjoyed it at all events, moving along the quiet road, the evening air rich with the odor of flowers, and the gentle wind murmuring among the trees, while the lights of the opposite slopes were clearly mirrored in the stream And with our return came that luxury of well earned rest, which is only second to that of successful exertion C. N. A.

Coblentz, Sept. 10, 1866

LIFE IN THE CHURCHES ABROAD

Denominationalism.—Recently, ecclesiastical gatherings have been held in England, namely: the Church Congress, the Congregational Union, the Presbyterian Synod, and the following remarks have been made by the *London Christian World* Each body is wonderfully well satisfied with its own principles. Thus, in the Congress, the Church of England system was recognized as the *ne plus ultra* of ecclesiastical organizations. They say, we will not sacrifice—no—not in one iota, the great and glorious principles, on which the Church, of which we are members, should repose. In the Synod, it was believed that the English mind, especially, would very soon come to discover the true elements of Presbyterianism, and that, when it did so, that system would supersede every other, and beneath that blue banner, they should be all seen marching on together, to fight the battles of the cross And in the Union, a reverend brother believed that Congregationalism was a veritable fragment of the original Apostles' Creed; of course this is the old story over again; it is I; We; Our, of past ages, for it is human nature in its ecclesiastical aspect, and we do not quarrel with it There is an allowable, and even necessary spirit of the body, which animates every brotherhood, whatever be the object of its existence The strength and beauty of a Church does not, we conceive, lie in its forms merely, but especially in its labors and its love to human souls This gains the confidence of the multitudes, and approves itself of Heaven —[They conflict in both]

The New Tractarian Catechism—This Catechism closely resembles those of Rome It contains an enumeration of the Theological virtues, Cardinal virtues, fruits of the Holy Ghost works of mercy, &c., also of the precepts of the Church 'Among these precepts we find,' saith a London correspondent of an American paper, 'the following:—To keep holy all Sundays, and the Holy days appointed by the Church, especially by being present at the Holy Sacrifice; to abstain from meat on Fridays, and all the fast days of the Church, and to confess our sins to our pastor, each time our conscience is burdened with mortal sin In this little volume are directions, also, for morning, noon and evening prayers, recommending the making of the sign of the cross, and saying,—In the name of Jesus crucified, I arise this day to do His will, &c. In it is also found this invocation of glorified Saints, asking their intercessions Some have called it a *petticoat* prayer-book

The Corner Stone Laying of the New Bible House—On the 11th of June last, the Prince of Wales laid the corner-stone of the new building for the British and Foreign Bible Society in London in the presence of about 2,500 spectators In his address, His Royal Highness stated, that he had a hereditary right to be there, as not only did his grandfather the Duke of Kent, warmly advocate the claims of that society, but the two most widely circulated versions of the Scriptures, the German and the English, were both in their origin connected with his family. He said, the translation of Martin Luther, was executed under the protection of the Elector of Saxony the collateral ancestor of my lamented father; while that of William Tyndale, the foundation of the present authorized English version, was introduced with the sanction of the Royal predecessor of my mother, the Queen, who first desired, that the Bible should have free course through all Christendom, but especially, in this realm"

Anglican Sisterhoods.—The good services rendered by many 'Sisters of mercy' during the recent outbreak of Cholera has revived a subject, which, notwithstanding the support it receives from numerous advocates continues to be most distasteful to the English mind We allude, says the *Christian World*, to the establishment of religious houses in which such sisterhoods should reside. "It should be understood at once, that such sisterhoods, and such houses, already exist in considerable numbers, both in the metropolis, and the provinces The houses are alike in foundation, design and discipline All of them are in connection with the Established Church, and have a Bishop either as president or visitor, all of them are under the control of lady Superiors, and of a Protestant priest

A Scheme to Incorporate the Protestant Dissenters.—A correspondent of the *Church Review*, proposes the reception of Dissenters into the Church, in whole denominations, allowing them to retain their peculiarities He sees no reason why there may not be Methodist or Baptist orders in the Church of England, just as there are orders of Dominicans Passionists, &c., in the Church of Rome. He says:—How many of our young men would benefit by the spiritual economy of a Methodist class meeting, if there were no surplice of schism in it" In the meantime, he recommends special conciliation services on Sunday evenings, to consist of hymns, perhaps the Litany, but no other portion of the ordinary service, together with extemporary prayers, the reading and exposition of Scripture, and a sermon.

The Baptists—The strict communion Baptists in England, are establishing schools for the education of their young ministers somewhat upon the plan pursued by Mr Spurgeon They receive a thorough English theological, pastoral and denominational education They are also to be employed in Christian effort, such as preaching, holding cottage meetings, and visitations in the town and neighborhood as part of their college course The managers of these schools state, that the object proposed is not to send forth men of classical or high literary endowments, but sound divines, and acceptable preachers.

Ritualism among Dissenters—The *Church Review*, remarking on the spread of ritualism among Dissenters, observes:—How many now can point to a correctly built schismatical place of worship? In one town in Norfolk, an independent meeting house, has its organ and surpliced choir; its minister in his ordinary dress, might be easily mistaken for a Catholic priest, with his long cassocked coat, and straight white band In another town, in the same county, an independent minister is accustomed to preach in a surplice. All this is done to vie with the Church, and to help in maintaining the hold Dissent has hitherto had on the young Where there is a ritualistic service, is it not well attended by the young? Not so much by the younger members of so-called Churchmen's families, but by the young of Dissenting parents; and, what is the result? That young Dissent is largely joining the Church, and thereby laying the foundation for future generations, of sound and good families of the Establishment

Father Ignatius—It is stated that the Rev. Lyne, or better known as Father Ignatius, has been admitted to priest orders, and that for the present, he will officiate as curate, under the Low Church Vicar of Margate, who has accepted him on the primate's recommendation The English monks will abandon the title of Benedictines—and will not wear in future, their distinctive garb in public; such, it is said, are the concessions which he has already made to their Lordships, the Bishops, and he will remove the headquarters of his monastery to London, where, of course, it will in future be, under the immediate supervision of their lordships

New Order of the Church.—Their lordships have given their assent to the establishment of a new class of ministers in the Church of England. They are to be called "Readers." They will be entitled to perform all the duties hitherto belonging to the clergy alone in outlying districts of large parishes, mission churches being provided for them They are to wear surplices, but not stoles, and not to be designated "Reverend." —*Selected*

As there is at present an uncommon ferment in almost all Churches in Christendom, so many parties separating themselves from the old establishments, is this, Mr Editor, a sign that one of the sayings of Pope Clement XIV. is about to be verified, namely, when in 1773 he was asked by some Cardinals, whether or not the time had come to enforce the law against the heretics, in some of the Austrian dominions, he replied:—I think not, your eminences, let them alone, by divisions they will weaken themselves. They will separate, because of articles of faith, *and at last believe nothing and then we can convert them easier than now* So long as they believe firmly in their Confessions, we will not prevail over them —*Sayings of Celebrated Pontiffs*

THE CHURCH OF ENGLAND.

The *Christian Witness*, an Episcopalian paper published at Boston, lately explained the reason of the impotency of the Church of England as follows

"To the casual observer it is a mystery why the discipline of the Church of England is powerless that it cannot touch a Colenso or a disguised Jesuit; but it should be borne in mind that the representatives of both these classes are singularly cautious in their movements, that the Canon law of the Church is when interpreted by its history, often very blind, that the so called ecclesiastical courts are sadly mixed commissions, that Convocation, without the support of Parliament, is impotent; and thus, overlying all these and pervading them all, is a morbid, cast iron conservatism which places the Church at what the Englishman calls "a dead lock" All these circumstances go to dishonor the mother, whom we delight to own, in the eyes of all Christendom The Romanist and the Dissenter sneer at her as incompetent, while her best lovers and friends look sorrowfully and anxiously upon her condition. The present ritualistic movement, within her limits, is but a concerted action of her enemies without and her betrayers within, similar in many respects to the Tractarian movement, and, so far as we now see, it will have to be worked out and worked down by nothing more or less than the influence of an aroused and resolutely expressed public opinion

OLEVIANUS most distinctly *repudiates and condemns any view of the sacrament which goes beyond their being holy signs and seals of grace*, and makes them bearers or workers of that grace in the heart It follows, therefore, that any theory of the Holy Sacrament which invests them with efficacy to work grace in the soul as for instance, regeneration by Baptism, is not according to Olevianus, either Scriptural, Evangelical, or Reformed

Jesus Only

Jesus above all, Jesus only, in life and in death, is the one desire of the believer's heart It is beautifully put by Hamilton, in the following paragraph:

"There is a ruling passion in every mind; and when every other consideration has lost its power, this ruling passion retains its influence. When they were probing among his shattered ribs for the fatal bullet, the French veteran exclaimed, 'A little deeper and you will find the emperor.' The deepest affection in a believing soul is the love of its Saviour. Deeper than the love of home, deeper than the love of kindred, deeper than the love of rest and recreation, deeper than the love of life, is the love of Jesus. And so, when other spells have lost their magic, when no name of old endearment, no voice of waiting tenderness, can disperse the lethargy of dissolution, the name that is above every name, pronounced by one who knows it will kindle its last animation in the eye of death. And when other persuasives have lost their power, when other loves no longer constrain the Christian, when the love of country no longer constrains his patriotism, nor the love of his brethren his philanthropy, nor the love of home his fatherly affection, the love of Christ will constrain his loyalty. There is a love to Jesus which nothing can destroy."

Beginning the Day with God.

There are many toiling ones whose time is not at their own command, but there is no one who cannot hold converse with God His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to him, no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar, from which the incense of prayer and praise may ascend.

Yet there are few who may not, if they will, find time and place for private communion with God before entering on the morning's duties

General Havelock would rise at four, if the hour for marching was at six, rather than lose the precious privilege of communion with his God before setting out.

Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labors, he would say, "I have so much to do that I cannot get on without three hours a day of praying.'

Sir Matthew Hale also bears testimony. "If I omit praying and reading God's word, in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and unhappiness!

God's Acre, or, Court of Peace

It was at the close of a warm summer day in the month of August, as I was walking out with a young German friend who did not understand a word of the English language, that I saw at a little distance an enclosure, neat gravel walks and shrubbery, with flowers showing through the iron railing that surrounded it. I asked what the enclosure was, and the answer, in German, struck me pleasingly: "GOTTESACKER."

I had never heard the word for graveyard before in German, though the English of it, "GOD'S ACRE," is familiar, and has often been the theme of poetry and prose. GOTTES ACKER, is the acre or piece of ground that belongs not to man, of all the land in the earth that he claims as his own, but is the Lord's. And why is it His? The earth is the Lord's and its fulness The mountains and the valleys, the plains also, and all that are therein. Why is this small enclosure, a petty piece of ground in the midst of a wide, magnificent domain, alone called God's? Is not every acre His? He is not the God of the dead, but of the living, yet the dead are here, and they praise Him not, there is no speech nor language, their voice is not heard; there is no work nor device in the grave. Yet this is God's Acre.

Yes, it is His, because all who inhabit this place have gone to Him. The dust has returned to the dust as it was, and the spirit to God who gave it. To me there is an unspeakable sweetness in the thought that the dead are with the Lord. They who love Him are forever with the Lord. We walked into the sacred enclosure, for the gate was open, inviting the passer-by to come in. The paths were neatly gravelled, and the plots surrounded with flowering shrubs, and the graves not raised above the ground as ours often are, but levelled, and each grave bordered with boxwood and planted with flowers. Few were marked with a head stone, but most of them had a staff set up in form of a cross, and on it a plate with a brief inscription. The centre of the graveyard was laid off in a circle, planted with trees and furnished with seats, where friends could sit in the shade and meditate among the graves of departed friends. I sat down, and my thoughts went away, thousands of miles across the ocean, to other places where the dead are laid, and each one of those distant but hallowed spots was GOD'S ACRE in my bleeding heart. Scattered graves, among the evergreens or in the woodlawn, wherever they are made, the dust only is divided, the spirits all are with God Even the dust of them that sleep in Him is watched, and will live again. Little children, precious children, the light and joy of homes now still, if not deserted, are with God, their angels seeing his face always. Their forms so dear are in God's Acre, their spirits so much dearer are in God's bosom.

O let my trembling soul be still
While darkness veils this mortal eye,
And wait Thy wise, Thy holy will
Wrapp'd yet in tears and mystery
I cannot, Lord, Thy purpose see
Yet all is well—since ruled by Thee

And yet sitting here in this strange land and among strangers, to whom my every word is strange, because I am so far from home and friends, and in God's Acre, I get a sense of the mystery of death, that did not reveal itself before. Death is not so much a separation as a reunion. It unites more than it divides All the dead in Christ are in Him now "Their bodies being united to Christ do rest in their graves until the resurrection." And all who love the same Saviour are even now "dead and their lives are hid with Christ in God." This is the mystery revealed. We are only waiting for the manifestation of the sons of God We are all one, and in One.

"Part of the host have crossed the flood
And part are crossing now"

Why then should we mourn the dead? They are united to Him who is our life, and in whom we and they will live world without end. What then am I, in this home of the dead, but

"A drop dissevered from the boundless sea.
A moment parted from eternity!
A pilgrim panting for a rest to come,
An exile longing for his native home."

"And is Gottesacker the only word for this place in your German tongue," I asked "It is also called FRIEDHOF."

Fried means peace, and *Hof* is the yard or court of a house, and Friedhof is "the Court of Peace." This was another beautiful and fitting name. It speaks for itself, and sweetly expresses the feeling of this place. It is peace, all peace here. The battles of life are fought and there is no strife in this court of peace. The struggles, the cares, anxieties, rivalries, jealousies, fears, all that disquiet, harass, fret and annoy, all, all are buried here. The tramp of a million men in arms awakens no sleeper here. The church itself may be rent and torn and shaken to its base, but its members in this court of peace are not distressed. Those hearts that once panted, burned and bled in the race, the stripes and sorrows of the world, are all at peace now. Blessed is the rest that cannot be broken till the trumpet calls.

"That is a beautiful word," I said, "and does your language furnish any other than these two, Gottesacker and Friedhof."

"Yes, we sometimes speak of it as TOTTENGARDEN."

The GARDEN OF THE DEAD! And so they plant flowers among the graves, and along the walks, and make the rural village graveyard an attractive, not a repulsive spot, a garden where friends, members of the same family are at rest. Jesus was laid in a garden when he was dead. His members slept with Him, and will blossom in the Paradise above where the flowers never fade.

There was much that pleased me in these names, and the thoughts they awakened so soothed me that I sat till the sun had gone down in peace, when I returned to my lodgings.—*New York Observer.*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Dec. 8, 1866.

CONTENTS

FIRST PAGE.

POETRY.—"Where are They."

COMMUNICATIONS.—Oxford Circuit—Letter from Brother Bruce—The Present Situation of the African Methodist Church, with Speculation concerning its Future—Impressions of Baltimore—Letter from Maryland—Scenes and Sights in Europe—Life in the Churches Abroad—The Church in England—Jesus Only—Beginning the Day with God—God's Acre, or, Court of Peace.

SECOND AND THIRD PAGES.

EDITORIAL.—The Christian Recorder—The President's Message—Yet Absent—The Editor's Budget—The Fair Closed—Revival of Religion—Concerts—A Silver Goblet—Donations to the Fair—Louisiana Conference—Sunday School Concert

MISCELLANEOUS.—Letter from Brother Grimes—Letter from Bridgeton, N. J.—Letter from Rev. J A. Nelson—Reply of the Equal Rights League—Letter from Smyrna.

NOTICES.

INFORMATION WANTED

MARRIED.

DIED.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

MISCELLANEOUS

ADVERTISEMENTS

All moneys or orders must be addressed to Rev Elisha Weaver, Box 2975, Philadelphia, Pa.

THE CHRISTIAN RECORDER.

We again call the attention of our readers and subscribers to the fact that the old year is nearly out, and we are very thankful to those who have stood by us and the *Recorder* for six years We hope you will still continue to give us your support, as we are not able to do without it, and we flatter ourselves that you, or the most of you, have made up your minds to take the *Recorder* so long as it is published

And now, we are under the necessity of requesting all who wish to continue taking the paper, to send in their names and money before or on the 1st of January, 1867. We shall send the first copy of the new year to all our old subscribers, and then the names of all those from whom the money is not forthcoming, will be at once stricken from the list. All who are in arrears must also settle without further delay We hope this will be a sufficient warning to all our subscribers.

THE PRESIDENT'S MESSAGE

From the tone of the message, we think the judgment of the President has undergone a material change; for, although he still has a hankering after his miserable policy, there is an absence of his usual defiant manner, as well as the abuse of loyal representatives How could it be otherwise, when, professing to leave the adjustment of all questions affecting the policy of the government to the people, the people have spoken, and recorded their terrible verdict against him, and in favor of Congress? He would be more than fool-hardy to resist their mandate

YET ABSENT.

The editor, Rev James Lynch, is still absent We are looking anxiously for his return every day, and hope that he will, at least, be at home before New Year, so that he may make his New Year's address to the friends and patrons of the *Recorder.* We have had it to do for the last five years, and are glad that we are relieved of the responsibility Our readers may, therefore, look for something good from Brother Lynch on the first day of the new year

THE EDITOR'S BUDGET

A PLAIN STATEMENT

The revised Statistics of the African Methodist Episcopal Church, recently prepared by Bishop D A Payne, D D, which are compiled from the minutes of all of our Annual Conferences as well as other data; show that our denomination has one hundred thousand members Now it is reasonable to suppose that the organ of such a denomination, with such a membership ought to have, at least, *ten thousand subscribers.* If one member out of every ten were to take the CHRISTIAN RECORDER, we should have that number But let it be remembered that in addition to this membership of one hundred thousand, there are as many more who attend our churches as members of the congregation, and who are wholly in sympathy with us; then if one in every twenty of the members of each church and congregation were to subscribe to the *Christian Recorder,* we should have ten thousand subscribers Further consideration will show that the field still opens; for there is a large number of Baptists, Presbyterians and Catholics, who recognising the liberal tone of the *Recorder,* and its willingness to become, as far as could be expected, their medium of expression, as well as the fact that it aims to promote the interests of the *whole people* without regard to denomination or class, most cordially give it their support

Thus, to expect ten thousand subscribers to the *Recorder,* is not expecting much. Yet we have never had any thing like that number, and the simple reason is, that the *entire* ministry have not given attention to the matter to the extent that would produce the great result desired The great work of circulating the *Recorder* has fallen on the shoulders of a few of our far-seeing and earnest ministers, who lead the van, no matter what the difficulties and trials may be

We ought to have twenty subscribers in every place where we have a hundred members, for taking a hundred members as a basis wherever that number may be found, there will be, at least, a population of from seven to eleven hundred colored persons Twenty subscribers for every one hundred members in each city, town and village, should be our standard

Who will say this standard is too high? Who will not strive to approach it, that glories in the great work which the African Methodist Episcopal Church, under the blessing of God, is accomplishing?

Ask Bishop Payne or Campbell, who have organized our Southern work, how much of our prosperity is due in that section to the circulation of our paper, and they will tell you it cannot be estimated

As the old year is drawing to a close, we hope that the ministers and agents for the *Recorder* all over the United States will go to work at once. See that every subscriber renews his subscription, send in their yearly subscriptions of $2,50 Get new subscribers; remember paper is high, mechanical labor is high; credit is short. And to sustain a respectable journal, Herculean efforts must be made

Brethren, we are looking forward to the day when the *Recorder* will be an acknowledged power in this land, to influence greatly the public sentiment of the whites in our favor Go to work now! Delay not a single moment Lay your hands, made gigantic by living earnestness, to this great work, and the result will gladden the eyes of our children's children with the sight of a glorious destiny

COLORED CONVENTIONS

We have learned, while flying from place to place, that the President of the National Equal Rights League has issued another call for the National Convention to be held in Washington, D. C., in January next. The last call invites the people to send delegates, instead of restricting the delegation to regular organizations working under the jurisdiction of the National Equal Rights League This is as it should be We want a convention that represents the people

The approaching convention will be the most important ever held, for there exists now an opportunity to affect public sentiment among the whites never before equalled Never in the history of this country did the *status* of the colored man so largely engage public attention. His destiny in this country, so long an unsolved problem to American legislators, has been solved by theories, which it is safe to say, the same American people pronounce sound The work of the hour is to reduce these theories to practice The theory that says the black man is a citizen of the United States, and should enjoy equal rights with other citizens, because he was born in this country, and has fought for it, is to be made effective by active governmental power existing in constitutional enactment that will preclude the possibility of a deprivation of these rights by hostile minorities

As Cain stood before the altar of the living God, the impersonation of diabolism, so prejudice the offspring of slavery, stands before the altar of American liberty, to strike down by the bludgeon of hate the black man, who, like Abel, offers the choicest of his possessions for sacrifice; and, like Cain, it must receive the mark of American condemnation upon its forehead, and be driven into some unknown Nod, to flee at the approach from every man This work will be done As mountains are levelled or tunnelled, and streams bridged to make pathways for advancing civilization, so political opposition to the application of the theory of American liberty must give way for its complete triumph In regard to our great National Convention, which will be assembled at the same time, and in the same city that the Congress of the United States shall be re-embled, we offer the following suggestions

(1) The call for this convention should have been issued in its present shape, at least three months since, and as soon thereafter as possible conventions should have been held in every State, composed of one member or more from each State district These State conventions should have elected one member or more from each congressional district to a National Convention This would have given a proportionate uniformity in numbers of representatives from different states, and brought together our ablest men This cannot now be done, and we must make the best of a dilemma in which the reputed tenacity of the President of the National Equal Rights League has placed us, an inertness which it is said only disappears under a certain class of circumstances less pleasant to mention than imagine

It may not be important that the Convention be great in numbers, but it is of first importance that every part of the United States be represented by the ablest men to be found

Let our people rally every where and send delegates. Come up from the south! Come over from the great west, come down from the north. We want to see among our delegates some of our successful and wealthy farmers, contractors, and mechanics, as well as those in other business relations Those men who have done and are doing something to exhibit the capacity of their race, will serve our paper far better as delegates than the "professional spouter" who seeks only notoriety and exemption from toil

(2.) Delegates should come prepared to contribute something to the success of the Convention; they should bring an idea statistics, or, to say the least, they should bring an earnest desire to promote the public good

Men must be forgotten when their claims demand a sacrifice of the public good We must seek to avoid that disgraceful and disastrous partisanship manifested in the Douglass and Garnet *imbroglio* which occurred at the Syracuse convention, and the painful scenes and attendant consequences of the Martin vs Garnet affair in New York city

(3) Such master minds as Douglass, Garnet, Remond, Bassett, Reason, W H Day and others of that stamp should by all means be sent to the convention we could not afford to miss any one of them.

We have not time to say more in reference to this convention, but we urge, with all the ability and influence we possess, that our people should make this convention equal to the emergency of the hour

WHERE WE ARE

We are now in Zanesville, Ohio, of which we shall have much to say in our next "Budget." Rev John A Warren the lion of the west, is in charge here, (strictly speaking,) but he has charge of other points, and is pushing forward the extension of the A M. E. Church most rapidly in Western Virginia.

It is a source of great satisfaction to enjoy the hospitality of Mr Benjamin Messer, who has been an officer in the A M E. Church for thirty-five years, and whose house during that time has ever been the preacher's and Bishop's home God has blessed him in rearing a family whose character honor his exertions; and with a full share of the comforts of this life, which reward his industry and liberality Mr. Messer's son-in-law Mr. Daniel Atwood, the teacher of the school in this place, is well worthy of note he is said to be the owner of thirteen thousand acres of wild land in Michigan; he is a graduate of Iberia College; he served his country during the war as sergeant major of the 100th U. S. C. T., and is now engaged in teaching Atwood is distinguished for his practical talent under great moral as well as intellectual strength

THANKSGIVING DAY

I spent this day, (after hearing a fine sermon,) on one of the best farms in Muskingum county, Ohio: it is worth at least fifty-five thousand dollars, and is owned by N. Y Gant, a colored man born a slave, who left Virginia with only half a dollar in his pocket fifteen years ago Gant's farm comprises one hundred and sixty acres, and is only one mile and a-half from Zanesville city. It has the handsomest grove on it to be found in all this region of country He is educating his daughters finely, though always looking like as if he was at work, his house presents the evidence of refinement, the finest rosewood furniture and appendages of the drawing room are provided by this sturdy black farmer for the comfort of his family He believes in the dignity of labor and scorns the pride that contemns work There are other colored farmers around this vicinity whose farms we did not see, but learn that they are prosperous. In "The Old Log shoe shop" may be found Dickinson, who is one of the "coming men" of Muskingum county Well, we have digressed: we spent as happy a day at farmer Gant's as we ever spent in our lives.

HOW WE ARE SUCCEEDING

We are getting quite a number of new cash subscribers to the *Christian Recorder.* We send the names on regularly and trust the papers are reaching the subscribers We hear from home seldom We have sent remittances as follows:

From Pittsburgh,	Oct 29th,	$30 00
" Cincinnati,	Nov. 5th,	30 00
" "	" 12th,	50.00
" "	" 19th,	50 00

and we are very anxious to know whether these sums have been received or not, before further remittances are made. It is particularly desired by the editor that these remittances should be acknowledged in the issue of the Recorder next succeeding their reception

REV GRAFTON GRAHAM

Rev Grafton Graham of the Ohio Conference, stationed at Lexington Ky, is lying dangerously ill with small-pox, as also are several of his family

We have never received the last $50—E W

THE FAIR CLOSED

On Thursday, the 30th ult, (Thanksgiving Day,) the fair closed We wish to say, that we never saw a hall so much crowded Hundreds of people went away, unable to gain admittance. It was even almost a matter of impossibility to pass from one side of the hall to the other The table tenders were not able to get away until two o'clock The most of the things if not all that belonged to the ladies, were sold at auction, and on Monday night, the ladies made their report to the Book Committee They had to borrow money to commence with We know of one person, from whom they borrowed one hundred dollars They took in from different quarters, to all, $1,836 15 They cleared $593 41, which was presented to the Book Committee to aid in meeting the expenses of the publication of the *Christian Recorder* This is a step in the right direction, and if our people would do likewise in all the towns and cities where our Church exists, we would be enabled to go on nicely We feel very thankful to the ladies for this timely assistance All who labored to this good cause deserve great praise for the faithful manner in which they performed their part They worked day and night, and what is particularly praiseworthy, in perfect peace and harmony This is the more remarkable, considering that there were some of other denominations assisting in the work

Brothers L R Seymour and Molison, and our young and esteemed friend, William Banton, the Superintendent of Bethel Sabbath School also rendered great service

In conclusion, we would say to our Church and friends, that what we have received will help us much; but if it had been six thousand dollars, it would not have been too much for our present need Unless our Church and people do more for the paper than they have done for the twelve or fifteen months past, it will be an utter impossibility to keep it in the field, and what lover of freedom and education would be willing to do without the *Christian Recorder?*

REVIVAL OF RELIGION

We hear, from various sources, that Zion is prospering, and that God is pouring out His Holy Spirit upon the people. This is as it ought to be, and we hope that the good Lord may continue to bless the Church; for there is really great need of it Unless He has mercy on this wicked nation, away they must go, to suffer the penalty of His violated law

CONCERTS

This has been a week of concerts at the New Liberty Hall On last Tuesday night, there was a musical entertainment given there for the benefit of the A M E church, at Wilmington, Delaware. Mrs Collins was the prima donna on this occasion The performance commenced at 8 o'clock The house was not as full as could have been desired The exercises were opened by lady amateurs at the piano, after which Mr Ira D Clift made his appearance The reading and singing were remarkably good We were also entertained by Prof Lively One of the most interesting performances was that of *Macbeth,* by Mr M R Burnotte and Miss Josephine Sylvester The whole affair was creditable

On Wednesday night, the Euharmonic Toverto gave a concert at the same place They had a good house The exercises were, in every way, creditable to the performers and how could it be otherwise when they have such a good hall belonging to the colored people, in which to hold such entertainments? May great success attend them!

A SILVER GOBLET

We return our thanks to the esteemed Mrs C, Lombard above 8th, for the valuable and much appreciated present of a splendid silver goblet presented to myself and lady We never drink out of it without remembering the kind donor, and our prayer is, that the blessings of Heaven may rest upon her.

DONATIONS TO THE FAIR

The ladies of the church at Salem, N J, of which Rev N H Turpin is pastor, furnished the Committee of the Fair, as was stated last week, with a nice set of china vases, pitchers, match box, &c

Bethel A M E. Church, Philadelphia, presented, through their pastor, Rev James Holden, the sum of $16 37

LOUISIANA CONFERENCE

The Louisiana Conference has been held in New Orleans, Bishop Campbell presiding We may justly suppose they had a good time, and regretted the hour of adjournment It will be seen in another column that the Bishop has forwarded the appointments, which would have appeared last week, but for the fact that the printers, like every body else, observed Thanksgiving Day We learn that Bishop Campbell has gone to Texas May the smiles of Heaven rest upon him!

SUNDAY SCHOOL CONCERT

A grand Sunday School concert will be given by the St. Thomas P E church, at Liberty Hall, Lombard St, below 8th, on next Wednesday evening, Dec 12th We bespeak for Rev Mr Alston's little folks a good house Liberty Hall is getting more popular every day The accommodations are as good as can be under existing circumstances Tickets only 25 cents for adults; 15 cents for children, and can be had at the A M E Book Depository Let the Hall be filled on the occasion

Miscellaneous.

For the Christian Recorder.

LETTER FROM BROTHER GRIMES.

MR EDITOR:—It was once said that New Jersey was out of the Union I think she has fully redeemed herself, and is one of the loyal states. The colored people of this gallant little state, are fully awake to their interests; it may yet be said that New Jersey and Massachusetts stand side by side.

A public meeting of the colored citizens of Gloucester county was held in the A M E Church, on the 27th of November, 1866, for the purpose of raising money to assist in the great suit pending in this state, on the illegality of rejecting colored men from the polls to vote The meeting was organized by the selection of the following officers President, Rev William W Grimes; Vice President Joseph Andrews; Secretary, John Andrews Mr Grimes, on taking the chair, said: It was one of the happiest moments in his life, to preside over a political meeting in the state of New Jersey; and, fellow citizens, in all good and great undertakings, we should invoke the blessings of God's help The Rev H Dickerson addressed the throne of grace, the audience sang "My Country, 'Tis of Thee;" at the close of which, the Hon Mr Scovel, of Camden city, was introduced to the audience, and spoke for one hour and a half The speaker was frequently applauded, and gave general satisfaction The Rev. Mr. Grimes was called: he arose and stated that he did not intend to make a speech, but to make a few remarks by way of advice, to his brethren and friends; he met many of the objections raised against colored men voting, he proved this to be as much the black man's country, as it is the white man's, and that the fathers in framing the constitution of this great republic, intended that all men should be free and equal before the law. he concluded by saying if the right of the ballot box be denied us, then we will not pay taxes; no taxation where there is no representation. During the latter part of the Rev gentleman's speech, he was frequently applauded at the close of the gentleman's remarks, a collection was taken up for the object above stated The Rev Henry Dickerson next addressed the meeting, after which a vote of thanks was tendered to the Hon Mr Scovel, Rev William W Grimes and Rev Henry Dickson, for their able addresses, after which the following resolutions were offered by the committee appointed at a previous meeting

Whereas, The marvellous events that have transpired in the history of our country for the last five years, calls upon us as citizens of the United States of America, to declare our sentiments, first to Almighty God, and then to the Loyal men who labored through God to put down this unholy Rebellion therefore be it

Resolved, 1 That we view with profound gratitude to Almighty God, the manifestation of his power and goodness to us as a people and a nation, in the triumphant overthrow of the wicked rebellion, inaugurated by an oligarchy of slaveholders, and for the vindication of the Constitution, and the annihilation of the national sin, which was Slavery

Resolved, 2 That we view with peculiar pride and admiration, the part our fathers, brothers and sons have borne in the late war, showing forth to the world the possession of the qualities of soldiers, as displayed in their indomitable courage and endurance in the many hard fought battles, viz Fort Fisher, Port Hudson, Fort Wagner, Olustee, Petersburg, Milliken's Bend, and others

Resolved, 3 That this meeting represents the feelings and opinions of the colored people of Gloucester county, state of New Jersey, in which we are denied the same rights that are enjoyed by others whose skin is a different color from ours

Resolved, 4 That we regard the right of the Elective Franchise as one of the most valuable and sacred rights of man, and the glory and shield of civil governments.

Resolved, 5. That to deprive any class of men of this invaluable and inalienable right unjustly, when at the same time they must bear part of the expenses of the state and general government is a measure only calculated to fix upon them more deeply the mark of political degradation

Resolved, 6 That the constitutional disability under which colored men labor in the state of New Jersey, being founded upon the color with which the Almighty Creator has endowed them, is impious before Heaven, unjust and cruel to those afflicted by it; abhorrent to the religion of Jesus Christ, insulting to humanity; a dishonor to the state and an obstacle to that spirit of freedom which is abroad in the earth, struggling to redeem man the world over and should therefore be speedily removed

Resolved, 7 That we, the colored citizens of Gloucester county, state of New Jersey, have always been loyal to the state and general governments, claim it to be our most valuable and sacred right; and do pledge ourselves to each other, to use all honorable means in our power to obtain the Elective Franchise

Respectfully yours,

JOSEPH ANDREWS,
BENJAMIN ANDERSON,
ALFRED CRAIG
WM H. CAPLIND,
JAMES TUDAS
JAMES MAN,
WM I ADKINS

The resolutions were received and adopted On motion the meeting adjourned

JOHN ANDREWS,
JAMES MAN

Secretaries

Woodbury, Nov 30th 1866

For the Christian Recorder.

ELEVATION OF THE COLORED MAN!

Elevation, we must be elevated! Are we to be ignorant all our lives? Are we to be uneducated? Our children to grow up in ignorance when now there are such great inducements open for our education—for our children's education? Are we to be always a low, poor, and degraded class? Will our future be judged by men of what the past has been!

You say, no! then we must be elevated We must educate ourselves, and our children We must commence now, and show those who call themselves our superiors, that we are their equals. That we are men among men

When was there ever recorded in history, a people that needed education? A people that need wealth, that need property that need intelligence that need cultivation more than we do, then we must commence now Let our motto be *improvement* Let our every move prove a success Improvements in knowledge should be our highest aim, our greatest aspiration

O, cruel monster! Ignorance! But for thee no human beings would have ever known the pangs of slavery Youths of this class of people, will you let this robber, this cruel murderer of your parent's earthly joys,—I say, will you allow *him* a place in your midst? Shall *he* live? Will you tolerate his existence? Let the voice of intelligence, say, no. Let the votaries of the same rise in one solid phalanx, and arrange their intelligent powers, in such a manner that the great enemy of your successful progression may be slain from your midst And when he is dead, write on his doleful tomb, "Died for the want of friends."

Therefore let your young, and your old men form themselves into societies, in literary meetings, and spend one night in each week for literary debate. Make yourselves a prosperous race, let every body know that you can and will do.

Parents, to you I appeal Send your children to school: do not let them stay away one day unavoidably Make them study in their leisure hours, and train their minds to a lofty position; for who knows what your son will be, what position he will hold in this government?

One word I would like to say to parents; it is this; send your children to school I know of parents, who have prosperous-looking sons, intelligent daughters, who, when they spend a year or two at school, take them away, or they come away of their own accord Their sons go into a barber shop, or to some hotel, and their daughters are left at home to *adorn society,* or to *entertain company, or they are too old to go to school.* Probably at the age of seventeen And there they live and die; they leave no path for their children to go by; they leave no good motives for their children to prosper by, but an ignominious death.

You who have been free all your lives, that have had the pleasure of literary meetings, that have enjoyed all that it takes to make you intelligent, to you then this is clear: that such a state of things exists under your notice How many thousands of children that have just had the pleasure of saying they are free, that are crying for education, and you have not the intellect to give it to them! You even withhold your pecuniary means, from others who have got the intellect, and would go had they your support! Then why do you hesitate in lending all your assistance to encourage them? Give them your means, and you will prosper by it CHAS F CHRISTY.

Veno, Nov 26th

For the Christian Recorder

LETTER FROM BRIDGETON N J

MR. EDITOR;—I thought that I would make one more effort to insert a few lines in your valuable paper to let our many friends know how we are progressing in this part of God's moral vineyard

We have experienced for the last ten weeks a great outpouring of the Spirit of God Many have been convicted and converted to God and yet they come nightly, seeking for that peace that remains for the people of God, the cry for mercy can be heard all over the house "what shall I do be saved?" Brother Lynch, when I first entered upon my duties at Bridgeton, I felt very much embarrassed on account of the apparent weakness of the people; that is, I thought the members of my charge wanted vital piety.

But at last I can say that the Lord is with us of a truth, and can give him the praise for what my eyes have seen and my heart has felt

All praise to our beloved Bishop A W Wayman, who paid us a visit, and by his eloquent preaching made impressions that will never be forgotten while the world stands

There is great evidence of the presence of God throughout my charge At Springtown the prospects are bright the people are all alike.

This point bids fair to become an acceptable station The members are very liberal they have done much for the comfort of myself and family

I hope you will indulge me by inserting these few lines

DANIEL DRAPER.

Bridgeton Nov 23d 1866

For the Christian Recorder

LETTER FROM REV J A NELSON

MR EDITOR:—Perhaps an account of the state of affairs on the Gouldtown Circuit may be interesting to your readers. Since my appointment to this charge, I have steadily advocated progressive measures from the pulpit, and in my pastoral visits I have not failed to teach the importance of a growth in knowledge

GOULDTOWN

At Gouldtown my labors here been blessed God's favor has rested upon me We have at this place a fine church, which will favorably compare in size, and excel in appearance, the Union A M E Church, of your city Quite recently, the ladies have newly curtained and carpeted the church, besides procuring new chandeliers, thus adding much to the comfort of the worshippers, and the neat appearance of the structure.

But what is more important, is the fact that the spiritual health of the people is good Much interest is taken in the social religious meetings, and Sabbath School We are earnestly praying for an increase in the numbers of the Lord's annointed at this place.

MILLVILLE

At Millville my labors were not in vain. Here too, the Spirit of life has blessed the people. We are earnestly praying for the extension of the Redeemer's cause

The church at this point is smaller than the one at Gouldtown, but is not excelled by the other in the neat appearance of the interior. At the commencement of my administration, the good people here owed on their church $450, but through the favor of God, we have now but eighty dollars to raise in order to clear the church of incumbrance; which amount is already subscribed for.

Nor have the temporal interests of individuals been overlooked. Seven houses have been erected since June, by members of my church. But three colored families here live in rented houses This looks like progress.

DONATIONS

Quite recently I have been the recipient of favors from the members of my charge, at both Gouldtown and Millville At Gouldtown, four of the young people called at the Personage one evening, and while I was making preparation to unite a pair of them in the bonds of matrimony, their friends objecting to such ceremony, proceeded to stock my larder with the good things of life, besides leaving on my table a sum of money, which I quite naturally suppose belongs to me.

At Millville, a donation festival was held by the ladies, resulting in the presentation to myself of a fine coat, some cotton goods, sugar, and other of the necessaries of life, including a roll of greenbacks, for all of which I have occasion to feel thankful.

The people here have done well always, and will continue so to labor as to merit God's favor.

Through the efforts of the citizens of Millville, a horse and carriage were procured for my use, at a cost of two hundred and twenty-five dollars

I invoke for these people the blessing of Heaven

Yours,

J A. NELSON

Gouldtown, N J., Dec 4th, 1866

For the Christian Recorder

REPLY OF THE PITTSBURG EQUAL RIGHTS LEAGUE

To the Statement of the Freedmen and Soldiers Fair Association

At a meeting of the Pittsburg Equal Rights League held in the Wylie street A. M E. Church, on Thursday evening, Nov. 8th, 1866, the following resolutions were, after due consideration, adopted by the unanimous vote of the members present, and of the entire audience.

Whereas, in an issue of the CHRISTIAN RECORDER under date of Oct 20th, 1866, it is claimed and published by the officers of the Freedmen and Soldiers' Fair Association, that abuse had been heaped upon them by a portion of the male members of the Pittsburg Equal Rights League, and that the statements of the representative of said league in the Pennsylvania State Equal Rights League were untruthful;—

And, *whereas,* by thus denying those statements, an attempt is made to charge the candid representative of this league with falsehood in reference to the doings of the Pittsburg Equal Rights League, and of the Freedmen and Soldiers' Fair Association, therefore, be it

Resolved, That the Pittsburg Equal Rights League does enter its protest against all charges of false representations or mis-statements made by the officers of the Freedmen and Soldiers Fair Association, and that it does endorse, as simple facts, the statement made by its representative at the meeting of the Pennsylvania State Equal Rights League, on the 10th day of Aug, 1866

Resolved, That together with these resolutions, expressive of the sense of this meeting, an abstract of the minutes of this league in reference to the fair, and also, the form of subscription book used by the soliciting committees of the Freedmen and Soldiers' Fair Association be published in the *Christian Recorder,* in order that the public may judge for itself how fully the statements of the representative of this league are substantiated by the records in the case

WILLIAM H SIMPSON, Act Pres't
GEORGE B VASHON, Rec Sec

Abstract of the Minute-book of the Pittsburg Equal Rights League containing all of the proceedings in relation to the fair held during month of June, 1866

Pittsburg February 1st 1865

* * * The following preamble and resolutions offered by Prof. Vashon, were received and unanimously adopted, viz

Whereas, the fitness of a people for freedom and all the rights of freemen is best attested by a manifestation on their part of a full and hearty sympathy with others who may be suffering, therefore, be it

Resolved, That these, the early days of this league, be marked by the holding of a fair for the benefit of the suffering freedmen, and the sick and wounded colored soldiers of the Union

Resolved, That the entire direction and management of this fair be intrusted to the Executive Committee of the league, and further

Resolved, That the Executive Committee be authorized to request and obtain therein the co-operation of other societies as it, in its discretion, may see fit to do.

* * After the adjournment of the league the Executive Committee held a meeting, and, on motion, confided the "fair" matter to three ladies of the committee, Mrs. Susan P Vashon, Mrs. Mary J. Billows, and Mrs Elizabeth Peck

March 15th, 1865.

* * * A committee from the Ladies' Fair Association, consisting of Mrs. Delphina Bell, Mrs Mary Watts and others, presented a petition, praying the removal of the word "colored" from the subscription papers Objected to by Professor G. B Vashon, who moved as an amendment, that it be removed temporarily for one month Lost On motion of Mr. J Owens, that the word "colored" be permanently removed Carried * * *

March 28th, 1865

Executive Board of E. R. L. met, the object being to hear the report of the progress of the Ladies' Freedmen and Soldiers Fair Association The Secretary of the above named association, [Mrs. Susan P Vashon,] being present and fully prepared, a very satisfactory report was rendered, which was received and adopted After which, it was moved and carried, that no further action be taken by this Board, in the affairs of the association, until after the Fair is over. * * *

August 7th, 1865

Executive Committee P. E. R L. met. * * * G B Vashon, on behalf of the sub-Committee charged with the Fair, reported as follows, viz.

Total Receipts,	$1,304 11
Disbursements,	$725 76.
Net Proceeds,	$578 35, which

amount is now in the hands of the Treasurer of the Fair Association, [Rev. Geo B Knox, also Treasurer of the League.] Report received, and sub-Committee discharged.

August 15th, 1865.

* * * * Messrs Anderson, Loudin and Simpson were appointed a committee to wait upon the ladies of the Fair Association, in relation to the proceeds of the Fair * * *

August 23rd, 1865.

* * * * The Committee appointed to wait upon the Fair Association, reported that the ladies declined accounting further to the League Report received, and Committee discharged, After remarks by Messrs Billows, Anderson, Simpson and others, Messrs. Loudin, Billows and Simpson were appointed as a new Committee upon the same matter.

November 15th, 1865.

* * * * Mr. F. J. Loudin, in behalf of the Committee to wait upon the Freedmen's Fair Association, reported that the ladies were unwilling to make any other disposition of the proceeds of the Fair, than to pay them over to the Freedmen's Bureau Report received, and Committee discharged * * * Mr George W Massey moved that a statement of the Fair matter be published This elicited a discussion, in which Messrs Loudin, Bell, Carson, Anderson, Massey and Vashon participated The motion was negatived.

A true copy.

GEORGE B. VASHON,
Rec Sec Pitts'g. E. R League.

Form of Subscription Books issued between February 13th, and May 26th, 1865.

TO THE PUBLIC.

The bearer of these presents, ———— and ————, have been duly appointed to solicit contributions (of money or goods,) in aid of a Fair for the benefit of the Freedmen, and of sick wounded Soldiers, to be held under the auspices of the Equal Rights League of Pittsburgh, Pa

Pittsburgh, ————, 1865.

[Signed] JNO. PECK, Pres't, E. R. L.
D. DOWNEY, Rec Sec. E R L

A true copy

GEORGE B. VASHON,
Rec. Sec Pitts'g. E. R League

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*This report stated the fact of the formation of the Freedmen and Soldiers Fair Association, and its proceedings until March, 28th, 1865. G. B V.

For the Christian Recorder.

LETTER FROM SMYRNA

MR EDITOR.—Feeling a desire to inform the brethren, and public in general, of our rapid progress to our time, we make bold to write you these lines for insertion Upon entering on my field of labour, I found our church at this place too small to contain the congregation, and our people were without a place to bury their dead Finding a lot on Commerce street, forty feet front with two hundred feet deep, adjoining the old church-ground, I proposed to the trustees to buy it for a new church and burying ground, and in the name of our God we would set up our banner, and trust to God to lead on the Sacramental host. Agreeably to our wish, they did

On the 28th of November, I told my people that we would have a grand rally on the first Sunday in December, and I wanted them to show themselves alive. That day they consented so to do. We expected Revs. D. P. Seaton and G. T Waters to be present. But God so arranged it that Brother Seaton substituted Brother F. J Cooper in his place, and Brother Waters procured Brother J S. Taylor in his place.

Brother F. J Cooper led off in the morning from the first chapter and 12th verse of Lamentations—"Is it nothing to you, all ye that pass by? &c." It was very appropriate, and good attended it.

In the afternoon Brother J S Taylor preached from the 13th chapter and first verse of Zechariah. "In that day there shall be a fountain opened to the house of David &c." God still inspired his servant, and the word was precious.

The morning collection amounted to $80,25 In the afternoon we took up $30,75 At night $15,50. Free will offering $10,00 Total $136, 50, the ground costs 160 dollars We have on our book 53 dollars to be paid this week.

Is not Smyrna doing her part?

Yours in Christ

HENRY HARRISON LEWIS

Smyrna, Del, Dec 3rd, 1866

Sickness is an affliction that waits on us all. None are exempt, and there are none but need relief from its attacks Whoever can furnish this becomes our benefactor. A conviction prevails that Dr Ayer does it. Disorders of the blood have been healed by his Sarsaparilla, and affections of the lungs by his Cherry Pectoral, too frequently and too distinctly to be disputed. His Ague Cure has been said by persons, to

ever fail. Reader, if you must have medical aid, take the best of medicine. Poor remedies are dear as good are cheap, at any price you have to pay for them.—*Charleston Courier.*

Why am I not a Christian?

1. Is it because I am ashamed of ridicule, and of what others will say to me?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I am afraid I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not hold out?

"He that hath begun a good work in you will perform it unto the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Mountains Around Jerusalem

Jerusalem does not lie in the hollow of an amphitheatre; it is placed, on the contrary, on an eminence, with deep valleys running nearly all round it. But it is true, notwithstanding, that the mountains girdle it about, as the Psalmist describes. On two sides, the north and east, it is enfolded by the Mount of Olives; on the south, the hill of Evil Counsel—the reputed site of the country palace of Caiaphas, the High Priest, where the conspirators against our Lord met on the night of his seizure in Gethsemane—overhangs the valley of Hinnom, and looks right over it on Mount Zion. And, although upon the west the hills are at a great distance, they are on that side the highest of all. In that direction are Ramah and Gibeon, and not farther away than five or six miles is the remarkable height known by the name Neby Samwil, upon which height tradition tells us that Samuel the prophet was buried. Of the truth of this statement there is no evidence, but recent inquiries and observations seem to have proved it to be the site of the ancient Mizpah of Saul. Standing on the top of Neby Samwil, the eye ranges from Jaffa on the Mediterranean sea on the west to Jordan valley, and the mountains of Ammon and Moab beyond it on the east. Jerusalem is thus in the heart of a mountain land; for nearly twenty miles on either side there is nothing around it but hills.—*Buchanan's Clerical Furlough in the Holy Land.*

A Good Man's Private Thoughts.

Thomas Adams, a native of England, was rector of Wintringham at the time that Bengel was at the height of his usefulness in Germany. The following are amongst his private thoughts, collected and published after his death:

"I can say truly I have great need of Christ; and, thank God I can say boldly, I have a great Christ to my need.

"I fly from myself to God; I appeal from myself to Christ.

"The Scripture is unto us what the star was to the wise men; but if we spend all our time in gazing upon it, observing its motions, and admiring its splendor, without being led to Christ by it, the use of it will be lost to us.

"The Scriptures teach the best to despair of being self-saved: the worst, not to despair of being saved by Christ.

"He who sends the storms, steers the vessel.

"Sin is the only thing that God hates, and almost the only thing that man loves.

"I know so much of Christ as not to be afraid to look my sin in the face.

"Christ, by taking our sin upon Him, took it clean away from us; banished it out of the creation, and eternally annihilated it to every believer, who is as far from the charge of it before God as if there never had been any such thing in the world; and if He did not do this for us, He did nothing; if we have one sin remaining which He did not expiate, we are still under a sentence of death.

"Christ in me will be the same God-devoted, sin-hating, soul-loving, self-denying, suffering, laboring Christ that He is in Himself.

"You cannot give yourself to Christ; He must give Himself to you.

"I have been many years endeavoring to come to peace by the conquest of sin, instead of going first to Christ for the pardon of it."

Manner in the Pulpit

The importance of pleasing manners and a good delivery in the pulpit is very forcibly illustrated by the following true incident which we find in an exchange:

Rev. Samuel Treat, grandfather of Robert Treat Paine, was settled in Eastham Mass., a hundred and fifty years ago. His pastorate continued for nearly half a century. But, in spite of great learning and uncommon vigor of thought, his manner in the pulpit was so repulsive that out of his own parish he was heard reluctantly even by intelligent congregations. He married a daughter of Rev. Samuel Willard of Boston.

After his marriage with the daughter of Mr. Willard he was sometimes invited by that gentleman to preach in his pulpit. Mr. Willard possessed a graceful delivery; a masculine and harmonious voice; and in his sermons were strength of thought and energy of language. The natural consequence was that he was generally admired.

Mr. Treat, having preached one of his best discourses to the congregation of his father-in-law, in his usual unhappy manner, excited universal disgust; and several nice judges waited on Mr. Willard, and begged that Mr. Treat, who was a worthy pious man, it was true, but a wretched preacher, might never be invited to enter his pulpit again. To this request, Mr. Willard made no reply; but he desired his son-in-law to lend him his discourse, which, being left with him he delivered, without alteration, to his people a few weeks after.

The hearers were charmed. They flew to Mr. Willard and requested a copy for the press. "See the difference," they cried, "between yourself and your son-in-law; you have preached a sermon on the same text as Mr. Treat's; but whilst his was contemptible, yours is excellent.

ACKNOWLEDGMENTS

Brooklyn, N. Y, Rev J Woodlin, for paper, 5 00; Beaufort, N C, R H Daily, 3 00, W C Morris, per Miss Mary Still, 2 00; Baton Rouge, La, Rev Huston Reedy, 3 00; per Rev Huston Reedy, Sarah A Gordon, Nancy Vincent, Isaac Jones, and Julia Morgan, each 3 00; New York City, Rev Henry Davis, 9 00; Xenia, O, J C Maxwell, Box 383, 1.25; E C Jackson, Box 17, 2 50, Richard Buford; Zanesville, Ohio, Wesley Gassaway, 2.50; N T Gant, 2.50; Thomas Rits, 1 25; Cambridge, Guernsey Co, John Gassaway, 2.50; Randolph Bernet, 1 25; Cincinnati, O, Eliza Young, 3 00; Miss Anna E Linsley, 2.50; Rebecca Jones, 1.25; Miss Alice Carter; Miss Arabella Epps, 2.50; Peter H Clark; Elvira Willis; Ann E Myers, 2.50, Rev Rufus Conrad. Xenia, O, James Davis, 2.50; Nathan James, 1.25; Noah S Hodge, 1.25; Margaret Davis, Wilberforce University; Ambrose Buford, Box 47.

TOO LATE.—Just as we are going to press we have received an article from Brother Turner, of New Orleans, La.

We have just received the sorrowful tidings, through a friend, that the Rev George A. Rue is lying at the point of death

Miscellaneous Items.

Rev Mr Spurgeon's church in London now number thirty-five hundred members, but through the assistance of his elders and deacons, he is enabled to keep up a complete pastoral supervision over the whole.

There has been formed in Paris a much-needed Humane Society for the protection of infants. It is calculated that 15,000 children die every year in the neighborhood of Paris for want of proper care, and 100,000 in the whole of France. This is in great part due to the habit of putting children out to nurse where they are neglected and abused.

There are seven hundred and fifty paper mills in active operation in the United States. They produce two hundred and seventy million pounds of paper, which, at an average of ten cents per pound, would be worth $27,000,000.

APPOINTMENTS IN THE LOUISIANA CONFERENCE

Stations

St. James' Station, Rev J Turner.

Missions

Vicksburg, Rev. T. W. Stringer
Natchez, Rev M. M Clark
Helena, Rev Redman Faucet.
Baton Rouge, Rev. C. C. Doughty
Little Rock, Rev L. T Carter
Galveston, Texas, Rev H Reedy
Cliff, Rev. C. Burch.
Covington, Rev. H. W Jackson
Third District New Orleans, Rev J. Reed
Red River, Rev. H Augustus
Van Buren, Rev J Reese
Greenville, Rev P. Roberson.
Granada, Rev. J. B Walker
Moriana, Rev P. Proctor
Selma, Rev Wm D. Mayo.
Austin, Rev. S Patten
Thibadeauxville, Rev. J. J Nelson
Algiers, Rev J Lloyd
Achilla, Rev. Wm E Churchwell
Yazoo, Rev. S. Johnson.
Mobile, Alabama, to be supplied.
Jackson, Mississippi, " "
Columbia, Texas. " "
Haynes, Alabama. " "

Some account of the proceedings of the Conference will appear in the next, or in an early number of the *Christian Recorder*, over the signature of Rev J Turner, Secretary of the Conference.

J. P CAMPBELL.

New Orleans, La.,
Nov. 17th, 1866.

INSTITUTE FOR COLORED YOUTH

To the Editor of the Christian Recorder:—Sir:—My attention has been called to an editorial allusion in your last week's issue to a Mrs. H. G Jones, as a "graduate of the Institute for Colored Youth."

Allow me to say that no person of that name has ever graduated at this institute.

E. D. BASSETT.

Philadelphia, Dec. 4th, '66

[This was a note handed to us to be published and paid for, and not an editorial. ED

NOTICE!

Quarterly meeting of this Circuit on the 29th inst; Conference at 10 o'clock, A M, Lovefeast on the 30th inst, at 9 o'clock, A. M; brethren come and help us.

ISAIAH S TAYLOR,
Pastor in charge

Frederica, Del., Nov 30th, 1866

QUARTERLY MEETINGS

At Chester, December 29th and 30th, 1866
At Horntown, Jan 5th and 6th, 1867
At Chichester, Jan 12th and 13th, 1867

JEREMIAH YOUNG,
Minister

Dec 8—1t.

GRAND RALLY

There will be a grand rally in behalf of Zion Mission A M E. church, on Sabbath, the 16th inst. Rev R. P Gibbs, pastor of Union church, Coates St., will preach at 10½ o'clock, A. M; Bishop A W Wayman, at 3 o'clock, P M, and Rev E Weaver, at 7½ o'clock, P M. This is the youngest church in the city of Philadelphia, of our connection. It has the smallest membership and the largest debt. Now, brethren, as the Apostle has said that the strong should help the weak, we beg the strong churches to come down and help us on this occasion, as there will be public collections all day.

T. GOULE,
Pastor.

Dec 4—1866

DONATION

The friends of Elder J P Hamer, pastor of Wesley Church, Lombard Street, Philadelphia, intend giving a donation visit, for the special benefit of Elder Hamer and family. Any thing useful in a family where there are small children will be thankfully received and public credit given by the committee. The donation visit to the Elder will be made at the residence of Mrs. Louisa Blackson, 702 Twelfth St. below Shippen, on Friday, December 7th, from 12 o'clock, M to 11 o'clock, P. M. The Elder and committee will be present to receive all donations.

LOUISA BLACKSON,
LUCY DEBUTY,
MARY WOLFORD,
MARY BROWN,
CATHARINE ASHTON,
Committee

NOTICE

Recklesstown, N. J. Nov. 27, 1866

My third quarterly Conference will be held at Cookstown on Saturday, December 8th, at 2 o'clock in the afternoon.

A quarterly meeting will be held at Allentown, to commence on Saturday 15th, and on the 22d, at Bordentown.

PETER GARDNER

Preacher in charge of Bordentown Circuit

2t.

NOTICE

The ladies of the A. M. E. Church at Burlington, intend holding a fair for the benefit of the church, commencing on Monday, Dec 10th, 1866, and continue until the 24th of the same month. We expect this fair to excel any ever held in Burlington. We hope the friends will favor us with their presence, as we solicit the patronage of the generous public.

There will be a course of lectures given during the fair by Bishop Wayman, on Wednesday evening, the 12th; Rev. Turpin, on Thursday evening, the 13th, Rev Jos Smith, on Wednesday evening, the 19th; Rev T Gould, on Thursday evening, 20th. Rev. R. P. Gibbs will deliver a missionary discourse. On Friday evening, the 21st, Rev J Hamilton.

Come one, come all, and pay us a visit.

JACOB M MITCHELL, *Pastor*

Dec. 1st 3w

INSTITUTE FOR COLORED YOUTH

Mrs H G Jones, graduate of the Philadelphia Institute for Colored Youth, leaves to-day for Knoxville, Tenn., to take charge of a school under the auspices of the Garnet League. It is the intention of the organization, in a few days, to employ a gentleman to take charge of the school as principal, to whom Mrs. Jones will act as assistant.

2w

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson. Any information of her whereabouts will be thankfully received by her mother and sister, at

No 237 West Hoffman St,
4t. Baltimore, Md

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Cone Freeman's estate, to John G. Pashey, and taken to some part of the South; and Matilda was sold to Maj. Russell of Williamson Co., Tenn. Their mother, Mrs Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYO,
P. O. Box 1011 Richmond, Virginia

June 30—3mo

INFORMATION WANTED

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children. The name of the eldest is Jane; the next eldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

SANDY LYNCH,
Care of Rev J. R. V. Thomas
Box No 90 Portsmouth, Virginia

novemb 12—10w

Married

On Nov. 29th, 1866, by Rev. T. Gould, Mr George L. Muss, of Crossroads, Burlington Co., N. J., to Amelia Richerson Boreman, of Fellowship, Burlington Co., N. J.

Obituary.

Died, in Brooklyn, on Oct. 8th, 1866, of consumption, Peter W., eldest son of Rev. Wm T Dixon, aged 8 years, 3 months, and 22 days.

In New York, Nov. 22d, 1866, of Asthma, George H Dixon, father of Rev Wm T Dixon, aged 65 years, 9 months, and 16 days.

On the evening of Dec. 3d, after a lingering illness, which she bore with Christian fortitude, Mrs Emily Bond, the wife of Charles Bond, in the 53d year of her age. The friends of the family are most respectfully invited to attend the funeral from her husband's residence, No 1128 Lombard street, on Sunday the 9th inst., at 1 o'clock, to proceed to the Olive Cemetery.

Advertisements.

Dry Goods!
DRY GOODS! DRY GOODS
TRIMMINGS! TRIMMINGS!
A. J. JONE'S
Auction Dry Goods and Trimmings.
No. 718 Lombard Street, Philadelphia
TERMS CASH!
July 28—6mo

SHROUDING
AND
Laying out of the Dead.
MRS SARAH IRONS
(an old citizen of much experience)
solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead. Her terms are moderate, and satisfaction is secured to all who call upon her. Her knowledge in this department is complete. She can always be found at
No 820 Union Street
Philadelphia.
novemb 12

Fairs, Festivals,
AND
Social Gatherings.
The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for,
Creams, Ices,
Jellies, Cakes,
and Confectionary
Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage.
Our Motto is, "Please Every body."
Thankful for all past favors, we would again ask our Patrons to give us a call.
A liberal reduction made to Committees of Fairs, &c., &c.
A UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS.
Wall Paper and Window Shades.
No. 902 Spring Garden Street,
PHILADELPHIA
☞ A variety in both branches always on hand. ☜
ALSO
LINEN FOR CURTAINS, OIL CLOTHS. &c.
Oct. 27, '66—1y.

JOSEPH BRISTER,
DENTIST.
No 814 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 20—1m

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(Second door above Spruce,)
Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.
Having been engaged at the business ten years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.
The patronage of all is most respectfully requested.
Sept. 1—6m.

EUREKA
Boarding House.
MRS L. C CRAWFORD
Respectfully announces to the travelling public that she has opened a
FIRST-CLASS BOARDING HOUSE
For their special accommodation, in Washington City, D. C., at No. 318 K street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.
Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.
No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—6mo

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.
They will restore Impaired Sight, and preserve it to the latest period of life
SPECTACLES RENDERED USELESS.
The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long-Sightedness, or every person who wears Spectacles from old age; Dimness of Vision or Blurring; Overworked Eyes, Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye-ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of Inflammation, &c.; Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.
They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.
Principal Office, 840 Broadway, New York.
☞ Dr. J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.
July 7—1y

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J. BOWERS.
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price
Call and Try *Call and Try*
7-tf.

COAL! COAL!
Coal delivered to any part of the city in large or small measure by,
T. J. BOWERS,
Coal and Kindling Wood Depot,
No 634 Lombard Street
April 15—tf

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS
We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of
Dr. McLane's Celebrated
VERMIFUGE,
Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine DR. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.
We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South-west, has induced the vendors of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.
Dr McLane's Celebrated
LIVER PILLS
Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr McLane's.
Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where

Dr McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE
In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.
Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.
Diseases of the Liver.
The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become a hot-bed to form hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and vindictive feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.
Symptoms of a Diseased Liver.
Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.
Ague and Fever.
Dr. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.
Directions.
Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.
Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.
No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment. Judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even handed and with success.
Symptoms which Cannot be Mistaken.
The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi-circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.
Whenever the above symptoms are found to exist, Dr McLane's Vermifuge may be depended upon to effect a cure.
Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.
The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of order enclosing 16 3 cent postage stamps, or one Vial of Vermifuge on receipt of 16 3 cent postage stamps.
Sold by Dealers Every Where
Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.
On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.
The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.
The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 30 minutes for a trip.
Their cars are in waiting on the arrival of each Train to convey passengers into the city.
On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.
Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.
TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.			
ERIE EXPRESS	at	7.30 A	M
MAIL TRAIN	"	8.00	"
PAOLI ACCOMMODATION, No. 1	"	10.00	"
FAST LINE	"	12.00	M
PARKESBURG	"	1.16 P.	M.
HARRISBURG ACCOMMODATION	"	2.30	"
LANCASTER ACCOMMODATION	"	4.00	"
PAOLI TRAIN, No. 2	"	6.00	"
PITTSBURG AND ERIE MAIL	"	8.30	"
PHILADELPHIA EXPRESS	"	11.10	"
ARRIVE.			
PITTSBURG AND ERIE MAIL		6.30 A	M
PHILADELPHIA EXPRESS	"	7.05	"
PAOLI ACCOMMODATION, No. 1	"	8.25	"
PARKESBURG	"	9.30	"
LANCASTER TRAIN	"	12.30 P	M
FAST LINE	"	12.30	"
PAOLI ACCOMMODATION, No. 2	"	4.40	"
DAY EXPRESS	"	5.40	"
HARRISBURG ACCOMMODATION	"	6.40	"
MAIL TRAIN	"	11.26	"

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)
For further information, as to time and connections, see bills and framed cards, or apply to
JOHN F VANLEER, Jr., Ticket Agent,
At the Depot.
An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to
FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)
AT JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to
JONES',
604 *Market Street,*
One Price Store

DR. JONATHAN DAVIS,
Successor to C. D. Lowber, M. D.,
No. 733 S. 11th Street Philadelphia, Pa
Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.
Office Hours—From 7 to 9 A. M.—from 4 to 8 P. M.
Agent for the Masonic Gavel. jan 1 y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.
This house has been built for the sole accommodation of BOARDERS,
ALL SINGLE ROOMS.
Hot and Cold Water Baths
Free for the Boarders.
Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.
☞ Provisions of the best quality, and in a variety.
☞ Meals by the Day or Week. ☜

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co
No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)
Messrs Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices
Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.
☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.
In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
And we guaranty to our customers entire satisfaction in every respect.
No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

WANTED!
THE
Great Union Intelligence Office
Wants servants of all kinds.
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.
Also, men and women, just from the South, who wish to engage in
FARMING,
Can procure good homes by calling at the Office, No. 226, Washington Street.
GOOD WAGES
Paid to Good Servants, from $6 up to $20 per month.
We hope persons wishing situations will improve this opportunity.
E. DEMUND & CO.,
No. 226 Washington St., Brooklyn, N. Y.
Apl 25, 1866

GENTLEMEN!
Now is the Time to get your
Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,
No. 14 South Sixth Street, below Market, Philadelphia.
James W. Brown,
Late of No 139 South Fifth Street.
N B.—Clothing made to order, and for sale

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,
This First Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.
☞ Board at reasonable prices, in advance, by the Day, Week, or Month.
Dinner parties furnished at the shortest notice.
No unbecoming conduct allowed on the premises.
ST. CLAIR DAVIS, Proprietor.
March 18, 3 mo.,

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila
Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class
BOARDING HOUSE
for their special accommodation, in a central (to business & churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS M BENNETT,
HERB DOCTRESS,
NO 406 S. SEVENTH STREET, BELOW PINE,
Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Cramp, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.
The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

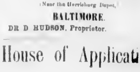
JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia.
WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER
Combs, Brushes, Soaps, Choice Perfumery and Fancy Articles.
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.
A splendid preparation for promoting the Growth of the Hair, removing Dandruff, Cleansing, Softening, Odour, and Invigorating, Beautifying, and preventing Premature Baldness.
Bustill's Compound Eradicator,
One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring yellow garments, removing grease spots, and curing rheumatic pains, Tetter, &c
HAIR BOUGHT
Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24 tf

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
Jan 7—no 1y

"THE BEST AND THE CHEAPEST"
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA.
Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.
☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.
(ECLECTIC.)
No 618 Pine Street, Philadelphia, Pennsylvania
OFFICE HOURS.
From 7 to 8 A. M.
From 12 to 2 P. M. } PHILADELPHIA
From 6 to 8 P. M.
Also, particular attention directed to all classes of Disease recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.
jan 7—no 7—1y

Hudson's City Hotel.



"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore.
You can entertain your guests in Public or Private Parlors
You can get your Meals at All Hours in this First-Class House
No Improper Language or Behaviour allowed in this House
Ice Cream Saloon, and Barber-Shop attached to the Hotel
Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
BALTIMORE.
DR D HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.
MRS MARIA BUTLER,
Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at
NO 1718 SANSOM ST
Jan. 26 1y *Philadelphia, Pa*

Poetry.

"I say unto you all—Watch!"

Watch, for the time is short
Watch, while 'tis called to-day.
Watch, lest temptations overcome
Watch Christian watch and pray

Watch for the flesh is weak
Watch for the foe is strong.
Watch, lest the Bridegroom knock in vain
Watch, though he tarry long!

Chase slumber from thine eyes,
Chase doubting from thy breast
Thine is the promis'd prize
Of heaven's eternal rest

Watch, Christian, watch and pray
Thy Saviour watch'd for thee,
'Till from his brow the blood-sweat pour'd
Great drops of agony

Take Jesus for thy trust,
Watch, watch for evermore;
Watch, for thoe sons must sleep
With thousands gone before

Now, when thy sun is up—
Now, while 'tis call'd to-day
O now, in thine accepted time,
Watch, Christian, watch and pray

—*Church of Eng Magazine*

A German Trust Song

Just as God leads me I would go;
I would not ask to choose my way
Content with what he will bestow,
Assured he will not let me stray
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding

Just as God leads, I am content,
I rest me calmly in his hands
That which he has decreed and sent—
That which his will for me commands
I would that he should all fulfil,
That I should do his gracious will
In living or in dying

Just as God leads, I will resign
I trust me to my Father's will,
When reason's rays deceptive shine,
His counsel would I yet fulfil
That which his love ordained as right,
Before he brought me to the light
My all to him resigning

Just as God leads me, I abide
In faith, in hope, in suffering, true
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending

Just as God leads, I onward go,
Oft amid thorns and briars keen.
God does not yet his guidance show—
But in the end it shall be seen
How by a loving Father's will,
Faithful and true he leads me still.

Lampertus, 1835.

The Family.

Irenaeus to the Children.

ABOUT THE KINDERFEST, OR THE SWISS CHILDREN'S FEAST.

My Dear Children:—Some months ago I wrote several letters to my grandchildren and signed them "Grandfather Jones." All at once they ceased to come, not only because I came away, but because the little boy for whom they were mainly intended, and to whom they were read every week, was taken away to heaven. I loved him so much that I could not write the letters after he was gone. I tried a few times and gave it up.

* * * * * * * *

I thought I should have to give this up too, but I will try to go on. I was going to say that once in awhile I meet with things in this far away country that will be interesting to you, and if you like, I will now and then send you a letter. It makes no difference whether I sign them "Irenæus" or "Grandfather Jones," for they mean the same one, who loves children, and who knows a good many children who love him.

I am now in Switzerland. In the city of St. Gall, they have a pleasant custom of giving the children of all the schools a feast, or a *fete*, once a year. It was given yesterday, and as I was looking at the gay, joyous and most beautiful scene, I said to myself, I will write all about it to the boys and girls who read the *New York Observer*.

It had been put off several days in succession on account of bad weather. And last Friday was a pleasant day, when they might have had it; but as half of the children are Roman Catholics, they are not allowed to eat any meat on Friday, and that would have prevented them from enjoying the feast, as you will see. So on Sunday evening it was decided to have it on Monday. The bells were rung, flags were hung out, cannons were fired early in the morning, and butchers and bakers were up all night preparing for the great entertainment. It includes all the schools of the city, public and private, male and female, and on this occasion 2,600 were in the procession. They meet at their several school houses at eight o'clock in the morning, and then walk to a public square, where the procession forms, and then through the principal street of the city. I had a nice situation from which I could see the whole as it passed by. First came a company of boys in military dress, each one of them carrying on his shoulder one of the old fashioned Swiss weapons of war, a battle axe, or a halberd, or a spear, or a cross bow. These were wreathed with evergreens and flowers. Then followed more than a thousand girls all dressed in white, without bonnets, and each one carrying a wreath, and along the line a dozen girls would be bearing a long garland, which hung in graceful festoons by the side of their white dresses; and another class would have another and another, so that the garland appeared to stretch along the whole line.

After the girls came the ministers of the city, Protestant and Catholic all together, and the officers of public education, and teachers and other gentlemen interested, and then came the boys and young men. There is a very large military school here and the cadets had been drilling for this occasion for many days. Each one had his gun on his shoulder, and they dragged their heavy cannon with true soldier courage through the streets, and after them came the other schools of boys each one bearing a pole with a wreath above it, and all along, the banners of the country, and of the canton, or province, were borne: a regiment of the citizen soldiery in uniform, with their own band, brought up the rear. The music was chiefly furnished by boys who had been well taught, and with their drums and fifes and horns they played finely.

On each side of the procession the whole population of the town seemed to be gathered, as when the President goes to New York and is carried up Broadway. Out of the city, and up a hill near to a rolling meadow, this long and beautiful army now took its winding way. Leaving them to go through the streets, I was led by a short cut, to the place, before they arrived. On one beautiful knoll were spread tables for the whole multitude of children and teachers to sit down at side by side, with a rail around the entire enclosure. On another rise of ground a vast platform was raised with seats and rail around it, and upon it the girls were to dance, when they pleased. All over the broad fields, here and there, a stake was set up marked with the name of the school or the class for whom this spot had been assigned as a playground. In another place a complete gymnasium had been erected, for the youth to exercise in presence of the whole city. Here and there over the green hills and vales, pyramids of flowers, flying banners and hanging garlands graced and gladdened the scene. And now the company is coming up and in. As they reach the ground they file off in various directions to their appointed grounds, the festoons of flowers, the flags, the weapons of war, are all suspended in sight, and the vast area of many acres is alive with one of the prettiest spectacles to be imagined. At ten o'clock they were in high glee, enjoying the long-looked for holiday. At twelve the cannon was fired, and they fall into ranks and search with less order but more spirit than before to the banquet *hill*, not hall, and the tables are groaning with the provisions waiting for these happy children. Now you will smile when I tell you what is the principal dish, preferred of all others by all the inhabitants of this town. It is a *sausage*. It is made in St. Gall, and here only. So delicious is it, and so peculiar too in its taste, that I am told when persons have been a long time absent from St. Gall, they will stop on their return at an eating house to get a St. Gall sausage before they go to their own home. Each child, each person in the 3,000 here assembled at dinner has a delicate sausage to eat to-day. And when the feast is over, and the ministers and others have worried the young ones awhile with speeches,—for they have the same way of doing such things all over,—they are off at their play again. All sorts of innocent amusements, games, frolics, hunts and pastimes, some that you often play, and others you never saw, engage them till four o'clock, when they are summoned to the tables again and coffee is served. And when the day is spent, and they are tired out, and the white frocks, and the white pantaloons are all soiled and spoiled, they wend their way home, wishing that the Kinderfest came every week in the year.

My dear children, I hope you are enjoying your Sabbath schools, and making progress also in your studies at school during the week. There is no better country on earth to live in, to be useful in, and to be happy in, than ours, and I pray that you may all live to love God, to love your country and all mankind.

IRENÆUS.

Be Kindly Affectioned.

Harry Stewart was ten years old, when he was to have some of his little friends spend the afternoon and evening with him. It was the first thing he thought of when he woke in the morning, and all day he was wishing that the time would come. He had been all over the house and garden, collecting his playthings, and now and then he would take a peep at the great, old-fashioned clock that stood at the head of the stairs. At length the much-wished-for time arrived, and the little boys began to come one by one, until all were there.

Then a game was proposed. What should it be? After several things had been talked of, they decided on a game of ball, and one game followed another until they were called to supper. Such a lot of hungry boys never was seen, and the nice hot rolls disappeared in a wonderful manner, but at last the meal was ended. Then they repaired to the parlor. Here Harry had many very many pretty things to show them, and a number of very amusing games. He brought out some large books full of pictures to show them, and also some curious things that his uncle had brought from India.

All went on well for awhile till Charlie Jones happened to spy a book which had a very pretty story in it that he wanted to read. Just as he began, Neddy Wright came up, and seeing what he was reading, demanded it of him, saying that he had just been looking for it in order to finish that same story. Charlie refused to give it to him, saying that he got it first, and had the best right to it. This led to a quarrel, which lasted some time, and might have come to blows, had not the door just then opened and Mr. Stewart entered.

He went up to the two boys, and, laying a hand upon the head of each, he said, "Has either of you read the twelfth chapter of Romans?"

Charlie blushed and looked down, for that was the chapter he had just learned at Sabbath-school.

"In the tenth verse of that chapter," said Mr. Stewart, "the Apostle Paul says, 'Be kindly affectioned one to another with brotherly love, in honor preferring one another.' Now, which of you, do you think, has disobeyed that command?"

"I have," said Charlie in a low voice.

"I have, too," said Neddy.

"Well, then, let me see who will be the first to forgive the other," said Mr Stewart.

The boys looked at each other for a moment, then silently extended their hands, and embraced each other lovingly in token of forgiveness. From that time, whenever they were tempted to quarrel, they thought of this text, and strove "in honor to prefer one another."

How many of the little readers of this story are sometimes tempted to quarrel as Charlie and Neddie did? When this happens, let them think of the text mentioned by Mr Stewart, and try to follow out its teachings, and they will be much happier for so doing.

S. S. Visitor

Have You Tried?

Have you tried to be good and to serve God? I dare say you sometimes found that it is not easy always to do right, and I wish now to tell you, that you may have *help*.

A short time ago, I said to my little boy, "Can you bring papa his chair?" He went to try; but found it too heavy. Did he give up the attempt, and go away? No He said, "I can't, Papa; *will you help me?*" and with a little help the chair was soon moved. So, when you try to win the affection of your friends and parents by good conduct and obedience, and when you try to respond to the Divine calls for your love and service, a still harder task to unaided child or man,—you will often, while trusting to your own strength, be compelled to say "I can't." But let the sense of your own weakness prompt the earnest appeal "Lord, do Thou help me," and, quicker far than aid from earthly parents, will come strength and blessing from your Father who is in heaven.

God has promised to give His Holy Spirit to those who ask Him. He says that those who seek Him early, shall find Him! He has given His Son Jesus Christ to die, to purchase your pardon; and in the Bible we are assured that "with Christ, God will freely give us all things." Go, then, to your heavenly Father, whenever you feel the rising of passion or evil temper. Whenever you are tempted to do that which is sinful, let your language be, "Lord, I cannot conquer this rising passion. I cannot resist this temptation; but wilt Thou help me for Christ my Saviour's sake?" If you ask earnestly and in faith, the blessing you seek will be given

Miscellaneous.

Trust in God.

A sick man says one morning to his wife, "Anna, I feel so weak and miserable, please go to town to fetch me some medicine, for then I can endure no longer." She sighed within herself; for several weeks her husband had been sick, and there was no money in the house. "Money we have none, Leonard," she says; "and under a shilling I cannot obtain the medicine." With bright eyes she looked into her husband's tired face. He interrupted her with: "But I know that our Lord has many shillings, and that it is known to him what we need." "Yes, indeed, that is what I was going to say, Leonard; you always seem to know what I think," she smilingly responded; "but I confess, this time, my faith is small." "Just go, Anna, go in Jesus' name, may he strengthen our faith," says the sick man, with a weak voice, that cuts into his wife's heart. She prepares a little soup for him, puts on her Sunday dress, and says: "Good-by! children, take good care of father and make yourselves useful till I come back." With a little basket she leaves the house, taking the mountain path to town, for she cannot use the high road, where many people go to-day—she has to wrestle with her God, and every onward step is a step of faith. She goes her way quietly, and with her head low, but her petitions press upward to God with "strong crying." She has much to ask; a child of grace has many requests to make; but at this moment she asks only one shilling for the necessary medicine.

And turning round the edge of the forest, where the old beech tree stands, her eyes look to the ground. Oh! what is this?—on the green moss, between pebbles and little shells, she sees four little silver pieces (just one shilling), arranged in a line, and quite new. She stops—she feels hot all over—she heaves a prayer of thanks in her heart; then stoops and takes her treasure, thinking, "This is from thee, dear Lord; but if some one has lost it, send him to me, that I may return it to the owner." The woman seeks to gain the high-road now, to find whether any one had lost money. No one knows any thing about it.

Mrs. Anna is satisfied about the money; enters the town, buys the medicine with the shilling, and turns homeward with a happy, thankful heart. She has, however, to re-pass the whole town, and, it being the day of the annual fair, the streets are obstructed by many booths, stalls and people, so that she makes slow progress.—Passing numerous stalls covered with fine white bread, she wishes that her sick husband might have only one of them. And the bakers, who knew her, encouraged her to take along a biscuit—they would credit her. But she silently speaks to her Saviour: "Thou knowest my husband cannot eat common bread; but thou also knowest that I would rather borrow from thee alone." Thus she reaches the end of the town, and the last bread-stall is passed. She heaves an inward sigh, and her steps become less quick. Suddenly her arm is touched by an old man she had passed: "Please, madam, help me to empty this basket of small bread into that bag." Anna assists him with pleasure; the last bread he gives her, saying: "This is yours for your trouble; take it home to your sick husband." She thanks him, and walks on—but her heart was very full. "Thou bounteous Lord and Saviour, how dost thou attend to the desire of thy children!" and her soul feasts on his love. She thinks of her past experience of God's help in need, of the proofs of his constant care, and her mind dwells longest on the dearest part—the secret tokens of love, which no one knows but she and her God. And poor Anna feels rich and blessed—she looks into the heart of her Lord. What inexpressible feelings thrill through a human heart, when God draws them to his heart, saying, "I love thee!"

Half way home she is overtaken by a neighbor, who carries a basket full of comforts for herself and her children, and she has a great many things to say about the different articles, and how they were indispensable. Others join them, and the neighbor leaves Anna alone again. Now she has another trouble. she has nothing for her children, and they certainly expect something; for it is a good while since morning, and there is no bread at home. Her mother-heart grows sad and hardened; she complains to the Lord, and soon she feels comforted, as if he had told her: "In this, too, I have heard thee." Thus relieved, she wanders on.

Passing by the same beech again, she meets a man, sitting under it, having a large basket of loaves at his side. It is a baker from the neighboring village. "Hallo, Mrs. Anna, you are just in time: please help me lift the basket; it is heavy. How is Leonard? well again?" "No, sir," he is very weak and poorly; but, God willing, he will get well again." "I wish I had some of my fine bread; that would be the thing for him. Now, you must accept a loaf of this, Mrs. Anna. take it to your children." Tears gush into her eyes; she presses his hand, saying: "God requite it, Mr Claus, the Saviour bid you do this," and weeping and thanking, she reaches her home. That was a day of grace for her; and although every day in the life of a child of God is marked with tokens of God's love, yet there are special "memorial days," whose significance are indelibly engraven into the heart by God's hand. This was such a day for Anna; and once, on a fitting occasion, she confidently related all to her pastor. This servant of God, who well knew how shy and stranger-like men approach their God, and how seldom they venture to ask him for small, yea, the smallest things, felt it to be his duty to communicate this experience in a Christian paper. How many timid hearts have been encouraged by it to be more bold in faith and prayer, is unknown, one thing, however, came out, and here it is.

A lady in Northern Germany, about three hundred miles distant, reads this story about Anna, and her heart tells her: "Hasten to send four thalers to that Mrs. Anna." She did so through the pastor. One day he received the little package, with the request to deliver the money or its worth in whatever way be thought best

This was a lovely commission for the faithful man, he rejoiced to see a little fruit come out of the communication he had made, and rose to call on those people, in order, perhaps, to receive a hint how the money might be best used. Mrs. Anne was in her garden, and her husband, though still weak, was weaving again; the children were busy in the yard. Frau Anna was glad to see her pastor: his visits were always a comfort and blessing to her and her family. They sat down on a bench near the brook. "How are you getting on, Frau Anna?" he asked, in his kind way. "Thank God, quite well, Herr Pastor; the Lord helps us on from day to day; and although there are difficulties sometimes, yet all is right." They spoke of many things concerning the heart, and she, inwardly depressed and burdened, took great comfort from her pastor's kind words. At length she says: "I feel so peculiar, and because the Lord has brought you here just to-day, I must tell you." While she was saying this, the goatherd drove his flock past the house, and a white goat entered the yard. The children greeted her with shouting, and then, with kind words and patting, drove her out again to the goatherd. "This is just what I was going to tell you about; every day the goatherd passes our house, and for some time past this goat always runs into our garden and feels quite at home with the children. Yesterday I overheard the two little ones talking in the yard. 'Annie,' said the boy, 'let us keep the goat, I like her so much.' The little girl said: 'Ay, but the goat does not belong to us, but to the man.' 'Now, what is that! The Saviour has many goats; we can ask him for one, and then we drive her to the pasture, and mother makes milk-soup, and you and I, we milk the goat.' So said the children, and since then the matter lies on my heart; I must ask the Lord to give our household a goat. I do, indeed, not know how it should be brought about, but my little boy is right; 'the Lord has many goats—we may ask him for one.'"

The minister smiled, and his heart beat joyfully. "I think Jesus will not put to shame his 'children's faith,'" he said, and giving Frau Anna his hand, went away. He knew enough now. Some days later, early in the morning, a man approached the house of this poor family, leading a white goat. He looked about, whether somebody was seeing him, and when he observed nobody, he tied the goat to the garden fence, and walked away as if nothing was the matter. The minister had bid him to do so, after the beautiful goat had been bought for the four thalers. They were just at morning prayer in the house, and had seen nothing. But ere long they heard a loud bleating, for the goat was not used to being tied to a fence. As soon as the "amen" was said, little Walty jumped out, Annie after him, to salute the favorite. How surprised they were to find the animal tied! The goatherd was nowhere to be seen. "Now, then," said the children, "you stay with us till evening; we will feed you well enough." With stroking and petting they tied the goat to the hedgerow, behind the house; the animal seemed contented and at home. But Frau Anna had witnessed the proceedings, and a peculiar sensation came into her heart. "How if this is an answer to our prayers!" In the evening the goatherd passes again. The children lead the goat out to him, and tell him how they found her. But he shook his head: "That goat is not mine, children; he who tied her to your fence must certainly know what he was about; I think she is yours." Thus he left them But the children look at each other, and Walty whispers into Annie's ear: "Jesus did this; didn't we ask him for a goat?" And father and mother, too, have heard the goatherd's words, and a quiet happy joy of God's stamp thrills through their hearts, and the children lead the goat triumphantly into the house, looking at her from all sides, and mother has to milk her, and every one wants to taste the milk But father says: "Children, we have called upon the Lord for this gift; it seems he has heard us; now we will regard it as our property till another owner shows himself; and now, first of all, let us thank our dear Lord for it." They knelt down, and a prayer of short words, but with many tears, ascended to God's heart. Frau Anna could not help going that same day to her pastor to tell him the event, and to ask whether they might keep the animal. He told her what *he* knew, and she returned home with a heart full of thankfulness, and her eyes full of joyous tears.

Since that time the goat has furnished rich milk to many a meal, which was never partaken of without a unanimous feeling of heartfelt thankfulness. Autumn, however, was now coming, and the thought, "Whence shall we get fodder for the Winter," was not a little burden on Anna's heart. "Lord, thou knowest," she used to say, "we and our animal are thy property."

The children brought in bundles of leaves and grass, and dried on the little lawn, unceasingly caring for their favorite. And Winter was already approaching. "Nanny goat," said Walty, "if your clover is not sufficient for Winter, you shall have of my soup." Annie said the same. But no need of that. Another one thought of this care too; He, who commands us not anxiously to care.

It was late in the Fall when our minister, whom you must have learned to love already, visited a rich farmer in the neighborhood. They spent some profitable hours, speaking of the afflictions of the Church of God, but also of the great acts of their God. The conversation became intimate, and family matters were touched upon. The farmer had much to say of God's helping hand in many difficulties, and of many a blessing. He concluded: "Now, I should like to give something to my good Lord, who has given me so many things. There is something particular on my mind Every year I had sold all my hay by this time, but now one load is left, and a buyer will come. Therefore I thought, perhaps the Lord wills that I give it to him, but how, I cannot make out. Can you help me with some advice? You know many families, and all sorts of troubles among your acquaintances."

Here you could see a gleam in the minister's face like mild sunlight. "Yes, indeed, do I know where your hay is to go. Let me tell you what the poorest, and yet the richest family of my parish, has experienced last Summer, and then you will know what to do." He told the incidents about Frau Anna—the farmer's heart was touched, and he knew what to do with his hay. "Indeed," he said, "that's the reason no buyer came, that the name of the Lord might be glorified. I thank you, sir, for having shown me the right track." They separated with noble and elevating feelings in their hearts.

On a Saturday afternoon it was when a wagon, loaded with hay, stopped before Frau Anna's house; a sturdy driver jumped from the horse, opened the humble barn door, as if he were at home, drove in and began to unload. Anna, who had been busy in the garden, approached with wonder then; also, "Meister" Leonard and the children. "Eh, friend, what are you doing?" said he; "you are not in the right place." But the man quietly went on to his work, as one who is sure to be right, saying: "Mr. Leonard, my master sends you word, that the Lord sends you this hay to feed your goat with, may God bless it to you."

Father and mother looked at each other, and tears *would* come. "Lord, I am not worthy of the least of all the mercies, and of all the faithfulness, which thou hast showed unto thy servant!"—that's what they felt through and through. What is so apt to bend us into dust and to exalt us to heaven, but when we so plainly find out the Lord is mindful of us!

The children did not weep—no sense of guilt—no reproach of unbelief darkened their joy. They were glad that nanny goat had such a good prospect for the Winter, and began to help unloading, as well as they could.

This again was a blessed day under that thatched roof. The driver was not allowed to depart at once; they made him enter the quiet habitation to "rejoice with them that rejoice," to assist in thanking and praising God. He did not tell who his master was, but they received the gift from the hand of their Lord and heavenly supporter, always rejoicing in their Saviour, whose faithful care they had proved in a thousand ways.

When all His acts of tender care and loving-kindness are once revealed, when every heart, that is his, may tell what the Lord has done during a life-time, then heaven will resound with "honor and thanks, and praise, and glory, to him that sitteth upon the throne, and to the Lamb."

Mind—You may tell your Lord about the smallest difficulty, and if you trust him, the answer will come.

Mind—God's miracles are not unnatural, as some think; but they need two factors—God's loving-kindness, which is sure, and men's simple faith, which is a rare article.

Mind—When God feeds his Elijah, he does it well, but not so as to make faith and self denial unnecessary.

God's Promise of Support?

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isa. 43: 2. What a diversity of afflictions in this trial world! "Waters," "streams," "floods," "flames," "fires." The Christian is here forewarned that he will encounter these in some one of their innumerable phases, whether it be the loss of health, loss of wealth, loss of friends, baffled schemes, or blighted hopes.

But, blessed thought, these trials have their limits. The floods will not "overflow," the fires will not "burn," the flames will not "consume." God will "stay his rough wind in the day of his east wind." He will say, "Thus far shalt thou go, and no farther." And better still; Jesus will be in all these trials, and prove sufficient for them all. "O, sirs," says Thomas Brookes, "there is in a crucified Jesus something proportionable to all the straits, wants, necessities, and trials of his poor people."—*Macduff.*

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Are you sick, feeble, and complaining? Are you out of order, with your system deranged and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.
Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.
Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.
Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.
Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.
Fraternally yours, ALONZO BALL, M. D.
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.
Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.
Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the *fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.
Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.
I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.
Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.
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☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Feb 11—1yr

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Then, by honest dealing, and prompt personal attention to business, he hopes, in the future, as in the past, to secure the liberal patronage of his friends and the public generally.
WILLIAM STILL.
Philadelphia, June 15th, 1866
July 7, 66—ly

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 524 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
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Jan 30, 1866-1f

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This Society, incorporated under the General Act of the Legislature of the State of New York, would earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.
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REV RUFUS L. PERRY,
112, F Street, Washington, D. C.
The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this society; and the payment, at one time, of twenty five dollars, shall make any person a life member."
July 22 -1f

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Mar 3—6m

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, DECEMBER 15, 1866. Vol. VI. No. 50. New Series. Whole No. 310.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
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Poetry.

For the Christian Recorder.

EMANCIPATION.

BY MISS P. ANNIE SMITH

Whence comes this glory that our land has brightened!
Whence comes this flood of radiance so bright!
The golden cords of sisterhood are tightened,
While heart and voice in praises deep unite,
'Tis heaven's benediction gently falling,
While Justice's voice her erring sons is calling

They hear, and quickly to the call responding,
Loosen at once each worn and galling chain;
And, kneeling where the boon to him was given,
The freeman feels no suffering was in vain;
For God, the sovereign lord of earth and heaven,
Has bared his arm, and every bond is riven

From our dear land a cloud of sin is lifted,
O'er her is arched a clearer brighter sky.
Her founts and rills and brooks with joy are gushing,
While tree-tops whisper back a soft reply.
Her people now the hand of God discerning,
From darkness into light their steps are turning

No more shall mother's hearts be torn with anguish,
No more shall father's souls for vengeance burn,
Sisters, no more for brother's care shall languish,
Nor brothers for a sisters love shall yearn;
Their night is past, the morn to-day is breaking.
Each joyful heart to praises sweet is waking

The freeman to his lowly cabin turning,
When with the sun his daily labors o'er
Wipes from his beaming eye the moisture gathering
To see the group complete about his door
Love, truth and mercy seem in triumph bending,
While nature's voice with his mute praise is blending

The star of hope in every bosom shining
Dispels the gloom that long had darkened there;
They wake, and in the might of freedom rising,
Pour forth the incense of a grateful prayer;
Within them now a spirit breathes immortal,
They soar on wings of faith to heaven's high portal.

Our glorious banner with its hues of heaven,
Far, far and wide all lingering doubt dispels.
No slave beneath its folds now lowly crouches,
But safe beneath its stars securely dwells:
O God, whose hand our fragile bark didn't save,
Leave us not now, we've dangers yet to brave.

Still by thy wisdom let our hearts be moulded,
Still for direction let us look to thee;
In justice, mercy, faith, at last perfect us,
That we thy will concerning us may see.
O let thy love on all this land descending,
Preserve the Union safe from strife defending.

Baltimore, Nov. 1866

For the Christian Recorder

THE SOLDIER'S WIDOW

The storm had passed over, and all nature smiled,
On the principal street, Fashion's children beguiled,
The "usual" of time, that has passed slowly by
For those butterfly beauties, who in public ply,
Laughing and chatting so bright and so gay,
Not thinking life's summer must soon pass away.
They sport in the sunshine, and laugh in the breeze,
They are children of wealth, who live but for ease,
Of the suffering poor, of the victims of woe,
They think not, they care not, as onward they go
Those thoughtless bright creatures, know nothing of sorrow.
They enjoy well the present, and care not for the morrow.
But mark yon that sad one, all seem to despise,
With slow lagging footsteps, with tears in her eyes,
And two little children who cling to her dress,
As the grief-stricken group through the giddy crowd press.
See the bright little infant, she holds in her arms,
With wonderment gazing, all unthinking of harms,
Her poor mother is ill, we see that at a glance,
How her children cling to her, and look round askance.
On fashion's gay crowd, as they constantly pass,
No eyes for suffering have they, nor hearts for pity, alas!
Alas! that it is so, alas! that 'tis true,
For the whirlpool of fashions, pity nought has to do.
Foot sore and weary, so, the tired group drags,
Sickly but cleanly, neither dirt nor rags
Disfigure her children, whose innocent eyes
Gaze on the unthinking passers, with childish surprise.
Oh, mother! I'm tired, cried one little sprite,
A long way we've walked where rest we to night
Said the elder Oh! I'm not so tired as Will.
But I'm afraid Mother, we've a long way to go still.
'Twas Frankey who spoke, and his mother with pride,
Placed her hand on his head as he walked by her side,
For he was so like his father, as he held to her dress,
And looked up in her eyes as she bestowed a caress.
And fast fell her tears, as grief swelled the tide,
For Frankey's brave father, for his country had died
Of a soldier, a hero, she had been the loved wife,
He for Freedom, Equality, Suffrage gave life
At Fort Pillow he fell, when the merciless foe,
With cowardly hate gave the cruel death blow
Shall the country he died for, shall it ne'er blush with shame,
For neglect and contempt of a glorious name of
Will the thousands who like him fought, the old flag to save,
Sleep unhonored, neglected, in a far distant grave?
And the many survivors, left as victims to hate,
To be murdered by those who would have murdered the State,
Subjected to those, whom so bravely they fought,
And in battle subdued, is what they sought?
No, men of the North, for the old flag they fought, they fought for you,
For Heaven's sake then to the survivors be true
Dim not the lustre of triumph, with such a foul spot,
Let not your bright escutcheon show that hideous blot
Will the brave loyal soldiers who fought by the side
Of these dusky warriors, where they bled and died
In the same noble strife, that the union might live,
Will they not determine their voices to give
In favor of men, they've seen in many a fight,
Of comrades, who with them bravely fought for the right,
Why if honor be valued, gallant deeds admired still,
Then ye brave "Boys in Blue," then methinks that you will.
Now, weary and weak, for Hope had just gone,
The poor widow sank on the curbstone, the gay crowd passed on.
Her children clung to her; on, on, passed the crowd,
The bright human butterflies ever laughing aloud.
Not one noticed the grief of the poor soldier's wife;
No pity for her midst that butterfly life.
Will we stay here all night, mother, cried Will with a sigh.
I know not my child, she said, though unwillingly I'll try
When the next car passes, we'll endeavor to ride,
I'm afraid they'll refuse us, but, this pain in my side,
And this fast growing weakness, Oh! I fear, I shall die,
Shall die in the street, when the car comes I'll try.
Oh! how willingly, cheerfully, I'd lay down to rest;
But Father in heaven thou knowest what is best,
For these dear little children, I must still try to live,
For when I am gone there'll be none left to give
To my poor orphans a thought, or for them to care,
Let me live then, O, God! is the poor widow's prayer
The tinkling of bells and a rumbling jar,
Announce to the tired ones a passenger car,
There were seated within, some folk smiling and glad,
A Huckster, a Fenian, a quaker, none seemed to be sad.
Two ministers laughed, and enjoyed a good joke,
On the platform two soldiers were enjoying a smoke,
The car stopped a moment for others who would ride,
And the poor soldier's widow got on by their side;
The conductor was looking to a signal afar,
So the soldier's sick widow got into the car.
The conductor went in, to take the passengers fare,
And perceived the poor mother and her children were there.
With the voice of a demon, causing her children to fear,
What! what! he exclaimed! here us niggers in here.
We are tired and sick sir, Oh pray let us ride,
I'm a poor soldier's widow, for our country he died,
And these are his children sir, they come from afar,
And I am so sick. Do let us ride in the car.
No, no, said the brute. Oh! it curdles my blood,
To see how he drags her, he's pushed her off in the mud.
And poor little Willie and Frankey his brother
There they lay in the mud beside their poor mother;
On the sidewalk the butterflies paused a moment aghast,
Then said 'its only a black woman,' and on gaily they passed.
And on passed the car, do you think he was right,
This manly conductor, who said "niggers shan't ride with white?"
Huckster, Fenian, Quaker, Ministers, Soldiers approve with a sneer,
While the Christian conductor cries, "niggers can't ride in here."
The poor soldier's widow who was thrown from the car.

Communications.

For the Christian Recorder

DETROIT CORRESPONDENCE

Church Dedication—Union of Churches—Matters and Things in General.

DEAR RECORDER:—The first Sabbath in the present month was one long to be remembered by the members and friends of the A. M. E. Church, in this city, the cause being the dedication of our new and beautiful church For weeks the officers and ladies connected with the church had busied themselves to get ready for the occasion, and, after a considerable number of festivals, old folks concerts, &c., they found themselves ready for the inside decorations, and by Saturday night, the last tack was driven, the last pew was dusted off, and the noble band of faithful men and women retired from the sanctuary to wait the coming Sabbath, when they intended offering their labors of love to the God of their fathers

The morning came; a beautiful morning, the sun shining with more than its usual winter warmth The church bells sent forth their solemn notice for the worshippers of God to repair to their various temples to offer their thanksgivings and praise to Him At the hour appointed, the doors were thrown open, and a steady stream of humanity of all ages, sexes, and colors began pouring in until the church was filled to its utmost capacity

The ministers, stewards, leaders and trustees, formed in the basement of the church, and marched up stairs on both sides of the aisles The Rev R. A. Johnson, of the Ohio Conference, and pastor of the church in Cleveland, led the procession, and was met at the head of the stairs by the venerable "Father Harberd," the oldest member of the Board of Trustees, who presented the keys of the church to the officiating elder, after which the procession moved up the aisles, reading the dedicatory services The ministers being seated, the choir, led by that prince of singers, Professor Thompson, next sung a beautiful and soul-stirring anthem Mr. Thompson's gifted daughter presided at the melodeon Then followed the prayer, and next the sermon, which was preached by the Rev. Johnson, from 1 Kings 8:27. It is not enough to say that it was a good one, although that is saying a great deal It was logical, systematical, plain, and yet eloquent

Brother Johnson was formerly pastor of the church, and it was remarked by all that they had never heard him preach as on that occasion. We predict for him a brilliant career, for he is yet a young man Let him be studious, faithful and humble, and a shining future is before him.

The collection was taken and the result, as announced in the evening, was three hundred dollars

The Rev. Hickey preached in the afternoon to a crowded and attentive audience, often electrifying the whole house by his vivid flashes of eloquence and power. He is one of the pastors of the M E Church in this city,—a good man, a faithful worker, and an agreeable co-laborer.

Brother Johnson preached for us again in the evening, to the largest congregation of the day Thus closed our first Sabbath in our new church. All were pleased with it, some were delighted, and some enthusiastic over the appearance of things The church is finished in first class style, with all the modern improvements It is, without doubt, the finest within the bounds of the Conference, and reflects great credit upon our people, who, from first to last, with a few exceptions, have stood by me in my arduous undertaking. God bless them! We can now say to our eastern brethren, who have been seeing fine churches all their lives, Come over and preach for us, for we are not ashamed to call you brethren. But enough.

I see from the *Recorder* that the question of Union with the M. E. Church is being discussed by some of our ministers, and so far it seems altogether a Western idea At least, I have seen no communication, from any other source. I am free to confess my partiality for Methodists, and my prayer, for years, has been for the success of Methodism all over the world; but it does seem to me that her mission is not to form unions of any kind, but to go on, as she began, gathering in the outcast, the poor and the needy, preaching a pure gospel, and bringing sinners to Christ,—to lay the foundation for a higher civilization, fraternizing with all, "doing good to all sorts, and as far as possible to all men," and yet pursuing "the even tenor of her way." A union might produce good, and it might produce antagonisms of various kinds, and until we can see our way more clearly, we had, in my humble opinion, better be as we are.

Our city is healthy, and improving rapidly We are looking forward with more or less anxiety to the coming winter, which is nearly upon us, a time to be enjoyed by the wealthy, and to be dreaded by God's poor. But my communication is much longer than at first intended, and, for the present, I will close

Yours for our people,
M.

Detroit, Dec. 4th, 1866.

For the Christian Recorder.

EXTRACT OF THE PROCEEDINGS OF THE NEW ORLEANS CONFERENCE

The second Annual Conference of the Louisiana district convened in the city of New Orleans, La., on Nov. 3d, 1866, at 9 o'clock, A. M., Bishop J. P. Campbell presiding.

The Bishop conducted the divine services, consisting of reading and singing. Hymn on page 388, commencing with the words.

Lord of the harvest hear,
Thy needy servants cry,
Answer our faith's effectual prayer,
And all our wants supply.

Prayer, and reading of the tenth chapter of St. Luke

On motion Rev. John Turner was elected Secretary of the Conference.

The secretary called the Conference roll; fifteen travelling ministers were present and several local members.

On motion, J. A. Norager and Wm D. Mayo, were appointed marshalls of the Conference

The secretary read a certificate of transfer showing that Rev. M. M Clark of the Missouri Conference was transferred to the Louisiana Conference by Bishop Campbell. His name was entered on the Conference roll with the travelling elders.

The Bishop rose and delivered a short address to the Conference, in which he alluded to the providential circumstances through which we were permitted to assemble as a Christian body in an Annual Conference capacity, and the importance of the work that seemed to be assigned to us by the Great Head of the Church, viz., the elevation of millions of oppressed and neglected people, morally, religiously, temporally, and in a literary point of view, and that we must trust God to settle the political troubles of the country, &c.

He felt hopeful of great success in those southern fields, and was encouraged thus to hope from the friendship exhibited towards us by the bishops, ministers, and members of the Methodist Episcopal Church South, and that he had received a number of letters from the ministers of that church informing him of important fields, and inviting him to supply them, and that in several localities they had offered us the use of their churches, and promised to contribute aid to our missionaries, if necessary

On motion, the hours of the session were fixed to meet at 9 o'clock, A. M., and adjourn at 2 o'clock, P M

On motion, the Bishop appointed the following committees

On Divine Services—John Turner, C. C. Doughty, C. Burch.

On Finance—John Turner, T. W Stringer, and L F Carter

On Admission and Orders—C. Burch, M M. Clark, T W Stringer, John Turner and L F Carter.

On Missions and Sabbath Schools—Johnson Reed, W P Forest, and J H Harper

On Stations Circuits and Missions—John Turner, C Burch, T W Stringer, L. F. Carter and C C. Doughty.

On Temperance—H Reedy, J. A Norager, and Peter Roberson

On Petitions and Memorials—M M Clark, T W Stringer and John Turner

On the Religious Moral and Educational condition of our people in the Louisiana district.—C Burch, M M Clark, J W Loyd, and several other committees were appointed

Financial and statistical questions answered, which showed that our people in the district were enterprising and industrious, and had a high appreciation of the ministers sent to labor among them, and exhibited a disposition to sustain the various institutions of the church

The amount of missionary money collected, independent of the amount contributed at each point as salary and support, was $541 85; Semi-Centenary collections $300,00. One hundred dollars was appropriated to Wilberforce University, fifty dollars to the Book Concern, fifty dollars to superannuated preacher's fund, one hundred to the missionary fund We think this is doing well for new beginners, in view of the fact, that all the points in the district are missions except St. James' chapel. There were twelve new fields added to the previous number.

Eight more ministers were added to the travelling list of the district, fifteen brethren were ordained deacons, seven itinerant and eight local.

The membership is increased from two thousand five hundred, to nine thousand seven hundred.

Number of Sabbath Schools in the district,	16
" Scholars " "	1129
" Teachers " "	85
" Volumes " "	2298
Amount collected for Sunday schools,	$164.30

RESOLUTIONS BY DR. CLARK

WHEREAS, It is of vital importance that the Holy Scriptures be read in the congregations, in conformity with our laws, for the instruction and enlightenment of our people, therefore,

Resolved, That no man shall be licensed to preach in this Annual Conference district until he can intelligently read in both the old and new Testaments

On motion, ten dollars were donated to the widow of Bishop Brown, and placed in the hands of Bishop Campbell, to be forwarded to her.

On motion of Elder Burch, twenty five dollars of the missionary money was paid over, to be forwarded to the Parent Society.

On motion, the Conference resolved itself into a missionary meeting, for the purpose of forming a missionary society, auxiliary to the Parent, Home and Foreign Missionary Society, of the A M. E. Church Elder Birch conducted the religious services Bishop Campbell was elected President of the meeting, T. W. Stringer and L F. Carter were elected Vice-presidents; John Turner, Secretary. Seventy five persons became members of the society, by the payment of one dollar initiation fee each.

Sister Mary A. Campbell, wife of Bishop Campbell, was made a life member by the payment of two dollars, contributed by the brethren and friends present.

Rev. C. C. Doughty was made a life member by the payment of ten dollars contributed by the brethren and friends present.

The meeting proceeded to organize a Conference Missionary Society.

OFFICERS

President, Bishop J P. Campbell; Vice Presidents, C. C. Doughty, C. Burch; Secretary, John Turner; Corresponding Secretary, Johnson Reed; Treasurer, John Turner.

EXECUTIVE BOARD.

The pastor of Thibadeauxville Mission, and the pastor of the Baton Rouge Mission, J. A. Norager, Adolph Zemar, Nicholas Jefferson. By Elder Burch,

WHEREAS, The missionary fields in this district are opening and widening, and the demand for missionary efforts continually increasing, and whereas the Conference has organized an auxiliary to the Parent Society, and put the same in working order, therefore;

Resolved, That Bishop J. P Campbell be and is authorized to draw on the Parent Society, for such amounts of the funds of said society, as by its constitution is justly due this district.

Conference voted to hold its next session in Helena, Ark., on the first Saturday in November, 1867

PRESENT TO BISHOP CAMPBELL.

Committee of presentation Miss Lode Green and Mrs. Mary Jane Burns.

Presentation remarks by Miss Luda Green

Dear Bishop Campbell, I take much pleasure in presenting to you this testimonial of respect which your friends have for you; and which has been obtained by the benevolence of Mrs Mary E Turner, the wife of our greatly esteemed pastor, Rev. John Turner. This small present, comes to you as a token of numerous friends, expressive of that high esteem in which they hold you, and your lady.

And as appreciative of your labors in this part of our country, and especially in the organization of the Louisiana Annual Conference, please accept our humble present amounting to sixty dollars, in the name of our beloved sister Mary E. Turner, and other sisters of the A M E Church St James Chapel, New Orleans The Bishop responded, in his usual happy manner.

Amount of Church property, real-estate &c., acquired in the District during the past year, is twenty thousand dollars

After a pleasant and harmonious session of nine days, Conference adjourned

REMARKS

The presence of Bishop Campbell in our midst was like a sunbeam on a bleak winter day. He is very popular in this part of the country with the colored and white people, all seem to regard him as a man of great talent and zeal, and as a sagacious friend of his race.

He left this city on the twenty-first inst He is on a tour to Memphis, Helena, Little Rock, Vicksburg, Natchez, Baton Rouge, &c.

May success crown his efforts, is my prayer.

JOHN TURNER.

Secretary of the Louisiana Annual Conference.

For the Christian Recorder.

ESSAY ON BISHOP ALLEN

Bishop Allen was born February 14th, A. D 1760. He was a slave of Benjamin Chew, of Philadelphia His mother and father, and himself, with three other children of the family, were sold into Delaware State, near Dover. Richard Allen was a child at that time, and lived with him until he was upwards of twenty years of age, during which time he was awakened, and brought to see himself as a poor, wretched, and undone sinner, without God, without hope, and without Christ in the world But through the blessing of God, he shortly afterwards obtained redemption through the blood of Christ, and went on his way rejoicing in the God of his salvation He went from house to house, telling what a Saviour he had found, and exhorting his old companions to seek the Lord. He joined the Methodist Society, and met in class at Walls', in the forest, Delaware State His master was an unconverted man, but kind and humane to his servants. His master proposed that he should buy himself from him for one thousand dollars In the year 17—, he left his master's house. He had it often impressed upon his mind, that he would one day enjoy his freedom He went to cutting wood The first day his hands were much blistered, but he soon became used to hard work After wood cutting was over, he went to making bricks, at $50 per month. After the season for making bricks had expired, he went to work by the day He was a man that loved to pray He ofttimes used to pray standing, sitting, and lying down He would ofttimes wake out of his sleep preaching and praying, and when employed in driving his wagon, he had his regular stopping places to preach and pray This was in the time of the Continental War After peace had been proclaimed, he travelled extensively, striving to preach the gospel of the Son of God The first place he went to was Wilmington, when he was taken sick, Sept. 3d, 1783 After leaving Wilmington, he next went to Jersey, in the spring of 1784, and in the same year he left New Jersey, and came and labored in Pennsylvania. After meeting the General Conference in Baltimore in 1784, and forming the acquaintance of many able white ministers, he came back to Pennsylvania, and travelled on the Lancaster circuit for some time. He then came to Philadelphia and raised a society, in 1786, of 42 members He, then proposed to them the necessity of erecting a place of worship, but only three of them were willing, until after they had received very unkind treatment from the white people Subsequently he bought a lot in Sixth street near Lombard in the city of Philadelphia, and there he held his meetings in an old blacksmith shop. But in the year 1793, the colored people proposed building a church on his own ground, which was permitted, and the house was named Bethel Richard Allen had many evils to contend with, but God was with him throughout all the way He laid the foundation stone of the A. M. E Church, through our instrumentality from Philadelphia to various parts of Pennsylvania, Delaware, Maryland, District of Columbia, New York, New Jersey, Connecticut, Rhode Island, Massachusetts, Ohio, and many other places He was a great and good man in the sight of God, and in the eyes of his people. In the year 1816 he was elected to fill the the office of bishop, having been at that time seventeen years an ordained preacher. On the 11th day of April, 1816, the aforesaid Rev. Richard Allen was solemnly set apart for the Episcopal office by prayer and the imposition of the hands of five regularly ordained ministers, one of whom, Absalom Jones, was a priest of the Protestant Episcopal Church, at which time, the General Conference in Philadelphia, did unanimously receive the said Richard Allen as their bishop, being fully satisfied with the validity of his Episcopal ordination. Thus this noble hearted man of God went on, doing all he could for the upbuilding of his race. Bishop Allen had his friends and his foes in this world, but he still continued to strive for God and his cause, until his work was finished on earth, and then he was taken to that rest that remaineth for the people of God, and to the enjoyment of that reward which belongs to those who turn many to righteousness To him, that last enemy was disarmed of his sting, and appeared only as the servant that Jesus sends to call his followers to his presence and fruition. He lived in the expectation of his change, and earnestly prayed that God would take him. His was the true waiting posture, setting his house in order, addressing himself to all the duties of an adopted child of God, and waiting for the coming of the Lord. Self-examination, repentance, prayer, mortification of the flesh, and labors of love engrossed his attention, and fully occupied his time. His mind was stayed on God, and filled with that peace which passeth understanding; Heaven came down to meet his soul, and the earnest of eternal blessedness was enjoyed before he passed within the gates of the New Jerusalem No ecstatic raptures accompanied his departure; but he peacefully entered into rest, enjoying the calmness and satisfaction which are only accorded by the open vision of Christ His works do follow him, the labors of love, the care of the churches, the gospel fully preached, and his personal admonitions, and godly examples, have all followed him to the judgment seat of Christ, and have received the reward which free and sovereign grace has assigned them And when we listen to the testimonies of those who were called, built up and made partakers of the benefits through his instrumentalities,—when we perceive that he, being dead, yet speaketh,—when we know that through his instrumentalities many have been led to Christ, and confirmed in their attachment to his person and cause,—when we know that his glowing words are committed to imperishable records, and shall continue until God hath accomplished the number of his elect, and brought in his glorious kingdom,—who can estimate the intense satisfaction of the soul that God hath thus delighted to honor, as the harvest of redeemed souls is gathered in, and many sheeves lowly bend through the fulness and ripeness of the knowledge derived from his sanctified instruction. His glorified spirit shall welcome them with wonder and rejoicing.

JOHN W STEVENSON

For the Christian Recorder

LETTER FROM RUTH

EDITOR OF THE *Christian Recorder*:—First of all, allow me to heartily congratulate the former editor Rev E Weaver, in the new relations he has lately formed in life I have no doubt but that he has realized to his hearts content in the last two and a half years, that it is not "good for man to be alone." May heaven's choicest blessings be showered upon them. And may their lives be so woven together, that they will be as one mind. May their days be many upon earth. May they be blessed with many little Weavers, that will weave the life of men and women that will gladden their hearts in their old age We very much appreciated the invitation to attend the wedding and reception; oh! how much we would have liked to have witnessed those nuptials.

I should have written to your paper before now, but for the fact that I have been waiting for items of interest from our state convention, that was held in the city of Galesburg, in October last; but have failed, so far, in gleaning anything from that meeting, that gives us much credit and manly bearing, as a people of the great State of Illinois

The Convention met, passed strong resolutions, appointed a Central Committee, and a State agent; adopted a beautiful address to the people of the State. All said that they would go home and get at the work

When the delegation from this city returned, I repaired to Quinn's Chapel, where the report was to be made. There were ten or twelve delegates sent from here, all of them made a report some thanking God that He had made them black, some finding great fault with the Mulattoes, for voting, because they happened to be white on the outside, others eulogizing the Chicago delegation, that they had carried their point every time in the Convention They wound up by saying that they were going to work There did not seem to be any moral firmness in all that was said, and it has proven so, for I have not heard of anything being done or said since.

About three weeks ago, I heard that there was to be a meeting in the basement of Quinn's Chapel, for the purpose of forming a Suffrage League. At the evening named, I took my note paper and pencil, and went early, so as to be there to hear the very first motion made Just as I laid my hand on the door-knob of the vestibule, I heard some one commence that good old hymn, "Am I a Soldier of the Cross?" I thought to myself, what an appropriate hymn for the opening of such a meeting; but I was mistaken, for I learned that it was a religious meeting, so I slipped away unheard of I have not even heard of a meeting since.

The chairman of the Central Committee resides in this city: it is thought by some, that he has not been two blocks from his place of business, since he arrived home The State Agent also lives here, but I don't believe that he has been out of the city. The Printing Committee are Chicago gentlemen, and when the minutes of the Convention are published, I will send you a copy.

We only have a few earnest workers, in all our state; there is a large class that won't do what they might; there is still a larger class that can't do, but feel very self-important and jealous of every one else that can, and does work This is one of the great leading causes why we do so little in Illinois, for our moral and political elevation

We often feel discouraged when we see such low and grovelling minds (as we often do see,) in active opposition against truth and right But the working people must trust God and take courage, do their duty in the face of all opposition, remembering that no man has ever given himself to the work of reform, by throwing up highways for generations unborn to pass over, without competing with the strongest opposition But you have learned all this long since by personal experience. Had you and your co-laborers have listened to all the opposition that met you, where would you have been to-day? I can't say But I don't believe that you would have been publishing a newspaper based on moral and religious principles

Yours for truth and justice,
RUTH

Chicago Ill., Dec. 6th, 1866.

For the Christian Recorder.

ACTION

MR EDITOR:—It has often and truly been said, it is easier to talk than to do But when we remember that some must do the talking, (else the work which is the result of talking be not completed,) then we take courage, and as before urge our young friends to march with us to the broad and open field. Nor would we go with folded hands, neither would we have it thought, (much less *be a fact*) that the compensation received therefrom drew us thither Nay, rather let our daily bread fail us, and the hopes we most fondly cherish be blighted, before we would see a human soul suffer, that it is in our power to relieve, whether a reward be gained or not None of us are ignorant of the great work being done, and the greater work to be accomplished. Yet many of us are content to see day by day pass by, and lend not a hand to aid those whose prayers and lamentations must at some time reach us, if not in reality, surely in imagination Those too, whose labor for years and years has been our support though indirectly,—and is it not the least we can do to assist them in gaining a sure foothold, where they may struggle for their higher rights, as we do now? We talk of justice, we plead for equal rights, but so long as we act towards our own race in the manner that we do, though long oppressed ourselves, we cannot expect our Heavenly Father to permit us to share the justice which we fail in ours to possess

'Free, men hold away whose God-given powers they themselves sadly abuse Men have their rights who know not how to use them; yet in being suffered to retain them. God has an end in view, and although we almost censure His seeming injustice, we dare not, for *He* doeth all things well Some of us perhaps feel that the field of which we hear and talk so much, is abroad. Not so. At our own doors mercy pleads, and souls bereft of hope cry for help. Shall we dare deny them? If we are not disposed to aid those souls temporally, let us minister unto them spiritually If but one word, let it come from the heart, and (as it must) bring comfort to the one distressed. Little do we realize the good resulting from a word kindly spoken, else would kind words be common place, methinks. Our Sabbath Schools need regenerating Some it is true, are flourishing, others are perishing; and why? Because our hearts are not fully set in this work We are not sufficiently in earnest to have the good work go on, and seeing the beauties of Heaven rise in our midst. Let every girl and boy between the ages of sixteen and twenty, take a pencil and paper, and having chosen some precise limit, go from door to door, and know why such and such children are absent from Sabbath School. If on account of indigency, endeavor by means of friends, (and we rejoice that source may always be found) to have them relieved and brought into the fold, and time will soon show whether the work be a good one or not Nor shall we speak simply to, and of the children, but let our lights so shine before older members of the households, that they shall be constrained to aid us You who may read this feeble effort of your humble servant, will no doubt question if she practices what she preaches, (to use a common-place phrase) She would reply, that health and strength permitting, this shall constitute a portion of her work while she remains in this the City of Brotherly Love. Let me also in my feeble way, urge you to sustain this paper Let it be in the future as in the past, a beacon of light, steadily directing us to the accomplishment of noble deeds.

Hoping that many may unite with me, and we with those who are already upon the *great and glorious* stage of action.

I close. More anon.
C V S

Philadelphia, Dec 1866

For the Christian Recorder

LETTER FROM COLUMBUS, GA

MR. EDITOR:—Florence is a beautiful little place, situated on the banks of the Chattahoochie River, and surrounded by large plantations When I first entered this field my congregation was small, but it now numbers hundreds. When I last went down, the church was so crowded that it was with difficulty I reached the pulpit. At seven o'clock, I preached from Genesis 19 14, "Up, get you out of this place; for the Lord will destroy this city."

The congregation was so well pleased with the morning sermon, that many were afraid to leave the church, for fear of not getting seats for the afternoon service. At three o'clock I preached again According to appointment the congregation again met, and I preached from Ezekiel 33: 8, "But his blood will I require at the watchman's hands." Forty-seven fell under conviction, and a few of them embraced religion on the spot. Our work here is still prospering. A two days' meeting is appointed at Florence, on the fourth Saturday and Sunday in September Brethren, pray for us, that the Lord will bless us.

W. J. GAINES

For the Christian Recorder

LETTER FROM BALTIMORE.

MR. EDITOR:—Seeing, in the *Christian Recorder*, various letters from different ministers of the Lord's vineyard, I thought a few lines from the Chesapeake Mission would be of interest to your readers I commenced the work of the Lord, at this mission, on the 2d of May, 1866. I arrived at my first preaching point on Saturday, the 19th of the same month. I preached my first sermon at Eastville on the 20th. I passed on from Eastville to Franktown, from Franktown to Pongatigue, and thence to Drummondtown I found, in our mission at these places, about one hundred and forty seven members I must truly say that the Lord has been with us and blessed our labors. I have had the unspeakable pleasure of recording the names of two hundred and thirty persons, who professed to be soundly converted to God

The first Sabbath I preached at Pongatigue the Rebels made some threats, and the congregation did not turn out very strong on that day When I reached Modistown, the rebels said that they were going to take me out of the pulpit; but I did not regard threats, because I had often heard the booming of the cannon. However, there was no damage done Many of my friends desired me not to go, but I felt it was the Lord's will that I should go on.

On the 10th of August I held a camp meeting. The Lord was pleased to pour out His Spirit upon us, and we had a glorious time. Many old and hardened sinners sought and found Christ. On the Sabbath after our camp meeting, I received into the Church forty-four persons, who professed to have found Christ. The work is still going on gloriously

Yours in Christ,
JNO. H. OFFER

Dec. 5th, 1866.

For the Christian Recorder.

LETTER FROM REV. R. BRIDGES.

MR EDITOR:—I have been silent a long time, yet I have not been asleep. I wish now to say a few words about Quinn Chapel, and the colored people of Louisville.

We are progressing slowly in spiritual matters, having had some additions to the Church, and a few anxious persons at the mourner's bench for prayer, who seem to be anxiously groaning for redemption.

We have a day-school of a hundred and twenty-five scholars, taught by Mr Wm. Gibson, assisted by Miss Mary Slater, which is said to be the best colored school in the city

Our Sabbath School is about as large as the day school, and has a superintendent and ten teachers.

At Asbury there is also a flourishing Sabbath school and day school, and a large membership and congregation.

Zion M. E church, Centre St., I am creditably informed, has a large membership and congregation, with a good Sabbath school and day school

BAPTIST CHURCHES

Fifth Street Church, of which Rev. Mr. Adams is pastor, has a large membership with a flourishing congregation and schools

The Second Baptist church, of which Rev R. Snethen is pastor, is moving forward.

The colored citizens generally are increasing in learning, and they are also a church-going people

Times are dull here, and money seems to be scarce in our congregations, but especially in mine, as it is small. It is, however, on the increase

I endorse Rev M M. Clark's reasoning on the union of the M E and A. M E Churches, and also the union of the Zion M Church, and the A M E Church But can we acknowledge the Zion Church as an Episcopal Church? I wait to hear more from the Doctor on this subject As for me, I am opposed to making any concessions in order to effect a union with any religious body, ours being the oldest organization of colored people in the country, and, perhaps, in the world.

R. BRIDGES

Louisville, Ky, Nov 19th, '66

For the Christian Recorder

LETTER FROM BALTIMORE

MR EDITOR:—DEAR SIR:—Permit me to communicate to your readers, through the columns of your excellent paper, some facts in regard to our progress in this part of the "vineyard."

I am happy to testify that the Rev. J D. S. Hall has made himself an eminent minister in the mysteries of the kingdom, and he is earnestly looking after the interests of his charge,—ever useful, thoughtful and active It is truthfully said that he is a Christian gentleman We be-have him to be the right man in the right place. In fact our church has prospered much in membership since he has had the charge. At present we have nothing to fear.

The officers and teachers of the Sabbath School attached to the church had a grand soiree on the 18th of Nov. We had an immense number of children together with old folks. The meeting was conducted splendidly. Much credit is due the superintendent Wm H. Brown, for the manly courage and fortitude with which he has carried this institution to perfection. Much credit is also due the teachers.

The Sabbath School Missionary Society is getting along very finely. Those that make up this society are mostly young folks, they are doing the best that can be done under the present circumstances. The Church Missionary Society is not doing so well. The movements with us indicate future success.

Yours, &c.,
J. K. P.

Baltimore, Nov 8th, '66

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Dec. 15, 1866.

CONTENTS

FIRST PAGE.

POETRY.—Emancipation—The Soldier's Widow.
COMMUNICATIONS.—Detroit Correspondence—Extract of the Proceedings of New Orleans Conference—Essay on Bishop Allen—Letter from Bath—Action—Letter from Columbus, Ga.—Letter from Baltimore—Letter from Rev. R. Bridges—Letter from Baltimore.

SECOND AND THIRD PAGES.

EDITORIAL.—Editor's Notice—Wilberforce University—The Church Aid Society at Newark, Ohio—Congress—A Word to our District Book Stewards and Ministers—A Great Work before our next General Conference—Piano at the Fair—The Delmonico Brass Band—The Prizes—A Fine Entertainment—Personal—Book Notice—Bishop Payne—Bishop Campbell—A Hero Gone—Picture—A Humane Appeal.
NOTICES.
INFORMATION WANTED.
MARRIED.
DIED.
ADVERTISEMENTS.

FOURTH PAGE.

POETRY.
MISCELLANEOUS.
ADVERTISEMENTS.

All moneys or orders must be addressed to Rev. Elisha Weaver, Box 2975, Philadelphia, Pa.

EDITOR'S NOTICE.

The editor of this paper, being out on a canvassing tour, earnestly requests all persons who may give him their subscriptions to the *Christian Recorder*, failing to receive a copy of the paper in ten days thereafter, will notify our General Book Steward, Rev. Elisha Weaver, Box 2975, Philadelphia, Pa.

We give this notice that there may be no possibility of a delay in the reception of the paper.

JAMES LYNCH,
Editor of the *Christian Recorder*.

N. B.—Names are forwarded by me to the office once a week. (tf)

WILBERFORCE UNIVERSITY.

We spent two days at Wilberforce University, and shall endeavor to speak of it and its surroundings, at the earliest moment possible. If all of our ministers and members knew as much about what Wilberforce is, and what it promises to be, as a few that have visited it, money sufficient to rebuild and endow it would be raised in a year. Our zeal in its behalf has been worked up to the highest point by what we saw.

THE CHURCH AID SOCIETY AT NEWARK, OHIO.

This Society was organized August 15th, 1865, and is connected with the African Methodist Episcopal Church of Newark, Ohio. It is composed of the most intelligent and active members of the colored community. Mrs M. A. Norman is President, and she is admirably adapted to the position, as she possesses an excellent education, much active benevolence, and great force of character. Mrs. Shackleford is Vice President, and adds much by her practical ability and genial nature. Mrs. Eliza Lucas is the accomplished Secretary, and Mrs Rachel A Shorter, one of the most faithful and useful members of the Church to which she belongs is Treasurer.

This Society holds literary exercises monthly. We had the pleasure of being present at these exercises on last Tuesday evening. After singing and prayer, calling the roll, and reading the minutes, two essays were read; one by Miss Maria Nor[illegible], on the subject of National Thanksgiving, which evinced much ability, and was well treated. The other by Mrs. Rachel A Shorter, on Self Respect, which was a rich production, full of good common sense, expressed with great force and beauty. Mrs. Shorter was heartily cheered at the close of her reading. There was also vocal music, which was richly enjoyed. The order and attention of members during the exercises deserve great commendation. After the adjournment of these exercises, the assemblage engaged in the "gay and festive," ample refreshments having been provided.

This Society has raised over two hundred and fifty dollars in a little over a year. When it is remembered that the colored population is not over one hundred and fifty, this is truly remarkable. The Society subscribed and paid for the *Christian Recorder*.

It will be remembered that this place is a part of Elder Warren's charge. His motto is "upward and onward," and his heart is gladdened by such efforts on the part of the people he may serve.

CONGRESS.

The members of the Forty-Ninth Congress will be expected to do their whole duty, as God has enabled them to triumph over all who opposed them. The suffrage bill came up in the Senate on the 10th instant, and we are rejoiced to know that the loyal members evinced a determination to do right for once. And why should they not? If they do not do justice to all, God will remove them, and put men there who will carry out His righteous decrees. If Congress make all men equal before the law in the District of Columbia, the States would soon follow the example.

This foolish prejudice against color is gradually wearing off, and will soon entirely disappear. It is only a question of time. All men must stand equal before the law.

A WORD TO OUR DISTRICT BOOK STEWARDS AND MINISTERS.

Dear brethren, never since our appointment as General Book Steward have we found it so difficult to collect bills and get sufficient money to carry on the Publication Department of our Church, as at the present time. Will not those who are indebted to us, forward immediately the amount due for books and papers. There are some who owe us from $10 to $150. The brethren ought to be able to perceive at once, that it is an utter impossibility for us to carry on business at this rate. Our capital is small, and we cannot afford to sell all our books on credit for indefinite periods of time. We wish all brethren to understand that we have no objection to sending books when we have them on hand if they will return the proceeds of their sale in thirty or sixty days. This is the best plan that can be adopted, at present. May the blessing of God rest with you, my brethren!

A GREAT WORK BEFORE OUR NEXT GENERAL CONFERENCE.

We again call the attention of those who shall form the next General Conference to the importance of being wide awake to the great fundamental question of the day,—the elevation of the people who have, for so long a time, been downtrodden and oppressed. One of the first and grandest acts of the General Conference should be to legislate upon the condition of the Book Concern, and establish it upon such a basis as shall be a credit to the A M E Church to all generations. Too much time cannot be spent in consideration upon this important subject.

The second point to which we wish to call attention is this, How many Annual Conferences shall we make at the next General Conference? In our opinion we should create from six to ten new ones.

Thirdly, our missionary work should be so arranged as to have no mistakes in regard to the duties of the Annual Conferences and ministers, and when there is a failure on the part of Conference or the preacher holding charge of a circuit or station, that a proper investigation should be made into the facts in the premises.

The fourth consideration is the great subject of presiding elders. Shall we or shall we not have them in 1868? We shall favor such a project if we are spared until the meeting of Conference. You may ask us why we favor such an *idea*. Our answer is, that our Bishops are practicing it already, not only in one or two stations and circuits, but in districts, and if we are to have presiding elders, let us have a law on the subject.

The fifth consideration is the subject of the Bishopric. How many new Bishops shall we have, and who shall they be. We want men of experience and ability, who understand the disposition of the people, and how to work them all into their proper spheres successfully. Brethren, commence this work in time. E W

PIANO AT THE FAIR.

The piano used by the ladies at the Union Fair was from the well-known establishment of Mr Gould. We had some good music every evening during the continuance of the Fair, by a number of young ladies and gentlemen, who kindly volunteered their services for the occasion, and to whom we are deeply grateful.

THE DELMONICO BRASS BAND.

The Delmonico Brass Band very kindly offered their services to play one night for the Fair without charge. It is well known that the name of this noted band was sufficient to draw a full house, and our readers may imagine what a good musical entertainment we had. Many thanks to the leader and members of this band for their kindness.

THE PRIZES.

In last weeks number we failed to give the names of those who received the silver cups, presented by the Union Fair, held in aid of the *Christian Recorder*. It is true, that all engaged in working for the Fair deserve great credit, and yet, according to arrangement, the following ladies took the cups, by virtue of their having raised the largest sums of money severally.

Miss Ella Counsellor, a fine, amiable young lady, and a member of the Rev. J B Reeves' church, raised the largest sum, and, therefore, received the first premium of a silver cup. May long life, peace and happiness be her portion.

Mrs Charlotte Gibson, a lady of much perseverance and industry, and a lover of the cause of Christ, received the second silver cup. She worked hard for the first prize, but Miss Counsellor was a little ahead. May the kind blessings of our Heavenly Father attend her through life!

Miss Anna George, another young lady who is esteemed by all who know her, received the third prize.

Bethel Sabbath School got the new Sabbath School Register. It is the only colored School in the United States which has has one of this kind we think.

The hat and ball was handed over to the Excelsior Club, it having polled the strongest vote. Thus closed the doings of the great Union Fair.

A FINE ENTERTAINMENT.

The Book Committee gave a fine entertainment at Liberty Hall, to the ladies and table-tenders from the different churches, who were appointed to carry on the Fair. It was a very nice entertainment, and we are sorry that Mrs. Bishop Wayman, who left her pleasant and comfortable home to work for the good of the general cause, could not be with us on the occasion. We hope that the Lord may ever bless and prosper her, for her faithful labors while in our midst.

PERSONAL.

Our thorough-going and energetic young brother, Mr Matthew, of Baltimore, has been appointed agent for the Parent Missionary Society. He has been sojourning in our city for several days, and we are pleased to learn that he has met with considerable success. May heaven bless him in his efforts for the welfare of our long neglected people.

We also had the pleasure of greeting Bishop Wayman, our worthy and classic champion, on Thursday last, who just dropped in on his way homeward.

We have still another one to chronicle. Rev James A. Shorter, of the Ohio Conference, arrived in our "City of Brotherly Love" on last Wednesday, the 12th instant. He is an agent for Wilberforce University and is manfully exerting himself to advance the interests of that Institution, now so widely and generally known. We hope that he may meet with the success that his earnest efforts so justly merit. Let all lend him a helping hand.

BOOK NOTICES.

Our sincere thanks are due to John Jones Esq., of Chicago, Ills for a splendid copy of his argument on Freemasonry among colored people in this country. It is a regular and complete "knock-down" argument against those unscrupulous white Masons who seem unwilling to enter into fellowship with colored men of the same order. The work should be widely circulated. Its logic is convincing.

We have also occasion to thank Bro. Jones for a copy of the Black Laws of Illinois, with reasons why they should be repealed. Mr Jones is one of our thorough-going and energetic Western men. May prosperity ever attend his unwearying efforts.

BISHOP PAYNE.

We have experienced the pleasure consequent upon receiving a letter from Bishop Payne, the man of giant mind. We are always glad to hear from this worthy and retiring theologian. Himself and lady are in the full enjoyment of excellent health. May the blessings of God attend them through life.

BISHOP CAMPBELL.

Bishop Campbell, who presides over the Western portion of our work, and who has been down in the Southern country, will undoubtedly be received with a warm welcome by his many old friends.

A HERO GONE.

Once more are we called upon to chronicle the painful intelligence of the demise of another of our great literary men—JOHN S. ROCK, Esq., a distinguished colored lawyer, of Boston, Massachusetts.

Mr Rock was admitted to plead before the Supreme Court at Washington, D. C, and was formerly a citizen of Philadelphia. He learned the art of dentistry, and then commenced studying the law, with a view to becoming a lawyer. In this he succeeded. He then learned to speak the German, French and Spanish languages. So he thus gained a decided advantage over most of his legal brethren. In a word, he was an able man. His death has created a void that will be difficult to fill. Such is life. Fading, slowly fading, one by one.

PICTURE.

A splendid picture has been engraved by Mr S A Peters & Co., of Hartford, Conn. It is entitled, "Reading of the Emancipation Proclamation." It is indeed the finest engraving of the kind that we have seen. The picture represents a splendid Southern farm; a soldier, with his gun and bayonet, is seen approaching the family, (composed of both old and young persons;) it is night, or else late in the evening, and the soldier reads the Emancipation Proclamation by the light of a rude pine torch, which is held by another soldier; overhead can be seen the drapery of a line, reaching clear across the yard, with pods of cotton hanging pendent therefrom; some of the good folks are rejoicing, while others of the family seem mute, with hearts too full of joy for any outward demonstration upon being made free; one impulsive youngster is seen waving his hat in the air. Other features mark this beautiful engraving.

We recommend all our people to procure one by all means. When framed, it will make an elegant ornament for either parlor or kitchen. We would not part with our copy for double its value. The design is superb, and its execution is worthy of Messrs Peters & Co.

A HUMANE APPEAL.

We have had handed to us by a Quaker friend an appeal in regard to the Bethany Mission, at Spring Garden and Nineteenth Sts. This is a most worthy enterprise, and deserves assistance. We hope that its friends will be liberal, as there is much need of such a mission at that point. The following extract will give some idea of what they are doing, and what they most desire at this time.

"We have arranged for the accomplishment of this plan for the sum of $8,650, and the work has already been commenced. We are promised its completion in about three months, and have bound ourselves for the payment of $6,000 in that period, in several instalments, and the sum of $2,650, three months thereafter.

Towards meeting this obligation we have but $2,048.58, and a firm hope.

Thankful for the aid and support thus far given, we earnestly appeal to known friends and to a generous public for the balance of this amount, and trust that to the hearts and resources of these our cause may be commended."

Miscellaneous.

For the Christian Recorder.

GEORGIA ANNUAL CONFERENCE.

Rev. H M Turner visits it—How one of our Elders was received—Sundry Opinions about the A M E Church—Their Christian Deportment—Have nothing to do with Politics—Ordination of Colored Preachers—A Colored Bibliographer—Ministerial rigidness—Division of the Georgia Conference—Southern Bishops and the Bishops of the A. M. E. Church expected to confer with each other, &c. &c.

MACON, GEORGIA, Dec. 5th, '66.

MR. EDITOR.—Allow me to trouble you with one more letter, and the Lord being my helper, I will bring my services to a close for some time, so far as my scribbling is concerned. I have just arrived from a visit to the Georgia Annual Conference of the M. E. Church South, which held its session at Americus. Being apprehensive that some question on technicality might arise during its session touching the A. M. E. Church, I thought it best to be present, so as to answer any demand that might possibly interpose itself, and if possible allay any prejudicial misunderstanding which the ignorance of true motives often engenders through the force of cunning selections scruples. I therefore, not only resolved to be present, but both wrote and telegraphed to elder Stanford of Savannah, to come also. He, however, failed to get there, for what reason I am unable to surmise. My misgivings however, were many, as regards the treatment I should receive from the members of the Conference, for I expected many of them would cast an ugly glance upon me, while others would tender me, at least, a cold reception. Every countenance I met portrayed an internal pleasantness so surpassing my most sanguine hopes, that I at once felt perfectly at home. Instead of being passed by unnoticed, I was met by those who knew me with the most fraternal regard. And after it was known that an elder of the A M E Church was present, they gathered around me in such vast numbers, and introduced me from one to the other in language so expressive of brotherly love and Christian courtesy, that I scarcely could tell for awhile whether there was any physical difference between us or not, while on the other hand, such a cordial reception coming from such an unexpected source, took me by such a complete surprise, that it actually demoralized me, and for nearly a day afterwards I could scarcely talk. I became utterly disgusted with myself.

The chairman of a committee, who had to report on shiny points touching the colored people, came to consult with me, and I was so unmanned that I could not utter one idea. So I have since concluded that it would never do for me to try to live on kindness, for I believe that kindness would kill me.

I also found that there was quite an interest felt on behalf of our church, and several informed me they were taking care of the colored people for us. They also manifested great surprise at our Bishops coming South so often. They thought we ought to hold an extra General Conference to arrange our southern work on a better or more operative basis than it is at present.

Some laughed at the idea of our holding the next Annual Conference in Wilmington, N C, and wondered why the bench of bishops did not set off Conferences to suit the convenience of the work, and trust to our next General Conference to ratify their proceedings. They referred to instances where they had done so when the emergency was not half so demanding as ours. They thought I ought to write to our Bishop at once, to order Georgia and Florida into a Conference, and North and South Carolina into another, for several said if they had to go to Wilmington, they could not get there, and they thought it would be worse with the colored people. And even if we could pay the enormous expense of travelling so far, we had better take that money to build up our work. Some apprehensions were expressed relative to our uniting with the M. E. Church North, but I assured them we had not the slightest idea of it.

Certain letters from Bishop J. P Campbell were quoted by some, representing him as being utterly opposed to such a measure. Bishop Campbell is highly spoken of South.

I also found among the Georgia ministers a deep vein of vital piety. Their prayers partook of a fervent resignation to God and his purposes. Their sermons were plain and practical, very pointed and highly imbued with Christian holiness, and in no respect phased with political questions. I do not recollect of hearing the slightest reference to the state of the country, past, present, or future, except in one instance where the executive and legislative rulers of our distracted country were prayed for.

Several ministers said they were glad that slavery was dead, and that they believed it was God's providence that destroyed it, and one they were anxious to see the blacks educated. They ordained seven colored deacons and one elder, viz., Rev. Edward West of Augusta, Ga. And elected to orders some 23 more colored deacons, who were not present to be ordained, but will be done by the Bishop in the interval of the Conference. They would not, however, pass a man for orders who could not read, but was not particular as to his writing.

I found a few colored preachers who were sternly opposed to our Church, stating that they desired to organize a Conference under the auspices of the M E Church South, but we were gobbling them all up, and if they joined the A M E Church they would not be able to catch up with us in fifty years, and consequently they would have to be lackey boys for us. But I tried to relieve them of that burden by showing them we were their brethren, not their oppressors. Yet, I fear, some were not convinced when we parted. These were hard cases, however, at the best.

I met also at the Conference one of the most singular persons I have ever seen; he was a robust looking black preacher very commanding in appearance and quite austere in his manner. He had heard of me, and seemed disposed to enter into an argumentative conversation. The first skirmish that took place was on the subject of education. I took the ground that no uneducated man could preach, though he might exhort and do much good. He took the opposite position till finally the subject turned on another scale, and though he could not read a word in any book, I found he almost knew the Bible from memory. The man is equal to Cruden's Concordance. He could refer to every chapter and verse in the Bible on any subject whatever, and read chapters, and entire books through by memory, and his scriptural comments were equally grand. He is forty years old, and promises to live forty years more. He says his knowledge of the Bible *is an answer to prayer*. He also says God will teach any man His Word, and write it upon the table of his heart, if he will only pray and live for it.

The Georgia Conference being very large, after a hard struggle, resolved by sixty eight against forty nine, to divide itself into two Conferences, one to be known as South Georgia, and the other as the North Georgia Conference.

Their action in its division was very solemn and impressive, brethren who had been accustomed to meet annually for three or four years, were about to part, likely to meet no more on earth for ever. When the resolution prevailed, tears gathered in several eyes. I have never seen more rigidness in the examination of characters than they observed. They would stop a man's character for the most ordinary flaw, and send him out of doors while they would rake his conduct with epithets of the most unmerciful disapproval. Nor were any exempt from this scathing ordeal, not even the D D's. I do not mean abusive language was used, but plain, pointed talk. One Rev Mr Harris who left his appointment after being told by the stewards, they could not support him, much less his family, &c., &c., came near being thrown overboard anyhow. The old grey-headed sires rose, and related their hardships before a third of the Conference were born. And referred to Wesley, Whitfield, Asbury, and to their experience, and spoke so powerfully of the treatment and the duties of a Methodist preacher, and what God would require at our hands in judgment, and the value of an immortal soul, that I actually trembled while I listened, and I believe many young white ministers did the same. Again, in speaking of some hard circuit on the coast of Florida, one old minister, venerable and noble as he looked, cried out, *let the Bishop appoint me there, I will go*. It is needless to say, the entire Conference felt the blow.

My visit to the Conference was attended with personal gratifications also. For I had the pleasure of seeing the Rev C. A Crowell, who received me into the church over 18 years ago, when I was a little boy, in Abbeville, S C. And he had no hesitancy in introducing me as his son in the Gospel. He gave me his photograph and begged me to preach, but that I declined. I also found some young ministers, who were wicked when I last saw them in S. C.

I received several invitations to different points, by the ministers, where I can find scores of colored people to organize. But I am not certain when I can get there, for my travelling expenses this year have been enormous. I neglected to say that the Southern ministers are contemplating a Conference, between their Bishops and ours, to establish a basis for a union, or such a fraternal reciprocation, as will bring about a perpetual harmony between us. I do not think, however, there is any desire to absorb us, yes, I know there is not. For they all favor a separate organization for the colored.

They believe they (the colored) will advance much faster, by being to themselves, and running their own ecclesiastical machine.

As this letter is long, and I must soon leave for Atlanta, I bid you adieu, as I do not expect to write soon again.

H. M. T.

For the Christian Recorder.

LETTER FROM HANNIBLE.

TO THE EDITOR OF THE CHRISTIAN RECORDER.—DEAR SIR:—For some time past, we have not ventured to intrude upon your valuable paper, and our non-typical appearance may be accounted for, by a reference to pressing duties elsewhere; but *now*, for a social interview with your friendly readers.

Nature is wearing a sombre appearance out here, brought about, no doubt, by certain peculiar freaks, shown in the repeated atmospheric changes, visible from day to day, and an apparent and striking analogy is suggested, between the capriciousness of human sentiments, and the often stronger whims of nature. Old sol often makes his sudden appearance after a murky season, and gladdens our hearts with his presence. But as suddenly, without any previous notice, retires behind his fleecy garb, shuts himself up in his gray armor, and leaves us to plod our way alone through chilly, freezing nature's domain, to encounter all kinds of temperaments, selfishly arrayed behind frigid nature, whose very *demeanor* would congeal your warm, unbiassed impulsive feelings, and surround you with a dreary uninviting sterile desert of misanthropy; without either warmth or sunshine to cheer the soul, simply internally, a chaotic mass of incongruous elements; externally, an enamelled surface of hypocrisy. Such are the variations of mankind; such are the inconsistencies of the human character, that we appear to copy after nature very closely.

But why this moralizing? The world, notwithstanding its repeated changes, and the influence of its many able treatises of moral science, is just as *full* as ever of base *alloy*; corrupted with hollow friendship. Eighteen hundred years have passed away since the first dawn of that light in the world, which "lighteth every man," and to-day, we are drifting down life's stream, *no better* for our ancestral experience, but rather growing worse.

We said everything changes. So it does; and in spite of our prognostications to the contrary, some little selfish element will be discovered, which will make a life of *beautiful* anticipations and dreamy realizations, grim reality; so reasoned our dear friend, the "*Knight* of the scissors and quill," and former incumbent of your sanctum, when he took unto himself a "better half;" may his bright dream be more than realized in *firm* friendship, and exchanging connubial affection. May the golden wreath so happily woven by these two loving hearts, never be torn asunder by the rude hand of discord; may no wrangling, nor jars mar their matrimonial intercourse; but may Cupid's wings gently overshadow these hymeneal devotees, and overspread their future with eternal felicity.

Theodore Tilton was in this city last week, and spoke in the *Academy of Music*. As usual, he thundered forth invectives against political usurpations, and exposed the intriguing character of political demagogues, despoiling many an aspirant's claim to political pre-eminence, and with a pungent argument, in denunciatory terms, exposed the fallacy of the President's position, as shown by his last "*Swing* on the circle." He closed with a beautiful encomium upon the loyalty and bravery of the colored Americans, making personal reference to the leading representatives of the race.

A few weeks ago, Maryland's young, but eloquent and popular orator, William E Matthews, Esq., spent a few days with us, on his return from the West.

Thanksgiving has come again, and with it the usual preparations for that time-honored repast, Thanksgiving dinners. What a potency is contained within this word! bringing to mind former recollections and associate scenes. How magical its influence in softening our hearts, as we remember how many broken vows of friendship are again pledged never to be dissolved; loved ones severed by strange fortuitous mischances, are again plighted, for *weal* or *woe*; how pleasant, to conclude, these scenes of festivity, by the interchange of some tender token of love and friendship, such as will bring to remembrance afterwards, recollections of these hours of undisturbed pleasure. Fie! such romantic hallucinations.

But thanksgiving day was made to subserve another purpose aside from these dreamy anticipations, no longer a conceit, thanks to Bro Jesse Devine's indefatigable and *energetic* forethought, who gave directions for the laying of the corner stone of his new church on this day, we will *remember* its utility.

Everything conspired to render this demonstration one of more than ordinary interest, since our friends have been for some years past attempting to erect a church in this city; but former movements proving abortive, they became discouraged, and felt that further efforts were fruitless. But, Bro. Devine has demonstrated otherwise and in spite of many embarrassments, measures have been taken which will render the erection of the building a certainty.

A grand programme had been arranged for the day, embracing different societies of both sexes, civic and military; and it was arranged to take place at 2 o'clock, P M. Not long before that hour, busy crowds of anxious pedestrians assembled at the church, utterly regardless of the threatening rain, and consequently, possibly spoiled dresses, and well saturated "may flowers," to say nothing of the *horror* of drenched coats and *soiled beavers*,—the inclement weather had no terrors for them.

By previous arrangement, the stone was laid according to the Masonic Ritual, by the *brethren*, under the superintendence of Right Worshipful D D G M A G. Sillmus, assisted by R. W D D. Grand Master, Geo. B Vashon. St. Cyprian Lodge, No. 13, and Mount Moriah Lodge, No. 35, were in attendance, in full regalia, under the directions of their respective W. M's., Messrs Owens and Bell. Grand Marshall R. J. Davis, Esq., headed the order. After laying the stone, Right Worshipful D. D G. M., Geo B Vashon, delivered an oration, full of practical truths and sound wisdom, exemplifying the real work of *Artificers* in the great temple of light, and in forcible language portrayed the glorious completion of the labors of *such workmen*, who squared their lives within the compass of *truth*. The entire address was most beautifully illustrated, and elicited the warmest commendations from those present. Prayer was offered by the Chaplain, Rev J W Devine.

The Social Band, Love and Charity, and Mutual Relief Societies, were in attendance, and presented an attractive appearance. At the conclusion of the exercises a large collection was taken up despite the falling rain, the assemblage responding nobly.

A few more of the watchmen of Zion are needed to repair her waste places, and build up the Master's kingdom, while marking well her bulwarks, and rearing the towers thereof. Who will be the next?

We heartily welcome the return of our clerical friends to the city, Rev. J. P. Underwood, and Rev. Mr. Shorter. The former resumed his pastoral relations with the Wylie Street Church, which had been interrupted for some weeks past, owing to a severe and protracted illness.

The assiduous and earnest agent of Wilberforce University, will spend a few days with us, preparatory to leaving for the East, where a larger and more inviting field awaits him. May abundant success attend him, is the prayer of every true friend of the Church and cause.

The Iron City League, of Pittsburg, held a levee last evening, under the supervision of its President, and gentlemanly Secretary, Messrs. Lorendren and Anderson. The affair was one of the grandest of the season, the literary abilities of the Association not being surpassed by any thing of the *kind* in either city.

The programme for the evening was made up of orations, essays, declamations, select readings, and concluded with a spirited debate. By special invitation, the Allegheny Equal Rights League, and the Pittsburg League, were in attendance. Rev. John Peck and Prof S. A. Neale, were present, both of whom made some very pertinent remarks at the the close of the exercises. But I weary your patience.

Yours Truly,
HANNIBLE.

Beaty Hall, Dec 6th 1866

For the Christian Recorder.

THE NATIONAL CONVENTION.

BY W. E. M.

Never before in the history of our race or nation has there been a time when the ear of the American people was so open to the hearing of our many sad tales of wrongs and outrages endured as at present. Nor has the prospect ever been so bright, in all probability, of these wrongs being redressed as now. The American people with all their faults and short-comings, seem at last disposed to have their government founded upon the basis of eternal justice. The terrible lessons of the war have not altogether been lost. True, reforms move slowly, and it will require time and patience for the people who have been trained to oppression and prejudice to become educated out of their false views. But there is no mistaking the fact that there is a better feeling and understanding existing between the white and colored people of this country than ever before. We therefore heartily endorse the call just put forth by the National Equal Right's League for a convention of Colored men to meet in Washington on the 10th of January. We hope that our people all over the country—from the gulf to the lakes, and from sea to sea, will see that they are represented in this convention—we need at this time a coming together of the people, not only of the "light," but of the people. We need more earnestness than eloquence, for depend upon it, the same old resolves which our "leaders" have been in the habit of passing at every convention for the past quarter century will not answer now. We need something fresh from the heart of the people.

Again it should be clearly understood that as this is to be a *Convention of the people*, and not a meeting of a thing called a league, (which for the amount of good it has accomplished, might as well have remained unborn,) *the people must go determined to manage the affair, and not the officers of the League*.

We endorse most cordially both the call for the Washington Convention for January 1st, and the Soldier's and Sailors Convention for January 8th. Both if properly managed may be the means of effecting much good. In the meantime let our people get ready. In town, city and county, let there be preparations made, so that when January comes we will be prepared to act as becomes a convention representing the interest of four millions and more constituents.

"Eternal vigilance is the price of Liberty."

ACKNOWLEDGMENTS.

Mr Editor, I take this method of acknowledging the following sums of money I have collected in this city during the past week.

Bethel Sabbath School,	$20,00
Central Congregational Church,	40 00
Rev Wm. H Furness,	35 00
Jay Cook Esq.,	25,00
Clark and Bro,	25,00
Whillier & Sons,	100,00
R Richardson,	25,00
	$270,00

WILLIAM E MATTHEWS.
Agent P. H. and F. Missionary Society of the African Methodist Episcopal Church.
Philadelphia, Dec. 12th, 1866.

For the Christian Recorder.

LETTER FROM CHILLICOTHE, OHIO.

Chillicothe, Dec 5th, 1866.

TO REV ELISHA WEAVER:—I thought as I had a few leisure moments on hand, to try and let you know something about our fine and thriving city. Chillicothe is beautifully situated on the lovely banks of the Sciota river, and has about 15,000 inhabitants, composed of different classes. It has some very industrious and hard working people, and again we have some that devote most of their time to gambling, drinking, idleness and sin; would that the Lord would pour down His almighty spirit, and disperse of all such wickedness and sin, as it is a very bad and abominable thing in this city; but before closing this subject, I will go on further. Last Sunday morning as I was strolling around the city, I happened to step into Quinn's Chapel, A. M. E Church, and heard a splendid sermon delivered by our young and talented theological and most worthy minister, the Rev. John A. Franklin, a man and a gentleman, beloved by all his congregation and others, and he is working very faithfully, preaching the gospel of God. I hope and trust that at the next annual Conference, they may send him back to this place. In the afternoon I visited the Sabbath school, and did not find as many in the Sabbath school as I expected, but found some very nice boys and girls that are trying to learn the will and way of God, and through the politeness of the Rev. J. F. James, I was requested to teach a class, and the boys and girls did very well. In the evening I visited the Colored Baptist Church, and found a very large congregation, and heard a fine discourse delivered by the Rev J. M. Weeks, a very fine and learned speaker. After services I proceeded home. During the time, I visited some of the Public Schools named as follows: Primary School, taught by the Hon. Joseph D. Hackly, and the High School, taught by Mr. Wyatt Stewart; but as I had no leisure moments to go and see the intermediate school taught by Miss Ella P. Fiddler, I passed on to see some of our enterprising citizens, such as Messrs J W Abrams, Joseph Ogelvie, Joseph D Hackly, William E Hill, Robert Richardson, and others too numerous to mention. We have some very nice and bewitching young ladies in this city, and composed of very good society. The ladies had a meeting at the A M E Church, last evening, for the purpose of organizing a sewing circle, for the support of the pastor, but as it was a very disagreeable evening, the meeting adjourned until Thursday evening, but I will let you know in my next letter, the full particulars of the meeting. But before closing, I wish to remark, that I am at present sojourning at the house of Mrs Emiline Hubbard, a lady and a good housekeeper, she has all the comforts for a traveller.

I hope you will see about sending the *Christian Recorder* more regular as there are some of the subscribers who have not received it for a month, and by so doing, you will oblige a well-wisher and supporter of the A. M. E. Church, and *Recorder*. Allow me to subscribe myself,

CAPT. LOUIS W. TURNER,
Formerly U. S. A.

For the Christian Recorder.

BUREAU NATIONAL EQUAL RIGHTS' LEAGUE.

PHILADELPHIA, PENN'A, Nov. 20th, 1866.

Annual Meeting of the National Equal Rights' League, and a National Convention of Colored Men in connection therewith.

To the Colored Men of the Country:—The hour has come when we should speak. Our friends, as well as our enemies, are expecting us to make known our wants in our own words. In the days of our Slavery, our cause was presented and advocated in the breathing and burning words of those noble and true men who were not ashamed to be called *Abolitionists*. But, in the Providence of God, a propitious hour has come to us, and now we may plead our own cause, without molestation or fear.

On the 10th day of January, 1867, the National Equal Rights League will hold its second Annual Meeting, as already announced, in Washington City, D C. All subordinate Leagues are to be represented in that meeting. We will have, therefore, Delegates in attendance from nearly all the States of the Union; for, in almost all of the States, we have State organizations auxiliary to our National League.

It has been thought advisable to make this meeting of the League more than a meeting simply of this organization. It has been suggested, and the Executive Board of the League has thought it wise to accept the suggestion, that we make this meeting a *national gathering* of all the friends of political and legal equality.

We, therefore, invite all friends of Equal Rights, in the North and in the South, in the East and in the West, to come together, by their delegates, at the capital of our nation, on the 10th day of next January, at 10 o'clock, A. M., in connection with the National Equal Rights League, and before our great nation, and in the presence of her representatives, with wisdom and moderation, and yet with earnestness and courage, make known our grievances and our wants as American Citizens.

It need not be urged that it is especially our duty at this time to make a national announcement of our desires and purposes. The nation is on the eve of adopting an Amendment to the Constitution which is to settle our legal and political status. We owe it to ourselves, our posterity, and our countrymen to announce our views and sentiments on this and kindred topics. That this may be done in a wise and effective manner, we earnestly and particularly urge our ablest and most distinguished men to attend the meeting and give us the advantage of their counsel and kind co-operation.

By order of the Executive Board of the National Equal Right's League,

JOHN M. LANGSTON,
President.

ST. GEORGE R. TAYLOR,
OCTAVIUS V CATTO,
Secretaries.

For the Christian Recorder.

MISSION COLLECTIONS.

Mrs Emily A Rodney, has been successful in raising for the A M E church at Staunton, Va., the amount of $100, clear of expenses. The A. M. E churches at the following named places contributed to the fund:

Attleborough, Pa	8 02
Frankford, Pa	4 42
Jordantown, N. J	8 04
Philadelphia, Pa., (Bethel.)	39 64
Snowhill, N. J	1 75
Dutchtown, N J	1 12
Woodbury, N. J	8 00

Bushtown, N J	11 10
Allentown, N J ..	13 03
Bordentown, N J	0 28
West Philadelphia, Pa	5 00
Norristown Pa.	7 00
Princeton, N J..	14 52
Trenton N J	7 30
Philadelphia, Pa, (Bethany Mission,	7 43
Camden, N J	5 00
Burlington, N J	2 50
	$148 48
Private contribution	251 52
Total	$400 00

CHRISTIAN YOUNG MEN WANTED.

It may be that some young men whose thoughts have been arrested by what he has heard of the want of more labourers in the gospel vineyard, is disposed to reason within himself somewhat after this wise: "I do believe that 'there is none other name under heaven given among men whereby we must be saved, but only the name of our Lord Jesus Christ,' and I believe that the world needs a great many more preachers of Christ and Him crucified, and I feel as if I would like to serve the Lord in the ministry of His word. But after all, I see sure that I am not qualified for the work, and I cannot confidently say that I am called to enter upon it."

To such a young man I would say, you may be neither "qualified" nor "called" just now to enter upon the sacred work of the gospel ministry, but are you satisfied that you are neither "qualified" or "called" to *prepare* for the high and holy work? When young men first enlist as soldiers, they are not sent immediately into battle. They are usually sent to an appointed camp or school of instruction. They have many things to learn, and some things which it is very important that they should learn before they go forth to the actual conflict. Now if your heart is right in this great matter, and if you have such natural endowments, and such spiritual gifts as that there are no positive disabilities in the way of *your becoming* a faithful preacher of the gospel, then it is quite possible, despite your fears, that you are both "qualified and called" for the work of *preparing* to serve the Lord in the office and work of the ministry of His gospel. There are "camps, or schools of instruction" ready for you. You may not have the amount of education needed, but you *can* have the opportunity of acquiring it. You may not have the amount of money required with which to pay your way whilst securing the needed instruction. It is not essential that you should have. The Church will not send you forth all undrilled and unqualified. If you are "called of God" to serve Him in His Church on earth, the way will be opened for you and the required means will be provided. Your first and great concern is with "the call" to enlist for the Lord's work, to devote yourself henceforth, mind and heart, soul and body, to Him and His service. The Lord may call you to give *yourself* to His ministry, and he may call others *to* instruct you, and he may call yet others to furnish the money required. He only calls on you to give what you have; and if you truly give this, he will furnish what you have not, and yet may need.

Have you the "willing mind?" Have you a true desire to enlist as a soldier of the Lord in the life-work of his gospel ministry? Is your heart stirred within you by the love of Christ, and love for souls "perishing for lack of knowledge" of Him, so that you would count it your highest joy to be an instrument in the Lord's hands of winning souls from death and hell, to "life and immortality" through Jesus Christ? If so, there are indications "that you are inwardly moved by the Holy Ghost" to prepare for the great and good work of serving the Lord as a labourer in the ripened and waiting harvest. The Lord wants you to serve Him, if you want to serve him with an honest desire to *be* any thing, and *do* anything, and *suffer* anything that he may appoint for you in his gospel cause. If this is your desire, the Church needs you, "a school of instruction" awaits you, the Lord has work for you to do, and will give you strength to do it. Are you ready in an humble, prayerful, and trustful spirit, to pledge yourself to the Lord's work, and enter upon the course of required preparation for that work?

With *some* young men, "a call to the ministry" is inviting because of the social advantages of a liberal education, or the honorable position in life which it seems to involve. With some who contemplate this work, or consider a call to it, there seems in some visions of a quiet country parish, with much to enjoy and but little to do, or else of a "larger and influential city Church," with a crowd of admiring and flattering hearers, or possibly the vision has to it the symbol of ecclesiastical preferment and authority. With such visions or thoughts you have nothing now to do. They do not enter into the economy of a call of God to the ministry of reconciliation. If you would have visions, let them be of Gethsemane and Calvary, and of Him who "freely gave Himself up, even unto death, the just for the unjust, that He might reconcile us to God." Let there be visions of a world in need because under condemnation on account of sin, and then of a bleeding Saviour, "who made by his own oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;" and of that Saviour in his finished work, as lift up in the midst of a sinful world, and with outstretched arms pointing you to "souls without knowledge," and sending to you the message—do you not hear it?

"Go preach my gospel!" saith the Lord,
Bid the whole earth my grace receive;
Explain to them my sacred word,
Bid them believe, obey and live!

The "call" to you now is a call to prepare for this work if the spirit within you moves you to it. If you have reason to think that you hear this call then devoutly pray for guidance, faithfully examine yourself, take counsel of an earnest Christian pastor or friend, who will pray with you, and seek to guide you aright, and rest not satisfied until you can determine, as before the Lord, whether or no you are not among those who are now "*wanted*" for Christ and His Church.

P

Miscellaneous Items.

A new kind of hemp has been discovered in Nevada which is said to be superior to any textile material now in use. The fibre is longer, finer and stronger, than any common hemp, longer than flax, and more abundant in proportion to the wood, more easily separated from the wood than either, and can be stripped clean from the stock without any preparation. Large quantities of it are now growing in the Humboldt valley.

It has already been announced that Don Pedro II., Emperor of Brazil, when on his way to the Paris Exposition, intends to pass through the United States, and it is now stated that his Majesty will take advantage of this opportunity to make an extended tour through the United States. He has long desired to see this country and to witness the progress we have made in the arts and sciences. He is a good chemist and skill engineer, an accomplished linguist, and a great admirer of American institutions, and he is animated by that desire, so strongly expressed by all the nations of the world, to make a good friend of the United States government.

Both wings of the Capitol, at Washington, are announced as completed, with the exception of the large columns which are to ornament the House extension. These columns are of Maryland marble, the remainder of the marble of the extension, having been quarried at Lee, Massachusetts. The extension of which the new edifice was constructed was from Virginia quarries, and much of the ornamental marble in the interior of the extension is from Tennessee. In the huge dome there are about 9,000,000 pounds of Pennsylvania iron; the roofing is of Lake Superior copper and much of the lumber used is Georgia Pine. It has been the endeavor to construct the Capitol as far as possible of American materials, and is it to represent the production of all parts of the country.

For many years the Post Office Department has been attempting to establish more systematic arrangements with England for our foreign mails, but have always failed. Postmaster General Randall has however, it is stated, now nearly completed a plan with England, that will allow all letters and papers to come or go without prepayment. This will enable newspapers to go in letter-bags. Postal rates will also be reduced one half and where 24 cents is now paid, only 12 will, hereafter, be charged. Each nation will receive to itself the revenue thus accruing from its own territory, besides an immense saving in clerical labor, and an abatement of intricate accounts. Last year, we paid to England $150,000 in gold, being the balance due them under the present system. This new arrangement also includes mails for other countries passing through England.

From January 1st to October 31st of the present year, 202,440 souls have entered the port of New York from foreign countries. This alone is a greater increase to the population of the United States than if every inhabitant of the province of South Australia were to be transferred to this country.

As a proof of the deadly nature of the climate on the west coast of Africa, it is stated that twenty-three officers of the British African slave squadron died from fever alone between January and December of last year.

Mr A. T. Stewart has decided not to erect the houses for the poor on the lands offered by a wealthy citizen for that purpose. He will accept aid from no source whatever, but will himself prosecute the project to completion at an expense approximating nearer $5,000,000 than $1,000,000. A well known and expert architect of New York has been consulted, and the noble work of providing homes for the industrious poor, is to be commenced at an early day, and prosecuted with energy.

The building of the First Baptist Church, Salem, Columbiana county, Ohio, was sold lately by the Sheriff on execution in favor of the late pastor, to satisfy a judgment of Court for arrears of his salary. The house was bought by the Unitarian society, and will be used by them for a place of worship. This seems a hard way for a preacher to obtain his pay, but, says a daily paper, it is time the salaries of the ministers were regarded as debts quite as binding as a bill at a corner grocery store.

THE ATLANTIC CABLES.—The two Atlantic cables can send fifteen hundred messages a day. Each cable can transmit from fifteen to twenty words a minute. Twenty Daniel's cells are used, from fifty to five hundred having been used on the cable of 1858. Mr. Clarke, on one occasion, joined the two new cables together, making a line of 3700 miles, and then put acid in a lady's silver thimble, a bit of zinc and copper, and passed signals through the whole length in a little less than a second with that small power. It is the opinion of Mr. Clarke, the engineer, that the two cables will maintain their insulation through a long series of years.—*Engineer*

The total value of property assessed in New Orleans last year was $98,788,335; this year it is $126,574,765.

CINCINNATI.—A correspondent of the Cincinnati *Gazette* estimates the population of Cincinnati a 210,000. In 1826 that city contained but 16,000 inhabitants.

SEVERAL Southern Episcopal Bishops and lay trustees are taking measures to revive the project inaugurated before the war, of founding a university of the highest grade, under the auspices of the Protestant Episcopal Church, in the dioceses of South Carolina Georgia, Alabama, Tennessee, Arkansas, Mississippi, Louisiana and Texas.

The oldest woman in America is Mrs. Forch, who lives in the mountains of East Tennessee, and is aged one hundred and twenty-one years. She is blind, but being quite hearty, walks without assistance. Her memory is unimpaired, and she can recount many of the events of the Revolution with great accuracy.

One skate factory in Worcester, Massachusetts, has consumed during the present year 5000 gross of screws, two tons of brass, 1000 pounds of German silver, nearly six tons of rosewood and ten tons of steel, which have been worked up by thirty-five men and women into 25,000 pairs of skates. It also uses annually 50,000 brass thimbles which are inserted in the wood, and to which the runners are affixed, effectually preventing the splitting of the wood.

It is a singular fact that the man who has been most liberal to the poor of London, is not an Englishman, but an American; and the man who proposes to spend five million dollars for the poor of New York, is not an American, but a Scotchman.

COMPARING 1861 with 1854, the coal production of the United Kingdom increased to the extent of 43 per cent on the ten years. The value also being increased in about the same proportion, which indicates that prices varied but slightly.

A deer, which had been accustomed to run ahead of the trains on the track of the Cleveland and Toledo road, was run down by a locomotive last week between Centreville and Springfield. It was a splendid animal, weighing 146 pounds.

The increased quantity of coal thrown into the market this year near the supply of 1864, which was the largest quantity sent to market in a single year in the history of the trade, is upwards of two millions seven hundred thousand tons.

VESUVIUS, which has for the last month been throwing up sheets of flame and smoke, has now subsided into "a dormant tranquillity."

NOTICE.

Quarterly Conference will be held at Millville, N. J., on Saturday, January 5th, 1867; Quarterly Meeting, on Sabbath, January 6th.

Quarterly Meeting will be held at Gouldtown, on Sabbath, Jan. 13th.

J A NELSON,
Minister in charge

JNO. C. CORNISH, P. E.
Dec. 15—1t.

A GRAND CELEBRATION

The Sabbath School connected with the Union A M E church, Coates St, below 5th, will celebrate its twenty-fourth anniversary at the above named place, on Wednesday evening, December 19th, at which time they kindly solicit the attendance of their numerous friends, and the public generally. The committee will spare no pains to make the occasion one of the most interesting of the season.

A BURRIS, Sup't
I. C DRAFER, Secretary

ACKNOWLEDGMENTS.

Chambersburg, Pa H Monks, $2 50; Norfolk, Va, Rev G T Watkins, 10 00; New York, Rev I Davis, 9.00; Boston, Mass Rev W Johnson, 2 00; Cleveland, Ohio, J Williams, 3 00; Pittsburgh, Pa, Fleming & Brothers, 37 50; Williamsburg N Y, Rev D Dorrell, 5 00; Paterson, N J, (name not sent,) 2.00.

QUARTERLY MEETINGS

At New Hope, Pa, on December 29th

At Stroudsburgh, Pa, on the 5th and 6th of January, 1867

At Buckingham Mountain, Pa, on Jan. 13th.

At Attleborough, Pa, on Jan 20th

RICHARD BARNEY,
Pastor in charge

Dec 15—1t.

DONATION

On the 1st of December, the members of the A M E. Church at Stroudsburgh, Pa., presented Rev Richard Barney, their beloved and much deserving pastor, with the handsome sum of $31, in greenbacks. Brother Barney extends his heartfelt thanks

NOTICE!

D. D. B. AND S. OF L. AND C.

The Union Grand Tabernacle, No. I, in the State of New Jersey, will hold its half yearly communication on Wednesday evening, December 19th, 1866, in the rear of the A. M. E. Macedonia Church, Spruce Street, South Camden, N J. Numbers under its jurisdiction will please send their delegates.

By order of

JOHN H BEAN, G. W. S.
CHAS. H EMERY, D. G W S.
JAS. E. SIMPSON, G C. S.

NOTICE

The ladies of the A M E Church at Burlington, intend holding a fair for the benefit of the church, commencing on Monday, Dec. 10th, 1866, and continue until the 24th of the same month. We expect this fair to excel any ever held in Burlington. We hope the friends will favor us with their presence, as we solicit the patronage of the generous public.

There will be a course of lectures given during the fair by Bishop Wayman, on Wednesday evening, the 12th, Rev Turpin, on Thursday evening, the 13th; Rev. Jos. Smith, on Wednesday evening, the 19th; Rev T Gould, on Thursday evening, 20th. Rev R P Gibbs will deliver a missionary discourse. On Friday evening, the 21st, Rev J Hamilton

Come one, come all, and pay us a visit

JACOB M. MITCHELL, *Pastor*

Dec. 1st 3w

INFORMATION WANTED.

Information wanted of my mother, Harriet Jones. When last heard of she was in Madison, Florida, living with Oscar Jones, her master; and also of my brothers, Squire and Joe, and my sister Edwine. I was sold by Ty. Robertson to Lewis Schofield, of Atlanta, Ga. Any information will be respectfully received by

WILLIE SCHOFIELD,
Care of Mrs. Rachel Shorter,
Newark, Ohio.

Ministers in the South will please read this notice to their congregations

Dec 15—2m.

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Jobson. Any information of her whereabouts will be thankfully received by her mother and sister, at

No 237 West Hoffman St,
Baltimore, Md.

4t.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Cass Fitzmoo's estate, to John G. Pashey, and taken to some part of the South; and Matilda was sold to Maj Russell, of Williamson Co, Tenn. Their mother, Mrs. Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYE,
P O Box 1011 Richmond, Virginia.

June 30—8mo

INFORMATION WANTED.

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children. The name of the eldest is Jane; the next oldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

SANDY LYNCH,
Care of Rev J R V. Thomas,
Box No 90 Portsmouth, Virginia

novemb 12—10w

Married,

On December 9th, at Buckingham Mountain, Pa, by the Rev Richard Barney, at their residence, Mr. Wm Benson to Mrs. Charlotte Lacy, both of the above named place.

Obituary,

Died, on Nov. 8th, very suddenly, of heart disease, on the United States Steamer Memphis, at Norfolk, Virginia, Mr. Henry Physic, aged 40 years. He was a follower of Christ, and, for a number of years, was a consistent member of the Central Presbyterian church. He leaves a widow and one child to mourn his loss.

Advertisements,

Dry Goods!
DRY GOODS! DRY GOODS
TRIMMINGS! TRIMMINGS!

A. J. JONE'S
Auction Dry Goods and Trimmings.
No. 718 Lombard Street, Philadelphia.
TERMS CASH!
July 26—6mo

SHROUDING
AND
Laying out of the Dead.

MRS SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 820 Union Street,
Philadelphia.

novemb 12

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give us a call.

A liberal reduction made to Committees of Fairs, &c., &c.,

A UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS.

Wall Paper and Window Shades.
No. 902 Spring Garden Street,
PHILADELPHIA.

A variety in both branches always on hand.

ALSO

LINEN FOR CURTAINS, OIL CLOTHS. &c.
Oct. 27, '66—1y.

JOSEPH BRISTER,
DENTIST,
No. 844 LOMBARD STREET,
PHILADELPHIA, PENNA.
Oct 30—1m

Mrs. Edith Mayhew,
NO. 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—for

EUREKA"
Boarding House.
MRS L C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No 238 E street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant.

oct 8—6mo

Restore Your Sight!
USE
Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long-Sightedness, or every person who wears Spectacles from old age; Dimness of Vision or Blurring; Overworked Eyes, Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve, Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of inflammation, &c.; Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every case when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Principal Office, 840 *Broadway, New York*

Dr. J. Stephens & Co. have invented and patented Myopia or Cornea Flattener, for the cure of Near-Sightedness, which has proved a great success. Write for a circular.

July 9—1y.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try ——:1:—— *Call and Try*

7-tf.

COAL! COAL!

Coal delivered to any part of the city, by large or small measure by,

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street

April 15—tf

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine DR McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the south and South west, has induced the vendors of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr. McLane's.

Prepared only by

Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

Dr McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the REGULAR execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shown its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them. Indigestion, deranged state of the bowels, irritable and candid in feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. Out a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none and in doses of two or three they give astonishing relief to sick Headache,—also in slight derangement of the stomach.

Prepared only by

Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No disease to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which in no precious in such cases, the disease might be attacked by proper remedies, even headed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by

FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 3-cent postage stamps, or one Vial of Vermifuge on receipt of 13 3-cent postage stamps.

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P M., to connect with Pittsburg and Erie Mail, and at 10 45, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	at	7.30 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M.
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.00 "
PHILADELPHIA EXPRESS	"	11.10 "

ARRIVE.

PITTSBURG AND ERIE MAIL	"	5.50 A. M.
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.00 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No 2	"	4.40 "
DAY EXPRESS	"	5.40 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.00 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '60

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

DR. JONATHAN DAVIS,
Successor to O. S. Lowber, M. D.,
No 733 S. 11th Street Philadelphia, Pa

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 6 P. M.

Agent for the Masonic Opal.

jan 7 y

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor,
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water Baths
Free for the Boarders.

Its situation is central, it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

Provisions of the best quality, and in a variety.

Meals by the Day or Week.

BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles ever presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
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GENTLEMEN!

Now is the Time to get your

Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
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DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

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March 15, 6 mo.,

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BOARDING HOUSE
No 814 Lombard Street, Phila.

Mrs. R. M. Cropper respectfully announces to Travellers that she has opened a first-class

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for their special accommodation, in a central (to business and churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

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HERB DOCTRESS,
NO. 409 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases, and guarantees a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering

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ORNAMENTAL HAIR WORK.

JOSEPH D. BUSTILL AND SARAH H. BUSTILL.

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HAIR JEWELLERS,
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LADIES' HEAD-DRESSERS,
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WIGS,
BRAIDS,
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WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c,
BRAIDED AND MOUNTED TO ORDER

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEEDLIAN HAIR TONIC,

a splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Beautifying, Softening, Nourishing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c

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Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale.

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Jan 7-oo 9-1y

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Jan 7-oo 7-1y

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"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

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NO. 1718 SANSOM ST
Philadelphia, Pa.

Jan. 28 1y.

Poetry.

The Man of Woe.

BY RUTHELLA SCHULTZ

O, Altogether Lovely,
 Among ten thousand Chief!
How sad Thy pilgrimage on earth,
 Although its years were brief;
That through Thy bloody agony
 Our souls should find relief,
And we should call Thee "Man of Woe,"
 "A man acquaint with grief!"

Before the stars their courses knew,
 Thou calledst them by name,
Or ere the sun his race began,
 Or angels did proclaim
Above the beauteous, new-born earth
 The glory of Thy name;
From everlasting Thou art God,
 For evermore the same!

Thine is the richly-laden earth,
 And all its fulness Thine,
The silver fair, the shining gold,
 The jewels of the mine;
The cattle on a thousand hills,
 The corn, the wheat, the wine
Men's hearts are in Thy hand, and all,
 Yes, all, O Lord, are Thine!

Oh, Altogether Lovely,
 Among ten thousand Chief!
How sad Thy pilgrimage on earth,
 Although its years were brief,
That through Thy bloody agony
 Our souls should find relief,
And we should call Thee "Man of Woe
 "A man acquaint with grief!"

The prowling panther has his lair,
 The lion hath his bed,
The tiger knoweth where her young
 Securely may be fed,
The birds their tender nestlings rear
 Where Thy best gifts are shed,
But Thou, the Lord of Glory, hadst
 Not where to lay Thy head!

The desert knew Thy wanderings,
 The wilderness Thy way,
The mountains yet their cedars wave
 Where Thou were wont to pray!
And in Gethsemane, and where
 Bright Kedron winds it way,
And on the Mount of Calvary,
 Where'er Thy feet did stray.

We see the anguish of Thy soul,
 We witness wondrous woe,
We hear Thee pray and count the drops
 Of agony that flow,
The wounds, the tears, the thorns, the thirst,
 The taunts the wicked throw!
And still it passeth all our thought
 Thy grief we ne'er can know!

The Family.

Hermie Gladstone's Hair.

BY VARA MONTROSE.

"Hermie, what have you been doing so long down by the gate?" asked a tall stylish looking lady, standing on the porch of a country mansion, to a little girl, who ran up the avenue towards her.

"Oh, aunty, there was such a poor woman down in the road, with a little boy and a sick baby, and I gave her my money," answered the child.

"Gave her your money! Do you mean the money your uncle Charley gave you this morning?"

"Yes, aunty, I gave it all to her, she was so glad."

"I do not doubt it,—do you know you gave her five dollars? Hermione Gladstone, I have a great mind to whip you!"

The child's great brown eyes opened to their widest extent, and she said,

"Why, aunty, it was my own, and my papa never forbid me give away what was my own."

"You are not with your papa, now, and money that your uncle Charley gives you, I do not choose to have you throw away upon beggars. I wish you to remember, this is the last time such a thing must occur if you are to stay with me."

Mrs. Parkton turned and entered her magnificent drawing room, and the little girl walked slowly across the lawn. The Rev. Hugh Gladstone had charge of the Episcopalian parish, some twelve miles distant from the residence of his sister, Mrs. Parkton. His family consisted of three boys and the one girl, little Hermione, who was named for her aunt. Some eight months previous to the opening of this story, he had the misfortune to lose his wife. Little Hermie was in the tenth year of her age, and an exceedingly beautiful child. Her eyes were hazel, with heavy lashes of rich brown, and darkly pencilled brows. In marked contrast to these was her hair, and it was of truth her crowning glory. Golden as the summer sunbeams, it was almost dazzling in its fleecy brightness, and flowed in a mass of silken curls over her shoulders and down to her waist. Wherever she went she was remarked and spoken of, and Hermie Gladstone's hair was the admiration of every one. But the little girl was not spoiled by all this admiration. She was of a lively, rather precocious temperament, but her disposition was amiable, and her father's teaching early tended to eradicate the inborn seeds of vanity. She thanked God that He had given her such beautiful hair, but she did not feel pleased and proud when her companions or their parents showed envy of it. Mr. Gladstone had only his salary to live upon, and it was scarcely sufficient for all the demands upon it. Mrs. Parkton was very wealthy, and childless, therefore when Mrs. Gladstone died she proposed that Hermie should live with her, and as she was named for her she would educate her and make her her heiress. For some time the father demurred, but finally considering all the advantage it would be to the little girl he consented to give her up to his sister's care.

Mrs. Parkton's first care of Hermie was to provide her a wardrobe suited to her wealth and station as her adopted daughter, and the fondest care was lavished upon her, but the home was not congenial to the carefully brought up child. Her father had early taught her to sympathize with her suffering follow-creatures, and to distribute alms to the needy as far as their limited means would allow. Hermie had been with him so much in his rounds of visiting, that she was not often imposed upon by a pitiful tale of woe. Mrs. Parkton, had not much of the milk of human kindness and very few and small were the charities contributed by her. Almost her only trouble with her niece was her inability to make her unfeeling as herself. She had trespassed many times before, but this afternoon of the opening of this story, was almost more than the lady could bear. A brother of Mr. Parkton's had been visiting them, and having taken a great fancy to Hermie, he gave her five dollars the morning he left them, it was this money she had given to the poor woman at the gate.

At night when Hermie and her aunt were alone the little girl said,

"Aunty, I am sorry you were so angry with me this afternoon, I didn't suppose you would think I was doing wrong."

"Well it was very wrong indeed Hermie, and I wish you to promise me not to do the like again."

Hermie was silent, and Mrs. Parker again impatiently,

"Don't be stubborn Hermione. I command you to promise me not to act so again."

Hermie's eyes fell, and the dark lashes hid their tearful sadness. With a great sob, she, as it were, swallowed her sorrow, and in a low voice she replied,

"Aunt Hermione, I will promise you that I will not give away any thing which you or my uncles give me."

Mrs. Parkton failed to notice the exact wording of this promise. She was satisfied she had made the child promise, and she knew her well enough to feel sure that she would not break it.

Hermie was happy at her aunt's in a comparative degree only; but she was a child that had all her life sacrificed her wishes to others, until it seemed that her greatest pleasure lay therein. Mr. Parkton was very fond of her, and in his walks around the place, or his rides about the country, she was generally his companion. He, in reality, found her, child though she was, more of a congenial companion than his proud, fashionable wife. Thus things went on for ten months, and the summer was drawing to a close. Mrs. Parkton had concluded to keep her niece altogether, and was forming plans for the future with her husband. The coming winter was to be spent in the city, where Hermie was to attend one of the largest academies, and have a professor to teach her music; likewise, laying aside the fact that she was a minister's daughter, just the same as though she resided with her father, she was to take dancing lessons. This was the programme laid out, and auntie already felt proud of the admiration which she knew her adopted daughter would excite, with her dark hazel eyes, and her rich abundance of fleecy, golden locks.

One afternoon, in the latter part of August, Hermie was missing, and not to be found any where about the place. Mr. Parkton wanted her to ride with him, but was obliged to go without her. Mrs. Parkton was sitting on the portico when the little girl came slowly around the side of the house, and stood before her. One glance, and the lady threw up her hands with a cry of horrified dismay. No wonder! There stood Hermie, shorn of all her beautiful golden locks, the little round head only covered with tiny, wavy rings. As soon as she could speak, her aunt said,

"Your hair, Hermie, your hair! Where is it? What have you done with it?"

The child, thoroughly frightened, gasped out,

"I had nothing else that was my own auntie, so I sold it."

"Sold it; sold your hair! Hermione Gladstone, have you gone quite deranged?"

Just then up the avenue came Mr. Parkton and Mr. Gladstone, Hermie's father. Mr. Parkton said,

"See, wife, what a stranger I found at the station. Isn't this a surprise, Hermie?—but bless my heart what ails the child?"

Hermie sprang forward into her father's arms, and sobbed,

"Oh, papa, my own papa; you will not scold me, will you?"

Mr. Gladstone only stroked and kissed the little shorn head, while Mr. Parkton said,

"What does this mean, wife?"

"You must ask Hermione. I am as ignorant as you are. She has just come home in the condition in which you see her."

"Hermie, darling, don't be frightened; say whatever your aunt wants you to say," said her uncle, and he sat down beside Mr. Gladstone, who had his child upon his knee.

Protected, she knew, by her father's presence, Hermie told her sad little tale; how her aunt would not suffer her to give even a penny to a poor person, or a crust of bread to a beggar that came to the door. She had found three poor families who sorely needed help, and looking up into her father's face, she said,

"I had not you to tell me what to do, papa, and all my clothes and my money auntie had given me. I had only my hair that was my own, and, you know, that *was* my own. The barber, in town, said he would give me fifteen dollars for it, and oh, papa, I could not let the poor people suffer because my hair was so pretty! Oh, please say you are not angry with me!"

"I am not, my darling, rest content; I am not angry with you," said the father. Then turning to Mrs. Parkton he added,

"Sister, I am very sorry to hear what Hermie has told me."

Mrs. Parkton replied,

"The less said on the subject will, I think, be the best, brother Hugh. You have your views on the subject, I have mine, and I thought if Hermie was to live with me, I could do with her as I pleased. She is a very strange child and hard to manage; but I did not think that she was so wicked as to have her beautiful hair cut off, because she knew that I admired it so much, and had been planning to show her off in the city this winter."

Hermie only sobbed; but Mr. Gladstone said,

"As you say, sister, it would be useless for me to waste words in attempting to reason with you. My little motherless girl, I plainly see, cannot make her home with you. You do not understand her at all, and your ideas and principles do not suit me. I loved every ringlet of my Hermie's beautiful hair. I fear I was almost too proud of it, but this little shorn head is far more precious to me than it ever was before; for it has taught me more of my little girl than perhaps I would ever have known. You shall go home with me, little one, and those things which I cannot give you, the Lord will, in some way, provide."

Mrs. Parkton entered the house without replying, and the two gentlemen sat talking with the little girl. The next day Mr. Gladstone returned home accompanied by his child. Mr. Parkton went to the railroad station with them, and before parting he told Mr. Gladstone how attached he had become to Hermie, and what a good child she was, and added that he would set apart an amount of money for her, the interest of which would educate her, and the principal be her's when she became of age. Mr. Gladstone remonstrated, but Mr. Parkton was firm, and Hermie wept as she kissed him when he placed her in the cars.

* * * * * * * *

Time rolled on as it ever must and year after year was buried in the past, as Hermie Gladstone glided from childhood on up to the threshhold of womanhood. The promises of her early youth had all been fulfilled, and the fond father with a just pride that was only commendable, lived in the light of his young daughter's sunny smile.

"Her mind's commanding force was unchecked, by vain or selfish weakness.

And in speech her dashing intellect was softened by Christian meekness." The wealth of richly clustering hair, which now crowned the brows of her womanhood, was many shades darker than that which had been the pride of her childhood, and perhaps less beautiful than that had been, but her father and the friends to whom she was so dear would not have one thread of it other than it was. They always looked back with emotion to the memory of the day when the little child was brought back among them with a slick round head all shorn of its beauty, which had been given for a prize to help the wants of Christ's needy ones of earth. That one act of her early days had marked the course of all Hermie's after life. Truly the phrase she "went about doing good" was applicable in every way to her. The minister's daughter was his coworker in all that was pure and good, and in the vast eternity bright indeed would be the crown of her rejoicing, while among the flowers immortal, and star gems bright, would be one for every golden tress which fell in the cause of Christian charity.—*German Reformed Messenger.*

The Power of Mercy

Quiet enough, in general, is the quiet old town of Lamborough. Why all this bustle to-day? Along the hedgebound roads which lead to it, carts, chaises, vehicles of every description are jogging along, filled with country-men; and here and there the scarlet coal or straw bonnet of some female occupying a chair, placed somewhat unsteadily behind them, contrasted gaily with the dark coats or grey smock-frocks on the front row, from every cottage of the suburb some individuals join the stream, which rolls on increasing through the streets till it reaches the castle. The ancient moat teems with idlers, and the hill opposite, usually the quiet domain of a score or two of peaceful sheep, partakes of the surrounding agitation

The voices of the multitude which surround the court-house sound like the murmur of the sea, till suddenly they rise into a sort of shout. John West, the terror of the surrounding country, the sheep-stealer and burglar, has been found guilty.

"What is the sentence?" is asked by a hundred voices.

The answer is, "transportation for life."

But there was one, standing aloof on the hill, whose inquiring eye wandered over the crowd with indescribable anguish, whose pallid cheek grew more and more ghastly at every denunciation of the culprit, and who, when the last sentence was pronounced, fell insensible upon the green sward. It was the burglar's son.

When the boy recovered from his swoon, it was late in the afternoon. He was alone. The faint tinkling of the sheep-bell had again replaced the sound of the human chorus of expectation, and dread, and jesting; all was peaceful; he could not understand why he lay there, feeling so weak and sick. He raised himself tremulously, and looked around; the turf was cut and spoiled by the tramping of many feet. All his life of the last few months floated before his memory—his residence in his father's hovel with ruffianly comrades, the desperate schemes he heard as he pretended to sleep on his lowly bed, their expeditions at night, masked and armed, their heavy return, the news of his father's capture, his own removal to the house of some female in town, the court, the trial, the condemnation.

The father had been a harsh and brutal parent, but he had not positively ill-used his boy. Of the great and merciful Father of the fatherless he knew nothing. He deemed himself alone in the world. Yet grief was not his prevailing feeling, nor the shame of being known as the son of a transport. It was revenge that burned within him. He thought of the crowd which had come to feast upon his father's agony; he longed to tear them to pieces, and he plucked savagely a handful of grass on which he leant. O, that he were a man! that he could punish them all—all—the spectators first, the constables, the judges, the jury, a clergyman, named Layton, who had given his evidence more positively, more clearly than all the others. O, that he could do that man some injury—but for him his father would not have been identified and convicted.

Suddenly a thought occurred to him; his eye sparkled with fierce delight. "I know where he lives," he said to himself, "he has the farm and parsonage of Millwood. I will go there at once—it is almost dark already. I will do as I have heard father say he once did to the squire. I will set his barns and his house on fire. Yes, yes, he shall burn for it—he shall get no more father's transported"

To procure a box of matches was an easy task, and that was all the preparation the boy made.

The autumn was far advanced. A cold wind was beginning to moan among the almost leafless trees. George West's teeth chattered, and his ill-clad limbs grew numb as he walked along the fields leading to Millwood. "Lucky it's a dark night; this fine wind will fan the flames nicely," he repeated to himself.

The clock was striking nine, but all was quiet as midnight; not a soul stirring, not a light in the window that he could see. He dared not open the gate, lest the click of the latch should betray him, so he softly climbed over; but scarcely had he dropped on the other side of the wall before the loud barking of a dog startled him. He cowered down behind the hay rick, scarcely daring to breathe, expecting each instant the dog would spring upon him. It was some time before the boy dared to stir, and his courage cooled, his thirst for revenge somewhat subsided also, till he almost determined to run to Lamborough; but he was too tired, too cold, too hungry—besides, the woman would beat him for staying out so late. What could he do? where should he go? and as the sense of his forlorn position returned, so did also the affectionate remembrance of his father, his hatred of his accusers, his desire to satisfy his vengeance, and once more courageous through anger, he rose, took the box from his pocket, and boldly drew a match across the sand paper. It flamed, he stuck it hastily in the stack against which he rested; it only flickered a little then went out. In great trepidation, young West once more grasped the whole of the remaining matches and ignited them, but at the same instant the dog barked. He heard the gate open, a step is close to him, the matches are extinguished, the lad makes a desperate effort to escape, but a strong hand is laid on his shoulder, and a deep, calm voice inquired, "What can have urged you to such a crime?" Then calling loudly, the gentleman, without relinquishing his hold, soon obtained the help of some farming men, who commenced a search with their lanterns all about the farm. Of course they found no accomplices, nothing at all but the handful of half-consumed matches the lad had dropped, and he, all that time, stood trembling and occasionally struggling, beneath the firm, but not rough grasp of the master who held him

At last the men are told to return to the house, and thither, by a different path, was George led, till they entered a small, poorly furnished room. The walls were covered with books, as the bright flame of the fire revealed to the anxious gaze of the little culprit. The clergyman lit a lamp, and surveyed his prisoner carefully. The lad's eyes were fixed on the ground, while Mr. Leyton's wandered from his pale, pinched features to his scanty, ragged attire, through the tatters of which he could discern the thin limbs quivering from cold or fear; and when at last, impelled by curiosity at the long silence, George looked up, there was something so sadly compassionate in the stranger's look, that the boy could scarcely believe that he was really the man whose evidence had mainly contributed to transport his father. At the trial he had been unable to see his face, and nothing so kind had ever gazed upon him His proud, bad features were already melting. "You look half starved," said Mr. Leyton; "draw near to the fire; you can sit down on that stool while I question you, and mind you answer me the truth. I am not a magistrate, but of course can easily hand you over to justice if you will not allow me to benefit you in my own way."

George stood still, twisting his ragged cap in his trembling fingers, and with so much emotion depicted on his face, that the clergyman resumed, in still more soothing accents, "I have no wish to do any thing but good, my poor boy; look up and see if you cannot trust me; you need not be thus frightened. I only desire to hear the tale of misery your appearance indicates, to relieve it if I can."

Here the young culprit's heart smote him. Was this the man whose house he had tried to burn? on whom he wished to bring ruin, and perhaps death? Was it a snare spread for him, to lead to a confession? But when he looked on the grave, compassionate countenance, he felt that it was not:

"Come, my lad, tell me all."

George had, for years, heard little but oaths, and curses, and ribald jests, or the thief's jargon of his father's associates, and had been constantly cuffed and punished; but the better part of his nature was not extinguished; and, at these words from the mouth of his enemy, he dropped on his knees, and clasping his hands, tried to speak, but could only sob. He had not wept before during that day of anguish; and now his tears gushed forth so freely, his grief was so passionate as he half knelt, half rested on the floor, that the good questioner saw that sorrow must have its course ere calm could be restored.

The young penitent still wept, when a knock was heard at the door, and a lady entered. It was the clergyman's wife; he kissed her as she asked how he had succeeded with the wicked man in goal?

"He told me," replied Mr. Leyton, "that he had a son whose fate tormented him more than his punishment. Indeed, his mind was so distracted respecting the youth, that he was scarcely able to understand my exhortations. He entreated me, with agonizing energy, to save his son from such a life as he had led, and gave the address of a woman in whose house he lodged. I was, however, unable to find the boy in spite of many earnest inquiries."

"Did you hear his name? asked the wife.

"George West," was the reply.

At the mention of his name, the boy ceased to sob. Breathlessly he heard the account of his father's last request, of the benevolent clergyman's wish to fulfil it. He started up, ran towards the door, and endeavored to open it. Mr. Leyton calmly restrained him. "You must not escape, he said.

"I cannot stop here. I cannot bear to look at you. Let me go," the lad said, wildly, and shook himself away.

"Why, I intend you nothing but kindness."

A new flood of tears burst forth; and George West said, between his sobs,

"While you were searching for me to help me, I was trying to burn you in your house. I cannot bear it." He sank on his knees, and covered his face with both hands.

There was a long silence, for Mr. and Mrs. Leyton were as much moved as the boy, who was bowed down with shame and penitence, to which, hitherto, he had been a stranger.

At last the clergyman asked, "What could have induced you to commit such a crime?"

Rising suddenly in the excitement of remorse, gratitude, and many feelings new to him, he hesitated for a moment, and then told his story; he related his trials, his sins, his sorrows, his supposed wrongs, his burning anger at the terrible fate of his only parent, and his rage at the exultation of the crowd; his desolation on recovering from his swoon, his thirst for vengeance, the attempt to satisfy it. He spoke with untaught, childlike simplicity, without attempting to suppress the emotion which successfully overcame him.

When he ceased, the lady hastened to the crouching boy, and soothed him with gentle words. The very tones of her voice were new to him. They pierced his heart more acutely than the fiercest of the upbraidings and denunciations of his old companions. He looked on his merciful benefactors with bewildering tenderness. He kissed Mrs. Leyton's hand, then gently laid it on his shoulder. He gazed about like one in a dream who dreaded to awake. He became faint and staggered. He was laid gently on a sofa, and Mr. and Mrs. Leyton left him.

Food was shortly administered to him, and after a time, when his senses had become sufficiently collected, Mr. Leyton returned to the study, and explained holy and beautiful things which were new to the neglected boy, of the great, yet loving Father, of Him who loved the poor, forlorn wretch equally with the richest, and noblest, and happiest, of the force and efficacy of the sweet beatitude,

"Blessed are the merciful, for they shall obtain mercy."

I heard this story from Mr Leyton, during a visit to him in May. George West was then head ploughman to a neighboring farmer, one of the cleanest, best behaved and most respectable laborers in the parish. —*Dickens' Household Words*

Secure professors are troublesome and dangerous people, who, when they have but only looked upon the outside of the Bible, or have heard a few sermons, do presently think they have the Holy Ghost, that they understand and know all, but godly hearts are of another mind, and do pray daily, 'Lord strengthen our faith.'—*Luther*

"Come Ye to the Waters."

There is on record the case of a very wicked and hardened man, whose feelings were so touched by the soft notes of a dove, that he was by the Divine Spirit led to Christ and a Christian life. In the incident below, the prattling of a babe was blessed with the same result. During a revival in a town in Ohio, a man who had been very worldly-minded, was awakened, but for some time concealed his feelings even from his wife, who was a praying woman. She left him one evening in charge of his little girl of three years of age.

After her departure, his anxiety of mind became so great that he could not rest, and he began to walk the room in his agony. The little girl soon noticed his agitation of mind, and inquired: "What ails you, pa?" He replied "Nothing;" and endeavored to requiet his feelings, and divert his mind from the subject, but all in vain; conscience would not hush up at his bidding. He could not calm the troubled deep of his sin-polluted heart. After sitting a short time, he rose again, and commenced walking to and fro as before. Soon the attention of his daughter was again arrested, and wondering, doubtless, at her father's uneasiness, and ignorant of its cause, she looked up sympathisingly in his face and inquired, with all the artlessness and simplicity of childhood, "*Pa! if you were dry, wouldn't you go and get a drink of water?*" The father started as if a voice from heaven had fallen on his ear! He thought of his thirsty soul, famishing for the waters of life! He thought of that LIVING FOUNTAIN opened in the Gospel, and he heard the voice of Jesus saying, "*If any man thirst, let him come unto me and drink! Ho! every one that thirsteth, come ye to the waters!*" *He thirsted!*

"He longed to drink that crystal stream
That flows the trees of life between—
That its pure waters in his soul
Might rise eternally to roll!"

He believed! and straightway fell at the Saviour's feet, exclaiming in heart, if not in words,

"Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come, I come!"

From that hour he dates the dawning of a new light, and the beginning of a new life.

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As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto

1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken; and a neglect to do so makes the Postmaster *responsible* to the publisher for the payment.

2. Any person who takes a paper from the Post-office whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it is taken from the office or not.* There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office.* The law proceeds on the ground that a man must pay for what he uses.

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From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1856.

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Yours with great respect, ED. W. PREBLE, *Clerk of Steamer Clarion.*

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From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.
Fraternally yours, ALONZO BALL, M. D., *Physician of the Marine Hospital.*

Dysentery, Diarrhœa, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

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From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of *costiveness.* If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 11 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

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WILLIAM STILL.

Philadelphia, June 15th, 1866
July 7, 66—ly

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Jan 20, 1866 tf

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Poetry.

A GLORIOUS LAND

Our Country!—'tis a glorious land!
With broad arms stretched to every shore;
The proud Pacific chafes her strand,
She hears the dark Atlantic roar
And nurtured on her ample breast,
How many a goodly prospect lies
In Nature's wildest, grandest dress,
Enamelled with her loveliest dyes

Rich prairies deck'd with flowers of gold,
Like sunlit oceans roll afar.
Broad lakes her azure heavens behold,
Reflecting clear each trembling star;
And mighty rivers mountain born,
Go sweeping onward, dark and deep,
Through forests where the bounding fawn
Beneath their sheltering branches leap.

And cradled 'mid her clustering hills,
Sweet vales in dream-like beauty hide,
Where love the air with music fills,
And calm content and peace abide;
For plenty here her fulness pours,
In rich profusion o'er the land,
And sent to seize her gen'rous store,
There prowls no tyrant's hireling band.

Great God! we thank thee for this home—
This bounteous birth-land of the free,
Where wand'rers from afar may come,
And breathe the air of liberty!
Still may her flowers untrampled spring,
Her harvest wave, her cities rise;
And yet, till Time shall fold his wing,
Remain earth's loveliest paradise!

Communications.

For the Christian Recorder.

"SCATTERING THE POWER OF THE HOLY PEOPLE."—DAN. 12 7.

Mr. Editor:—I feel it to be my imperative duty to give you and our dear readers a copy of an article in the *Herald*, of January 25th, 1866, in connection with my opinion on this great subject of the scattering of the power of the holy people.

It is not intended, in this article, to give an exposition of the 1260 years, or time, times, and half a time, of the prophecy, only in so far as they stand connected with the scattering of the power of the holy people. That portion of prophetic time, in relation to prophecy, has been so thoroughly discussed, and its location in the world's history so clearly given in the columns of the *Herald*, that any further discussion of the subject would seem to be superfluous and unnecessary. Therefore, we shall only make use of it in its relation to the subject under consideration.

It will be seen by reference to verse 6th of chapter 12th of the Book of Daniel, that my text is an answer to the question, How long shall it be to the end of these wonders? The wonders spoken of are brought to view in the preceding part of the chapter, among which are the resurrection of the dead and the glorification of the Church, which necessarily involve the second coming of our Lord Jesus Christ.

Daniel heard the questions and the answer that was given and then he says: "I heard, but understood not." What was Daniel's difficulty? Why, simply this. The man clothed in linen had given the time, times, and a half, without a starting point, and a certain something in connection, called the scattering of the power of the holy people, without any limitation. Hence his dilemma and the repetition of the question, How long?

This scattering of the power of the holy people undoubtedly succeeds the 1260 years of prophecy, and is connected with it as one link of a chain is connected with another, and reaching from the termination of that period to the resurrection of the dead, embraces the time of the end. The importance of a clear understanding of this part of the prophecy, will be seen at once, when we consider that it is now in course of fulfillment, and so we proceed to inquire,

1st. What is the power of the holy people?
2d. What is meant by scattering it?
3d. Has it been accomplished?

The power spoken of is not human power, nor of human origin; because any human power, no matter where it is either held or exercised, is not the exclusive property of any person or class of persons, either holy or unholy. But the power of the holy people, being a power which is exclusively theirs, must, of necessity, be a divine power, and, consequently, derived from God.

In the 62d Psalm, David says, "God hath spoken once: twice have I heard this, that power belongeth unto God." Again, in Psalm 68th, "O God, Thou art terrible out of Thy holy places! The God of Israel is He that giveth strength and power unto His people." Thus the Scriptures show that the source from which the power of the holy people is derived is God Himself, and that it is a power which is theirs exclusively. The Apostle Paul testifies in Romans 1: 16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth." Here Paul declares the gospel to be the power of God, and in Romans 2: 16, he calls that gospel his: "In the day when God shall judge the secrets of men according to my gospel." If the gospel of Christ is the power of God, it became Paul's power by virtue of his having believed it, and because a dispensation of it was committed unto him, and not him only, but the same power was delivered to, and conferred upon the rest of the apostles, according to the commission given by our Lord, in Matthew 28: 18, "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go, therefore, and teach all nations."

The power given unto them was the gospel of Christ, which is the word of God, which is the power of God. "For the word of God is quick and powerful," (Heb. 4: 12,) and this is the power which God hath given unto his people, to wield the world until the end of time.

The word of God, then, which is the power of God, is the power of the holy people.

The view which is commonly held of the scattering of the power of the holy people is erroneous, in consequence of using the word scatter, in the sense of destroying. He that was to scatter this power is He that liveth forever, according to the oath of the angel. And that the Lord should give His people power, and then destroy all their power in the very time that they need it most,—that is, close upon the end,—is highly improbable, to say the least. If such an act was attributed to the wicked, there might be some propriety in the use of the word, but not otherwise. We humbly conceive that the word "scatter," in this connection, means simply to spread abroad—to disseminate; and this use of the word makes the subject plain. And when he shall have accomplished to spread abroad and disseminate the power of the holy people, all these things shall be finished. We will now quote the declaration of our Lord, in Matthew 24: 14, in harmony with this: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Here we perceive at once that the declaration of our Lord, and the answer of the man clothed in linen, may be used interchangeably, to express the same idea. It must be scattered or spread abroad among all nations for a witness, and when he shall have accomplished this, "all these things shall be finished," or "the end come,"—the scattering of the power of the holy people, is then the spreading abroad of the gospel which is the word of God. This gospel of the kingdom began to be preached at Jerusalem, with the Holy Ghost sent down from heaven, and its mighty power was seen on the day of Pentecost, in the conversion of three thousand souls. From that time onward, although persecutions arose, the word of God had free course, ran and was glorified in Paul's day. It was extended to the Gentiles, and as Paul says, it "was preached to every creature under heaven," that is, to all nations, in contradistinction to its having been previously preached to but one nation—the Jews. The gospel was free and unrestrained in that epoch of the Church's history, as Paul declared to Timothy, "Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound." 2 Tim. 2: 8, 9.

The word of God was free and unfettered at that time, and the power of the holy people was rapidly scattered or spread abroad. For the first five centuries the Church was tolerant towards all who were not Christians. She endured much persecution, but did not retaliate. She pushed forward her conquests, until the Roman empire bowed beneath her sceptre, and the banner of the cross waved triumphantly over the broken shrines of idolatry. Liberty of conscience, and freedom in matters of faith still prevailed, and from this cause sprang up the numberless heretical sects, representing every hue and shade of opinion. But this was not to continue always, as the subsequent history of the Church will show. The onward creeping apostacy was culminating, and in the beginning of the sixth century toleration and liberty ceased to exist. This resulted from the infamous edict of Justinian, which was issued and carried into effect in A. D., 532, commanding all, without distinction of party, sect, creed, or nationality, throughout the empire, to embrace and profess the Catholic faith, or suffer the penalties of death, banishment or confiscation.

This brings us to the beginning of the 1260 years of the prophecy, and to a time when the power of the holy people could not be scattered,—when the Word of God was covered with sackcloth, as brought to view in Rev. 11: 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score days, clothed in sackcloth." These two witnesses are the Old and New Testaments, which is the Word of God. It is said of them that "These have power to shut heaven, that it rain not in the days of their prophecy." (verse 6.) The rain spoken of here, is not the natural, but the spiritual rain, which is simply the spreading abroad of the Word of God. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," as brought to view in Isaiah 55: 10, 11. The shutting of heaven, in the days of Elijah, for three years and a half, is the type of which the time, times and a half is the antitype, and as the natural rain was then withheld, so is the spiritual during the 1260 years of this prophecy. Elijah sustained the same relation to the wicked King of Israel, (Ahab,) in the type, as the two witnesses, or the Word of God, did to the kings of the earth in the antitype, and Jezebel, who caused the prophets to be put to death, and sought Elijah's life, occupied the same position in the type, as the Romish Church, the Jezebel of Rev. 2: 20, did in the antitype. (See Clarke's comments on this verse.)

James says, chap 6: 21, that at the expiration of the three years and a half, "he prayed again, and the heavens gave rain and the earth brought forth her fruit." As in the type, so in the antitype. When the time, times and a half expired, heaven was opened again, and the rain came down, and brought forth fruit unto God. The slaying of the witnesses and their subsequent resurrection having transpired, the Bible was permitted to be read again,—the Word of God had free course once more, having been covered up for 1260 years, by the rubbish of Romish idolatry, and the power of the holy people began to be scattered, the rain came again after 1260 years of drouth, and as Elijah ran when the rain came at the end of the three years and a half, so the Word of God began to be spread abroad, and as early as 1804, that mighty instrument for the scattering of the power of the holy people, the British Bible Society, was formed. That was followed by a hundred societies for the propagation of the Gospel, then sprang up Tract Societies, and Missionary Societies on the right hand and on the left, as if by the stroke of an enchanted wand. Then America and Great Britain put forth their united effort in the great work of spreading the Gospel; "the time of the end had come, when many should run to and fro, and knowledge should be increased." The Bible was translated into every known language and tongue, missionary stations were established in every quarter of the globe, and other instrumentalities of a kindred character, were brought into requisition, to "scatter the power of the holy people," and then in the order of God's providence, came the last dispensational truth,—the Advent message, the cry behold, He cometh! was sounded throughout the world. "The Lord gave the word; great was the company of those that published it;" the seals that closed the vision of Daniel, were broken, and the time had come when the wise should understand; and here the scattering of the power of the holy people, received a new and a mighty impulse. He that confirmed the Word at the beginning, confirmed the preaching of the coming of the Lord at hand, by wonders in the heaven above, and signs in the earth beneath, which caused the believer to rejoice, and awed the scoffer into silence. We need no prophet, neither one to rise from the dead, to tell us of the mighty work which God wrought in 1843 and 1844, in spreading abroad this glorious truth, for that is fresh in the memory of many living witnesses, some of whom might tell, if they would, with what anxious solicitude they watched the movement, and what a great relief they experienced when the "time" passed, proving, as they thought, an utter failure. It will suffice to say, that this thing was not done in a corner, but the sound went into all the world, and their words unto the ends of the earth.

The vision had been "written and made plain upon tables," the vision concerning which, Daniel says, "the time appointed was long," "and at the time appointed, the end shall be;" but says the prophet Habakkuk, "for the vision is yet for the appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come; it will not tarry; Hab. 2: 3. The appointed time spoken of here, (Daniel says,) "we shall understand." This appointed time reaches to the end: It is therefore the last dispensation of the Gospel of Christ; and the spreading abroad of this truth, is the consummation of the scattering of the power of the holy people. "Though it tarry, wait for it." The apostle James says, "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." We have seen that during the 1260 years, "heaven was shut, and there was no rain." The dispensation of the Gospel, then, previously to that time, answered to the early rain, and the scattering of the power of the holy people, subsequently to that time, and reaching to the end, is the latter rain; so that we, as a people, have been occupying a position in the exercise of that patience of which the apostle speaks. "Let patience have her perfect work," and in a few months "we shall reap if we faint not." We have no hesitation in declaring, that the testimony of the Gospel of the Son of God, which is now being given, on the time of the Lord's coming, is the truth, and the spreading abroad of the truth, the full accomplishment of the scattering of the power of the holy people, "and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Amen!

And that God may bless this effort to disseminate his word, cause our dear readers to ponder this subject in honest hearts, pardon our errors, and awake the world to a sense of their duty before the coming of the Lord in great majesty to judge the world in righteousness, is my earnest prayer for Jesus' sake. Amen!

G H S

Missionary in East Kentucky for the A. M. E. Church.

* * *

For the Christian Recorder.

JOTTINGS BY THE WAY.

EVIDENCES OF PROGRESS.

Mr. Editor.—It has been my privilege to pay a flying visit to the North-east, and as I witnessed many cheering evidences of our people's progress in religion, education, and general refinement, I have thought I would drop you a few of my general observations by the way. First, then, I would mention

NEWARK, NEW JERSEY.

Here, our people are doing remarkably well. The Zion A. M. E. Church is a thriving and prosperous congregation, their pastor and church officiary being truly live men and up to the general average of our leading colored men elsewhere.

Plane Street Presbyterian Church, is under the pastoral care of Rev. Charles Thompson, a young man of rising genius, who has not only made his mark in this community, but has recorded his name and fame upon the archives of the denomination with which his church is identified, he also has the advantage of a working board of officers, and a large and generous congregation. I have not time, here, to mention how ardently and effectually this people have labored for God and humanity, during the late sufferings of our Freedmen and Soldiers in the South. God will reward them, pastor and people.

Bethel Church. This Church is under the charge of the old veteran war horse, Rev. George W. Johnson; I use the word horse, as the Bible does, to represent power. Rev. Johnson, with the aid of his official Board, Trustees, members, congregation, and the generous public whom he never fails to interest in his great work of building churches, has been at his old tricks, and as the result of his efficient, earnest labors, our connection boasts of another splendid new church on Catharine Street, on which it is situated, may well be proud of it as an additional adornment to the locality in which it stands. Dr. Johnson seems to be imbued with the spirit of building churches, and when once started at the work, like old Nehemiah, he never suffers the work to cease or the builders to come down, until he has left the living monument of his persistent labor and energy, in the work of his Master. I should give personal credit to a number of heroic and true hearted ladies, who have held up the hands of Dr. Johnson, when he must otherwise have sunk beneath his burden, but in this brief note of my trip, I must omit it. The Master, however, has their names recorded, and will in due time, reward them for their labor of love.

I could not forego the pleasure of an hour at

ORANGE, N. J.

So taking the passenger car, I was soon standing in front of the beautiful, newly-erected and finished Bethel Church, of this thriving little borough. Rev. Wm. Rodgers is the pastor and builder of this church, also an ornament to our people of this prosperous and growing place. Brother Rodgers is so ably supported by his amiable and generous hearted wife, that I wonder not at his great success as a young minister of our itinerancy. His church was recently consecrated, and now goes bravely forward on its glorious mission. Pastor and family are alike beloved of all. May they ever possess this true abiding love.

En route for New York by the Morris and Essex rail road, we were encountered by a Rev. gentleman of the Baptist persuasion, (white,) from whom we learned that one of our A. M. E. clergyman, the young man at Morristown, Rev. Wm. H. Winder, has been preaching a series of very interesting sermons, that have taken hold upon the hearts of white and colored, and are having a marked impression upon the supporters of our most illustrious and M. M. P. Id—Ed.—*My Miserable Policy.* The gentleman referred to, was particularly comprehensive in eulogizing brother Winder's famous dog sermon as he styled it, the text being, as he informed me, "Beware of Dogs." He did not forget to pay his respects covertly, to the *Big Dog in the Manger*, alias "Our Moses," who can't reconstruct himself, and is altogether unwilling that Congress should have such honor. I am glad that such men as Winder live, and exercise a power in our pulpits. Honor to the appointing power who knows how to send such men as our young friend Winder, to those regions of New Jersey, that produce such rare luxuries as cranberries and Jackey Rodgers!

The porter, passing through the train, lighting the lamps at 2½ P. M., announced that wonderful piece of underhill civil engineering, *The Bergen Tunnel.* As this tunnel is one of the greatest (Eastern) works of the kind, and in the immediate vicinity of New York, and often described by visitors in that region, I pass it without further remark.

Emerging from the tunnel, the noise and bustle of the Empire city salutes our ears, and her lofty spires (especially Old Trinity, St. John's and Grace Churches,) tower high above the five and six story mercantile houses in their immediate locality.

Rev. Henry Davis. This veteran warrior we found again at his post, (Bethel Church, Sullivan Street) although somewhat feeble from his recent illness. Elder Davis holds rank among the oldest and most devout ministers of our connection, and is so esteemed by the large and intelligent congregation over whom he presides. I need not name the dear brethren of this charge, to whom, with their elder, I am so much indebted for favors received at their hands. While this Church has such a man as Mr. Davis at her head, supported by the energy, zeal, and wisdom of a Smith, a Gembior, a Cooper, a Murray, a Browe, and a host of other equally zealous, good and great men, she must ever, as she has heretofore, triumph. The Sabbath Schools and Day Schools in each of the above mentioned places, come in for their share of the patronage of these earnest advocates of a higher and a more glorious civilization. I shall have more to say, touching the educational pursuits of our people, at another time. Brooklyn, Williamsburgh, Weeksville, New Haven, Hartford, and Providence, are under the leadership of such men as Revs. J. M. Williams, Joshua Woodlyn, J. N. Freeman, Deacon Dunell, R. L. Perry, H. M. Wilson, and Messrs. Junius C. Morrell, E. Dermund, Joseph Corunlios, Samuel Manning, L. H. Putnam, C. Kemple, R. V. Mason, Edward Galpin, Ezra Morris, and many others, whose energy and good works among us, entitle them to be known as true and tried leaders of our rapidly advancing people. In my next, I shall briefly notice the people and their movements, in the above named cities and vicinities.

On my return, I find our brave Boys in Blue here and hereabouts, wide awake on the great issue of the day. Every effort is being made to give our late comrades in arms, a fitting welcome to the city of Brotherly Love, who, notwithstanding her gratitude to them, will no doubt be subjected to the disgrace of being recognized as the only city of the Loyal North, mean enough to practice this disgraceful exclusion of colored persons from her city passenger cars. Perhaps their notions of justice to those who "Deserve so well of their country," will not suffer our city rail road corporations to practice this species of flagitious tyranny. Our opinion is, that the 8th of January will find some of our boys from abroad along these lines, who it will be difficult indeed, to convince, that Negroes have no right to these common conveyances.

Respectfully yours, A M G

Philadelphia, Dec 15th, 1866.

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A PLEA WITH THE MISSIONARY BOARD

BY REV. GILBERT HAVEN.

We copy the following well timed article from the *North-western Christian Advocate*. We select it because it concerns us as a people. We expected it to appear in the *Advocate* of New York, but we have been disappointed. The truth on these subjects is what we want to know, and now is the time for the Methodist Episcopal Church, North, to speak out.—Editor.

Whether by virtue of the infrequent assembling of the General Conference, or in consequence of the great pressure of the cause of which the Missionary Society is the organ, the annual meetings of its board would have to be of the highest importance. The few brethren, lay and clerical, (typical in this union of the future General Conference) that are made the almoners of the chiefest of the charities of the Church, have become almost an authorized exponent of her principles and her policy. This being the case even in ordinary times, and when ordinary plans are subject of ecclesiastical consideration and action, its influence is greatly increased, when upon it, during the interim of the sessions of our only official body, devolves the organization of the Church in a vast portion of our country, when it is required to adopt modes of procedure that must come before the General Conference for consideration, and whose plan, whichever it selects, must embarrass or aid that Conference in the great work that God set it to do.

As the representatives, in no small degree, of the Church in this important hour of her history, we entreat their prayerful consideration of certain most evident facts and duties to which God and the hour pre-eminently call them.

Whatever interest or duty is attached to our foreign and Northern home work, and our interest and duty in these departments we are aware are very great, the whole public mind is conscious that they are exceedingly small beside that which our southern work creates. Our missions in Europe, Asia and Africa may languish or flourish for the next decade without any such effects upon the Church as will attend the success or failure of our Southern Missions during that same period.

But while every person in the Church and in the land discerns the greatness of this work, he none the less clearly sees the only way of its ultimate and successful accomplishment. I heard a distinguished Western General lately declare that whoever settles the great problem of Southern reconstruction safely and rightly, will win for himself a name greater than has been yet won by any of our generals and presidents, including his present Excellency. No individual can achieve this honor; a Church can. Shall our Church be the leader in this great undertaking, the moulder and fashioner of the nation's future after the pattern shown her on the mount? It is better for us to think soberly than extravagantly; to see where we can mend, than where we are perfect; to let others praise us and not our own lips; to prove our pre-eminence by actual leadership rather than by mere professions.

We beg, therefore, for the honor of the Church, for the prosperity of Zion, for the salvation of our country and the glory of God, that the Missionary Board will take that great step in divine duty at her coming session, which every man's conscience approves, which the Bible most emphatically and unceasingly commands, which millions of our fellow citizens, North and South, desire and demand, and which will be responded to by the Church now, and the Conferences in 1868 with a fulness of grateful approval that no words can express.

As this Board is the only official representative of the Church in this great field and duty, may we be allowed to call its attention to certain central facts and principles that demand of them instant and just consideration.

We have, at present, no settled policy in our Southern work. With one exception we have no official policy. Four paths we are there pursuing. First and worst, is that of organizing the black and white brethren by themselves in Conferences as well as churches. This plan was adopted by the last General Conference against the protest of the N. E. Conference; it was a step in advance of our former treatment of our colored brethren, and was advocated by many of their sincere friends. But the error of such a policy has appeared more and more clearly in the rapid growth of public conscience; it has not been extended to other parts of the work, and if the Church is true to its growing convictions, it will be abandoned by the next General Conference, even where it now feebly flourishes.

The second policy is that adopted in the Kentucky and Missouri Conferences, to some extent also, I believe, in that of Tennessee, which is the first step away from the error of Baltimore. In that we organize black and white in one Conference, but under different presiding elders, so that two elders of the same Conference visit the same village and preside over two separate societies, both of which together have hardly attained to an infantile growth; this is, however, a step in advance of the Baltimore plan, where the presiding elders of different Conferences are thus compelled to govern different churches in the same neighborhood. But it is yet far from the true and successful way, and can only brew imperfection and harm to all its workings.

The third plan is that adopted by the Mississippi Conference, where one elder has supervision over all churches, but where the Churches are still divided by the barrier of color. Whether this plan differs actually from that in Missouri will depend on the future action of that Conference. If its elders, who are now all white, are always so or if it proceeds to erect colored districts, and to appoint colored elders for colored churches and white for white, it will fall into the error of its brethren, and become a partaker of their sin. Its organization of a colored Biblical Institute, and of colored and white churches shows that it is in danger of proceeding farther in this wrong direction. The working of events which is none the less than the Providence of God, may constrain them to a more perfect course of action, but that blessed end is not theirs yet.

The fourth and last policy we have pursued is that of the South Carolina Conference. That body has courageously resolved, and more courageously voted against all distinction among brethren on account of color; it has mingled all its brethren in one Conference, it has elected the officers of its Conference and of its churches of all complexions; it has trustees and stewards and leaders, white and colored, in its churches, and a faculty and a body of students on the same impartial basis in its institute; it has declared by solemn resolve against all recognition of color as contrary to the Word of God and the spirit of Christianity. It is the most bold, earnest and really successful of all Southern missions. Nay, with one exception it leads all its sister Conferences, North and South, and even that one it surpasses in its opportunities of practicing the fulness of the gospel of Christ.

These four plans are before the Board for its consideration; not that its decision is final; the Church in her official capacity can alone give that decision, and even she can issue no final edict, except that which accords with the counsels of God; if she persistently refuses to obey this will, she ceases to be His church. The only question for the Missionary Board to answer is, will it now conform to the will of its Master, adopt the policy that one of its own conferences has gloriously initiated, and by resolve and by donations establish our church every where in its territory on this only eternal foundation?

Allow me to suggest a few of the evils our present course is creating, and also a few of the blessings that will follow if we instantly plant ourselves on that basis which is right and only right forever.

1. Our present mixed policy is harmful, First, because it perpetuates a prejudice that is the child of Satan, and that prevents the attainment of Christian perfection. No person can be entirely a child of God, in whose soul works this leaven of unbrotherliness. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," whosoever feels an aversion to his brother for God-given, God honored, and God beloved peculiarities, is still in the gall of bitterness and the bonds of iniquity; whoever refuses to kneel with his brethren at the altar to receive from them memorials of that altar, to accept them as leaders, pastors, brethren beloved, in the flesh and in the Lord, because of their complexion, hath not yet apprehended that for which he is apprehended of Christ. The Church by erecting barriers based on this distinction, encourages its existence, and denies, as far forth, its most favorite doctrine of entire sanctification. She should be perfect in her official utterance and action, whatever imperfections yet embarrass her membership; she cannot be while she recognizes and officially fortifies this anti-biblical, anti-Christian prejudice.

2. She encourages the uprisal of caste elsewhere. Dr. Butler informs us that when the upper caste boys refused to study with the sons of tanners, he kept the school running for days on what German students would call his one "leathery" pupil, at last the upper leather caste consented to resume its position beside its humbler kindred of the sole. But our excellent Mr. Thoburn writes to the *Western Advocate*, that they have now established schools of tanners and even of sweepers' boys—this last a lower than the lowest deep, and he defends this course partly from Paul, though he forgets to quote his chapter and verse, and especially his example, partly from the feelings of these low caste boys themselves—an excuse which springs from the same source as that which seeks here to make our colored brethren responsible for our like error—but chiefly from the course we have pursued in our kindred organizations. Now, whatever be the excuse, no act is more palpable violation of the Bible, unless it be the recognition of their polygamy, and even this the Word of God does not so earnestly and universally denounce. We can cure all such perilous wanderings of our brethren abroad from the path which Christ has marked out for His Church only by a previous faithfulness in the same duty at home. Our brethren in India who tan leather, and our sisters who sweep their own houses or those of their heathen neighbors, are to have their children in schools by themselves, because the sons of tanners and sweepers and other workmen in America—for from this origin we have all sprung—will foolishly legislate between brethren on account of the tint of the pigment of the skin.

3. Another injury it causes is the impediments it puts in the way of Church unification. Were our policy openly and earnestly right, we should find many churches working up to it; now they are hindered in this course by our silence or wrong action. Brother Caldwell writes in a late *Christian Advocate*, that whites and blacks worship together in some of his congregations, but he carefully adds that it is because they have no white Churches yet formed. Why should they form any? Why call those already formed black! Let our Board declare such distinctions wrong, and he will rejoice to co-operate with it in disregarding them. Brother Marrs writes to me in a late letter thus: "At the Camp meeting on my district—the Baltimore district of the Washington Conference, there were three white persons to one colored, on Sunday, and you never saw better order in any church in Boston than we had all through the meeting. The whites sat on the same seats, acknowledged the same Christ, and knelt at the same altar. To God be all the glory, amen! Since then, the whites flung open their churches in that section and invited me to preach in them; and if we are humble and faithful to God, we will come out of the furnace like gold tried in the fire. Glory to God!" Shall the *Church* feed the fire that tries these souls of its own brethren? It does, so long as it refuses to approve their course and make their policy its own. These noble whites of Georgia, Maryland and South Carolina, no less than their colored brethren deserve the warmest thanks of the Church for the courage and Christian consistency they have shown. The Missionary Board should give them our thanks both by especial resolve, and far better by following the path which they are so grandly pursuing.

4. Our present course causes a wasteful and ridiculous expenditure of our funds. Why should we have two presiding elder districts running through the same territory supported each by missionary moneys? Why colleges and schools, theological and academical, for blacks and whites separately, when only one for both can scarcely get means to live, much less to grow? An instance of this extravagance of caste was seen in Helena, Arkansas. A white brother, sent from the Genesee Conference, was stationed at that place, and after much effort, organized a Church consisting of a husband and wife; the black Church near by was somewhat larger, though, as has been suggested, probably no more harmonious, yet two presiding elders visit that city, each to his separate church. A pastor and a presiding elder to one man and his wife, is making a very fine but rather expensive point of our feeling of caste; it is a costly sacrifice of men and moneys at the altar of this hideous American idol.

5. But lastly, this course hinders the work of national unification. Congress is in advance of the Church; that body in its Freedman's Bureau Bill appropriates large sums of confiscated moneys to those Southern States who will establish schools without distinction of color. We are trying to organize on the distinction of color.

The National Freedman's Union Commission, at whose head has been one of our most honored bishops, declares its special work is, "the establishment throughout the Republic, upon permanent foundations, of common schools for the education of all, without distinction of sect, caste or color."

The people are panting after perfect democracy; they will not rest short of it. Shall the Church retard this consummation by persistently recognizing in her higher sphere the evil they are struggling to cast out from their lower domain? God forbid!

The benefits accruing from such courageousness for God, we have no space to delineate—no space is adequate for their delineation. We shall thus set the example to the nation and to our sister Churches. We shall find moneys in abundance for our general and special work. One of our richest and most honored brethren has offered to aid liberally in planting a college in Tennessee on this basis, if the Church will but identify itself with him in the work; but if she persists in organizing schools as she has there and elsewhere, for "people of color," and of no color, if she can find such, each by themselves, then must they wither and die as they deserve and as is best; for it is far better that error should die than live, even when it has found entrance into the Church of the living God.

We shall thus give Congress the key-note it hesitates to strike;—the key-note it must yet strike—the political equality of all citizens. We shall emancipate the nation from the chains whose burden it already feels so heavy and so woeful. We shall outstrip by a single step, all rival efforts of evangelical and other bodies, and win this whole country to our banner. We shall solve the problem of Church reconstruction and Church union that has disturbed us much, and until we take this course will disturb us more and more. We shall accept the far-seeing proposition of the *Central Advocate*, the union of the African M. E. Church with our own, and the admission of their Bishops to our Episcopal College, by forestalling it; that cannot be effected for two years; this will accomplish that end in ten months, that may even breed distinctions in Conference organization and so perpetuate the evil among the clergy and churches which it abolishes among the bishops, precisely as was the case with its son and superior, slavery. This delivers us from all such peril, and makes a straight path for our feet, that when the union comes it will be without any such qualifications; that, too, regards only a union with another Church, this, the treatment of those who here always stand faithful to our own organization.

Not the least among the advantages this course will give, is the identification of our Church with the aims and efforts of the real leaders of southern opinion. The southern loyalists, almost without exception have urged upon the Republican party and upon Congress, the complete abolition of all color tests in the work of Reconstruction. They carry out their theory practically, by putting a gentleman of color on their memorial committee. They would rejoice exceedingly could they behold the great Methodist Episcopal Church coming up to their support. She would appear in their delighted eyes, marching out of the wilderness of this national conflict and corruption, clear as the sun, fair as the moon, and terrible to her enemies and theirs, as an army with banners. Shall they hear the advancing trumpets, and the echoing footsteps of that army, your resolutions and impartial action? Shall they cast their great and growing influence in your favor?

It is hardly necessary to add as a stimulus to this course that thus we hold up especially the hands of our best representative brethren in the South. Judge Bond of Baltimore, almost the only outspoken white brother, lay or clerical, that we have in that once honored and influential seat, is heartily identified with the cause that has this as its inevitable end. He would rejoice at the support he should thus receive. So would Judge Moore of Charleston, who is a trustee with several colored brethren of the Institute of the Wentworth St. church. So would others of their class, that would gladly rally to our banners, if they carried upon them the divine motto: "One brotherhood of Man in Adam and the Lord."

Will not, then, the Missionary Board crown our Centennial year, with this Millennial glory? The Church will gladly respond to its demands upon her wealth, but infinitely more gladly to this appeal against a sin which yet too easily besets her. It will be a record such as no past Apostolic Church has given. A record that all the coming church will rejoice to read and follow. May the Board smite to the earth this rotting idol of caste and pride. Strong and reverend as is its air, ancient as is its reign it will crumble at one touch of her divinely mailed hand. Alexander Smith tells us how the chief priest of the Angles struck down their long-feared idol, amid the terrors of the people, but when it fell how their shoutings smote the skies. The repentant minister of Paganism, though feeling that the oft-threatened death might come if he violated the sanctity of the temple with arms of war, yet, rode in, and,

"With high defiance on his lip,
Smote with a clang the idol, monster faced.
And as he smote, the foul thing, reeling, fell
And when from every heart the icy band
Of fear was lifted, sea-like grew the noise.
Within the crowds a second fury wrought,
And one a torch applied, and through the smoke
The scorched gods came thundering down, and towers
Of flame rushed up, then licked the air, and died.
Then white-robed priests together standing, sung,
Down falls the wicked idol on his face,
So let all wicked gods and idols fall!
Come forth, O light from out the breaking East,
And with thy splendor pierce the heathen dark,
And morning make no continent and isle,
That Thou mayest reap the harvest of thy tears,
O holy One, that hung upon the tree."

So will the American people of the Methodist Church shout and sing if her chief priests and associated representatives of the laity and clergy shall thus cast down and consume to ashes, the hideous sin of caste, that she has long feared and worshipped.

Brethren, the time is short. God is moving powerfully upon the hearts of the nation. Never before were His footsteps more marked or more majestic. The dullest ears hear them, the dimmest eyes see. If we will not work with Him, He will accomplish His purpose without our aid and we shall be constrained to feebly follow the state in the extirpation of this crime from the Church, as we did in the extirpation of slavery. Ere the next General Conference assembles, that sin may have ceased in the State. You alone may prevent the Church from being again only a register of political decrees. You can forestall Congress and the people, and obtain for us the unquestioned leadership. You can stop all this uneasy, expensive and ungodly confusion, by refusing to recognize all new organizations, whatever their avowed object, that are bound with this chain. You can bring order out of chaos, by decreeing, as far as your power goes, that all moneys expended in the southern field shall be given solely on the basis of no distinction of color. Your power is not equal to the refusing of aid to the Conferences that were organized on this basis by the General Conference. But you can protest, as no less than four of the N. E. Conferences have, against that course, and refuse to aid in its extension by any farther organizations, whether of Church or school, or of charitable societies. So doing, you will place our Church in the advance of all the rapidly marshalling and speedily conquering foes of this national sin, and will win for her the increased favor and support of the Great Head of the Church, whose presence assures eternal victory and honor.

May your action, at the coming session add this divinest glory to our centennial rejoicings.

* * *

For the Christian Recorder.

QUI TRANTULIT SUSTINET.

By the strong spirit's discipline,
By the fierce wrongs forgiven,
By all that tears the heart from sin,
Are mortals won to heaven.

The little Zion M. E. Church of Wilmington city Del., has been for some weeks engaged in a very warm and interesting effort, and the result was that she has been greatly blessed. Lukewarm professors have been aroused, past differences and animosities have been permitted to sink into oblivion, and when each instrument was tuned, and all in one voice and united heart inspired in strong supplication in behalf of the thoughtless throng of spectators. God our captain had answered our prayers by causing many hitherto careless ones to cry Lord, Lord, what shall I do to be saved. The meeting has been prolonged for some four or more weeks, and now it must be brought to a close in order to meet in our classes, to ask our brethren how many miles they have got on towards the city of our living God and to sing the song of praise, and talk of the blessings that attend the godly. But the minister seemed loth to dismiss his congregation on this the last night of the special effort. He stood for a moment looking at the expectant throng, then requested that the seats nearest the altar should be filled by those who had lately joined the church. In answer to his wish there came, as room was made for them, thirty-one persons who had lately passed from death unto life.

There was the aged woman's scintillant eye,
Lit by her deep love's truth;
While manhood's ideal was soaring high,
And the buoyant heart of youth

There came with quick impulsive steps many improved in ardent manhood, exalted in the new title they had won, and whose untried hearts, I believe gave hopes which friends indulged in of their future usefulness which will not be disappointed; and there was also the calm tread of the thoughtful far seeing middle aged, there was the graceful maiden tripping timidly to the place of which she felt smoothly, and the serious matron whose earnest eyes seemed to be a ripple of one light as she glanced at those whom she would fain bring with her. Oh, I ask my learned friends what various wants were there, what various needs must have been within the bosoms of those newly redeemed souls, from the thraldom of the stern opponent. Since my dear pastor has placed or permitted me to the watch of Mr W., of the above mentioned church, I have learnt that he is not one of those whose tears have such ready flow that the congregations grow indifferent to them. But now his eyes were filled to overflowing as he looked at those who would, if they hold out faithfully, be stars in his crown of rejoicing, whose scintillas would dazzle the vision of saints and sinners too. Would they only prove true and faithful to God, to whom they have taken the vow to serve during the contest for glory. And with what eloquence did he, Mr. W. beseech them to do so; how beseechingly he urged them to use aright the talents which God had given them. Now, as I am a young soldier, one of the youngest, I ask how many of those souls recorded in that solemn hour, that they would be valiant soldiers of the cross, that height nor depth, nor no frail human being should move them or separate them from the love which passeth understanding? I have said it, taking God the Father of heaven and earth to be my helper. E. H. DUFFEY.

Wilmington, Del.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Dec. 22, 1866.

CONTENTS.

FIRST PAGE.

POETRY.—A Glorious Land.

COMMUNICATIONS.—"Scattering the Power of the Holy People." Dan. 12: 7—Jottings by the Way—A Plea with Missionary Board—Qui Transtulit Sustinet.

SECOND AND THIRD PAGES.

EDITORIAL.—Editor's Notice—Don't Wait for the Editor—Rev. Gilbert Haven—Marriage Notices—Editor's Budget—Editor's Report—Congress all Right—The Steamer Robert E. Lee—A Fair at Salem—Indianapolis—Concert—Presentation—A Hero Gone—Resolution—Soldiers' and Sailors' Convention—Great Revivals in the Church—Matrimonial—Look Here.

MISCELLANEOUS.—The Present Situation of the A. M. E. Church—Fair for the Benefit of St. Thomas—Bureau National Equal Rights League—A Surprise—The Colored Soldiers' and Sailors' Convention—Letter from Kentucky—A Trip to the Iron Mountain of Cornwall.

NOTICES.

INFORMATION WANTED.

MARRIED.

DIED.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

MISCELLANEOUS.

ADVERTISEMENTS.

All moneys or orders must be addressed to Rev. Elisha Weaver, Box 2975, Philadelphia, Pa.

DON'T WAIT FOR THE EDITOR

Let no one in the West or South wait for the editor to visit the town or city where they reside, in order to renew their subscriptions to the *Recorder*, but send on their moneys to Rev. ELISHA WEAVER, *Box 2975, Philadelphia, Pa.* The editor's course is very uncertain, and he may return home any week; nor is he certain which direction he will take, so subscribers can be obtained almost any where.

Let our preachers urge the people to send their subscriptions to the General Book Steward immediately. JAMES LYNCH,

Editor of *Christian Recorder*.

Dec 22—3t.

REV. JAMES LYNCH

Brother Lynch is doing a good work, which may be seen from his letter of this issue. He has collected over $325, and we have sent him over $200 worth of books, making upwards of $500. We have received only $110 up to this time, so our creditors will wait on us until he either forwards us the money or brings it home with him. We are expecting him home every day. There are a number of names in his report that we have never seen before.

REV. GILBERT HAVEN.

We refer our readers to the masterly article of the Rev. G. Haven, a man who, we believe, like Charles Sumner, and others, is, and ever has been true to right principles and views, viz., that "out of one blood God created all nations of the earth;" that it is not a man's complexion that makes him a man; but that "all men are born free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

The Rev. Mr. Haven, of Boston, is one of the giants in the Methodist Episcopal Church, and prompted by principle and the duty he owes to God and his fellow man, he has faced the storm of opposition, and written an article of over three columns, to show to all how he stands in reference to the wicked spirit of caste, which yet rules in the Church. All brethren in the Church of Christ should be of one mind and heart, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

If every man, professing to be a Methodist, would continue to feel as he felt, when God, for the sake of his Son, spoke the life-giving word in his soul, there would be no proscription on account of color, in the Church. Mr. Haven conclusively proved that there should be but one Methodist family in this country.

We find that the most of the Northern Methodist journals are apparently afraid to say much on the subject. W

MARRIAGE NOTICES.

Why it is that many of our brethren send us long strings of marriage notices without a cent to pay for them, is a mystery to us. When we marry any persons, we generally ask them if they wish to have their marriages published, and if so, they give us the money to pay for their publication. It is true some of the brethren send twenty five cents for each notice, but two thirds of them do not. We cannot publish any more notices unless they are accompanied with the money.

EDITOR'S BUDGET

DEAR RECORDER.—It is with pain that I am so long away from thee, but I am preparing places for thy reception, and must trust thee a little longer to one to whose nursing care thou art not unfamiliar.

In my "Budget" two weeks ago several typographical errors made me say what I did not write. In alluding to the Convention to be held at Washington I was made to say *serve the proper* when I wrote "serve the people." The others I will not take time to notice.

WILBERFORCE UNIVERSITY.

I paid a flying visit to this place shortly after leaving Cincinnati. The educational work is still going on far more efficiently and prosperously than any one who has not witnessed it would imagine. The scholarly and devout Bishop Payne is the presiding genius, he is teaching a theological class, in which are some young men of the highest promise, preparing for the ministry of the African Methodist Episcopal Church. Miss Sarah Jane Woodson is the principal. She is a thorough scholar and well-versed in the classics and abstruse sciences. In her department the primary branches, physical and moral science and higher mathematics are being taught and the pupils evince great proficiency. There is a class who read in Latin, Cicero, and in Greek—the Anabasis of Xenophon. The character of the educational work awakened my astonishment and admiration.

One of the buildings of the University; forty by sixty feet and three stories high is under roof; it is of fine architecture and substantially built of good brick. Let it be remembered that the real-estate of Wilberforce is worth over eight thousand dollars, without this building, and that it is entirely clear of debt, and we will see that great things have been accomplished though the former buildings have been laid in ashes by the torch of the incendiary. Not much is owed on the present building so far as it has gone, when we consider its recent commencement.

How strange that the wealthy men in our connection will not advance a few thousand dollars to rebuild, when the ground and cottages worth thousands and entirely unencumbered, would secure them!

Wilberforce will be a grand success one day and every Christian man who has opposed it, or been apathetic towards it will yet smite his breast and say "God be merciful to me a sinner."

A gentleman of distinction said to me in Cincinnati. "The heroic devotion of Bishop Payne to the cause of education among the colored people, will make future history embalm his memory."

We have met Rev. James A. Shorter the agent twice. He is working with an energy and persistency to raise funds that claims the admiration and gratitude of our entire denomination. His love for the A. M. E. Church is well known as being most ardent, and he throws life into every work he lays his hands to. Wilberforce is fortunate to the choice of him as an agent, for there is not one man in the entire connection, be he friend or foe, who has not unbounded confidence in James A. Shorter.

XENIA, O.

I preached at the church here and was kindly treated by Rev. Lewis Woodson the pastor, who is a man of very extensive information. Mr. J. Cousins, a most successful financier, has thanks for hospitably entertaining me; he is one of the trustees of Wilberforce University. A number of friends here subscribed for the *Christian Recorder*.

B. C. JACKSON'S STORE

at Xenia, is worthy of mention. He is very largely engaged in the grocery and dry goods business, having thousands of dollars invested in it. His advertisement will appear in another column soon, as I have not yet sent it.

ZANESVILLE.

I made a slight allusion to Zanesville in my last. The interest for the *Christian Recorder* is great here. Such leading spirits as Messrs. Bryant, Messer, Arnold, Clinton and Gassaway, who are pillars in the church, and are among its staunch supporters.

Elder Warren was absent during my visit at Marrietta, holding quarterly meetings. I must here confess my admiration for elder Warren, whose liveliest footprints may be found at Chicago, Detroit, Cleveland, Zanesville and many other places. He sets up a high Christian, intellectual and social standard, wins his flock and those who are not his flock, and brings them up to it. He is truly a *great* man in doing good, you have only to follow him to find monuments to his faithfulness all along his pathway. God has truly blessed him.

PITTSBURGH.

I returned to this city to do great things, and did nothing, an interest that had been excited in a certain direction, and gave hope of a large donation to the Book Concern, proved unavailing. I hastened to

CLEVELAND, OHIO,

and was heartily received by Rev. R. A. Johnson, the pastor, whose wife is suffering from severe affliction. The church is highly prosperous. The Sunday evening services are so largely attended that numbers cannot find seats. The church wields a powerful influence among all classes of the community, from the highest to the lowest.

I never visited a city with so small a colored population as Cleveland, that contained so many colored families of high social position, who are really a type of the highest American refinement. I had unmistakable evidences of their hospitality and liberality, by the enjoyment of personal consideration, as well as receiving their subscriptions to the *Christian Recorder*.

Dr. Wilson, a colored dentist, is a man worthy of note, distinguished for his skill, high social position in white or colored society, and for his moral worth.

George Vosburgh is perhaps the largest colored real estate owner in the place, widely known and respected in the city as an able business man, and one of the leaders among the colored people.

B. S. Green has an office on Superior street, and is very largely and profitably engaged in the book trade. He has a thorough business education and habits.

Madison Tilley's tall and commanding form can be seen moving about the city in all directions looking after his numerous teams that aspire to haul every thing in Cleveland. This money-loving man who does not belong to the church, is one of its best friends, and is one of the most benevolent men in Cleveland. He collected during elder Warren's administration five hundred dollars for the new church.

Mrs. Elvina Williams who had been an old subscriber to the *Christian Recorder*, did the cause much good when I presented it; she talked it up finely, and they generally listen to her when she talks, as men and women are apt to do when personally appealed to by an intelligent, lovely, and Christian lady.

I cannot forbear returning thanks to Mrs. Mary A. Henderson, whose home I enjoyed free of charge. This lady is the President of the sewing circle, and is one of the busy bees in the hive of every good work. Mrs. Mary E. Parker, who distinguished herself as the late highly efficient president of the Soldiers Aid Society, is still exhibiting her wonted zeal in the elevation of her race.

I hope I do not violate propriety when I say that the Misses Emma, Matilda and Carrie Lewis and Janette Baker, and a few others that I might mention, are stars in Cleveland society of which our people may well be proud. They are such, on account of their moral, religious and intellectual worth and usefulness.

Rev. R. A. Johnson is the right man in the right place. Here, while pivoting upon the great object of saving souls, he believes in improvement, encourages talent, and seeks the good of all.

I had the pleasure of meeting a distinguished colored man of North Carolina, Mr. O. F. Allston, the father of Rev. W. J. Allston, rector of St. Thomas Church, Philadelphia. He is hale and hearty, and gave me an earnest invitation to share his home when visiting Cleveland. His sons are taking wives to themselves, and with almost juvenile spirit, he enjoys their matrimonial bliss.

The Sampsons from North Carolina, are here, each one making his mark, and bidding fair to be "Sampsons" by nature as well as by name.

My friend Rev. R. A. Johnson, aided me with a zeal that I have never seen excelled, and my mission in Cleveland was a success. He is carrying on a protracted meeting, with the most encouraging signs. Already among the foremost men in the Ohio Conference, and still progressive, we predict for him a glorious career.

I was loatha to leave Cleveland, but started after remaining there a week, for Columbus, of which I shall speak in my next. I only say to his many friends, that Rev. Dr. Watts is in full bloom. * * *

EDITOR'S REPORT.

I hereby beg leave to acknowledge the following moneys for the CHRISTIAN RECORDER, received by me since October 25th, 1866, also the names of those who promised to pay.

The Roll of Honor

NEW SUBSCRIBERS.

Altoona, Pa.—James Barris, $1 25; Henry Smiley; Susan Payne, 1 25; John James, 1.25; Theodore Green.

Hollidaysburgh, Pa.—J. M. Washington, $1.25; Hiram M. Brown; M. W. L. Knox, 1 25.

Pittsburg, Pa.—Benjamin Goulden, $1 25; G. S. Woodson, 2 50; John Washington, 2 50; T. W. Cardoza, 2 50; Joseph Thomas, 2 50; S. M. Kier, 2.50; Rev. S. F. Jones; Rev. E. B. Snyder, 2 50; W. W. Wallace, 2 50; W. J. Moore; H. T. Coffey, M. D., 2 50; John W. Butler, 2.50, Isaac Williams, 2 50, James Toeus, J. W. Miller.

Birmingham, Pa.—E. B. Randell, $2 50; Shepherd Walters, 2.50.

Cincinnati, Ohio.—Messrs. Ball & Thomas, $2 50, James A. Smith, 2 50, John H. Coleman, 2 50; Sarah Ann Brown; M. Grovarnor, 2.50; Miss Howell, 2 50; Augustus Christy, 2 50; Samuel J. Tilmon, $2; W. H. Mann, 2 50; George Toesport; F. Lewis; W. H. Parham, 2.50, Mrs. Ann Erskines; Martha Parker, 2 50.

Walnut Hills, Ohio.—Elias Armstrong, $2 50; Frank Clark, 2 50; William Mondell, 2 50; Malinda Bennett, 2 50; Rev. J. Stephenson, 2 50; Mary Woodyear, Mary J. Jordan, 2 50; John Alexander, 2.50; David Braxton, 2 50; Julia Brodie; Delphey Benson; Rev. L. Railsback, 2 50; O. A. Lyman, 2 50, Lane Seminary, 2.50; Eliza J. Williams, 2 50.

Cincinnati, (continued)—A. B. Coe, $1 25; Rev. Wallace Shelton; Miss Anna E. Tinsley, 2 50; Rebecca Jones, 1 25; Miss Alice Carter; Miss A. Epps, 2 50, Peter H. Clark; Elvira Willis; Ann E. Myers, 2 50; Rev. Bates Conrad.

New Richmond, Ohio.—D. Matthews; Elizabeth Brent, $2 50; C. H. Payne, 1.25; John Campbell, 1 25; Louisa Hudson, 1 25; Charles Johnson, 1 25; James A. Bood, 1 25; John Oritt, 1 25; Charles Sneed, 1 25; B. S. Freeman.

Hamilton.—Nancy Jones, $1 25.

Lotus, Indiana.—Isaac Robbins, $3 00.

Oxford.—W. F. Lester.

Lebanon.—Merriman Clinton, 1 25.

Lockland.—Lucinda Mason.

Newtown.—Edward Watkins.

Xenia.—James Davis, $2 50; Nathan James, 1 25; Noah S. Hodge, 1 25, Ambrose Buford; J. C. Maxwell, 1 25, E. P. Jackson, 2 50; Richard Buford.

Zanesville.—Wesley Gassaway, $2 50, N. T. Gant, 2 50; John Gassaway, 2 50; Randolph Barnet, 1 25, C. H. Adams, 1 25.

Putnam, Ohio, Martha Turner, $2 50; Alfred Dickinson, 2.50; Mattie Clinton; A. W. Anderson, 1 25; Dr. J. McSimpson; Mary Lee.

Newark, Ohio. William Lemmons, $1 25; William Henry, 1 50; M. A. Norman, 2 50, Henry Roberson, Jane Shelsford 3 00.

Cleveland, Ohio.—William Samson, $2 50, Hazel Commings, 2 50, Joseph E. Sampson, 2 50; G. B. Harris, 2 50; W. L. Washington, 1.25, Jane R. Conaway, 2 50; K. S. Herris; John Shinner, 2 50; W. F. Jones, 2 50; Scintha Marsh, 1 25; George Vosburgh, 1 25, Charles O. Deaver, 1 25, G. W. Brown, 1 20, Mary E. Parker, 1 25, J. W. Tucker, 1 25, W. M. Taylor, 2 50; F. H. Morris, 2 50; Dr. Joseph Wilson, 1 25; Mary M. Henderson, 2 50; Thomas Walden, 2 50; William Tucker O. F. Alston, 2 50; B. Morgan, 1.25; James A. Marrells, 2 50, W. H. B. S. Johnson 1.25, Emily Wilson, B. W. Hendriss.

OLD SUBSCRIBERS PAID.

Hollidaysburgh.—Moses Brown, $2 50; E. Starrett, 3 00.

Pittsburg.—Sarah B. Mahoney, $2 50; I. S. Bellows, 2 50; Sarah Manny, 3 00.

Birmingham.—Thomas Henry Jackson, (?) $5 00, Isaac A. Lewis, (?) 5 00.

Cincinnati, Ohio.—Elias Gordon, $2.50; W. P. West, 2 50; T. E. Knox 2 50; J. P. Alexander, 2 50, Elias Young, 3 00.

Xenia.—J. Cousins, $2 50, Professor Mitchell, Mary L. Roots, 2 50.

Zanesville.—W. B. Arnold, $5 00; George M. Bryant, 5 50.

Cleveland.—Madison Tilley, $2 25; Emma Lewis, 2 50.

DONATIONS.

Sabbath collection at Cincinnati, Rev. Philip Tolliver, pastor, $23 00.

Sabbath collection at Xenia, Rev. Lewis Woodson, pastor, $6 10.

Sabbath collection at Zanesville Ohio, $5 40.

Sabbath collection at Cleveland, Rev. R. A. Johnson, pastor, $14 00.

Robert Gordon, $10 00.

Altoona, Rev. J. Spriggs, pastor, $1 50.

JAMES LYNCH,

Editor Christian Recorder.

CONGRESS ALL RIGHT

Congress is all right as regards the District of Columbia. We have the pleasure of informing our readers that the bill declaring all men equal before the law in the District, without regard to color, has been passed, in both Houses of Congress, by a large majority. There is much speculation as to whether the President will sign the bill or not. We think that the President is convinced that the people are in advance of his sentiments, and, therefore, that he will sign it without delay. We intend soon to visit the District of Columbia, where all men are now free and equal. We trust that a better day is dawning for our race. Our hope is in the Lord.

E. W.

The following notice has been sent us for publication in the *Recorder*. It will be found to be of interest to all those who are travelling southward. We are glad that the proprietors of that boat have felt it to be their duty to provide good accommodations for colored travellers. Down in that Southern country they are up to the times.

THE STEAMER ROBERT E. LEE

EDITOR COURIER.—We, and ten other colored preachers, returning from the Louisiana Annual Conference of the A. M. E. Church, to our appointments, took passage at New Orleans on the 13th inst., on the Robt. E. Lee, and were accommodated in the new cabin, called the "Bureau." This cabin is a very neatly fitted up apartment, near the stern of the steamer, with twelve berths, each to accommodate two persons; a dining room, handsomely carpeted, fine chairs, gilt cased mirror, washing room, a smoking saloon, and waiters appropriated specially for the "Bureau cabin." Every thing is in neat and tasteful order. The head waiter in this cabin, Spencer Stanford, seemed very kind and attentive, and did his whole duty. The steward of the steamer, a white gentleman, came into the "Bureau" at every meal, and inquired how we did, and how we got along &c.

We cordially recommend our colored friends everywhere, to travel on the Lee, when going from Vicksburg to New Orleans.

M. M. CLARK,

C. BUSON,

and others.

A FAIR, AT SALEM

There will be a grand Fair given, at Salem, New Jersey, by the ladies of that place, in aid of Rev. N. H. Turpin, commencing on the 24th instant, and continuing through the holidays. They anticipate having a delightful time on this occasion. We hope the friends will give them a full attendance. We thank Brother Turpin and lady for their kind invitation to us to attend. W.

INDIANAPOLIS

A communication from this city will appear next week. We have several others which will appear in order. All persons sending articles that contain remarks of a personal character, must submit to having them corrected by the editor.

CONCERT

On last Wednesday night the Sabbath School of St. Thomas' Church gave a grand Sabbath School Concert, at Liberty Hall. The little folks did admirably well. They performed their parts most nobly. There was one piece spoken which is always acceptable, viz: "The Black Regiment." This was well spoken by Miss Alice Bowers.

PRESENTATION.

On last Thursday night, at Liberty Hall, the Independent Order of Odd Fellows appeared in full regalia, and marched around the Hall. The exercises were opened with prayer by the Rev. Stephen Smith. There were some appropriate remarks made by the Acting Grand Master, Mr. William Gibson, after which Mr. D. B. Bowser arose and addressed the audience, giving an account of the rise and progress of the Order. Mr. W. Gibson then presented a splendid gold medal to Mr. Bowser. This was one of the finest medals we ever saw. After the presentation, the cake and ice cream was passed around.

A HERO GONE

Once more are we called upon to chronicle the painful intelligence of the demise of another great man. Mr. Paul Draton, of New York, has fallen. He was one of the most efficient working men of the Masonic Order, among colored people, in this country. He departed this life in Charleston, S. C. We have not now before us the date of his death.

RESOLUTION.

Bethel Church, of this city, has passed a resolution in their official Board to assist the Soldiers' and Sailors' Convention, in our city. That is right.

SOLDIERS AND SAILORS' CONVENTION, AND THE NATIONAL CONVENTION OF THE PEOPLE

The time appointed for the assembling of the above named organizations is rapidly drawing nigh. The former will meet in Philadelphia on the 8th of January, and the latter in Washington, D. C., on the 10th of the same month. We would merely state that we strongly approve of the proposed National Convention to be held in Washington, the capital of the nation. At this Convention we would like to see a fair representation of the people. The question will then arise as to what we shall represent. We think that there should be delegates to represent first, the views of the Church regarding the feelings and rights of ALL people. There should be an ample representation of the wealthy and social circles of our people, thus showing our feeling in regard to our rights. There should also be present those competent to represent the ways and means by which colored men throughout both North and South, as well as East and West, can carry on all the departments of trade and traffic among themselves,—railroad owners, merchants, grocers, steamship owners, and every other pursuit calculated to give us position and influence; and we should also establish banks or hold stock in them. There are several wealthy Societies scattered throughout the country. They could tell a tale.

As regards the Soldiers and Sailors' Convention, we shall greet with a warm welcome its advent in our city. Brave patriots of a hundred battles, let them come! We wish them a good time. This is the way to vindicate and maintain our manhood. Unless we strike the smithing iron, the sparks will never fly,—we must strike, and strike hard! Therefore, we trust that our citizens will give their worthy visitors the right hand of friendship. W

GREAT REVIVAL IN THE CHURCH

We hear that the great work of salvation is going on in Wilmington, Del., and various other places. We trust that God will continue his divine blessing upon them, and that sinners may turn and live.

MATRIMONIAL.

A great many weddings have taken place in our city recently. Success attend them, we say. We had the pleasure of marrying a young and beautiful couple on last Sabbath evening, despite the inclement weather. That's the way! Go it while your'e young!

LOOK HERE!

Send on your money, brethren, for papers and books. Our liabilities are great—and, by the first of the year, we wish to see at least Three Thousand Dollars come in for papers and books. Please remember.

DIAMONDS IN BRAZIL.—We have been gratified by a visit from H. M. Lace, Esq., the agent for Ayer's Pills, Sarsaparilla and Cherry Pectoral, in South America, who has just visited the mines with his medicines, and described to us the process of taking gems from the earth. A driver places his gang of slaves in a mud hole, where the gems are found, and pans out the earth in the water, like gold washers. The negroes are naked, to prevent their secreting the diamonds in their clothes. They are required to work facing their overseer, and forbidden to raise a hand to the face, lest they should swallow the jewels when found. Yet they do carry them away, by becoming so expert that they can snap them with their fingers from the pan to the mouth, without detection. Ayers medicines are the talismans for their diseases, and it was not difficult to exchange, with the negroes, Ayer's Pills in about even weight, for the rough stones in which the brilliants are holden.—*Boston Leader.*

Miscellaneous.

For the Christian Recorder.

THE PRESENT SITUATION OF THE AFRICAN M. E. CHURCH.

BY ONE OF ITS MEMBERS.

I have said that our beloved Zion was approaching a crisis, was nearing the breakers that indicate the habitation of shoals, I am still impressed that portentous surroundings warrant the assertion. That, though great is the prosperity within her palaces, and soothing the peace within all her borders, that though all on board are sweetly singing the anthems of free salvation, coral banks are raising, new leads are forming, which are destined to exert an influence on her future course, and demand the careful attention of those who guide her helm. In its history thus far we have seen most of its troubles arising from within its own bosom; from some morbid secretion lodged deep in its constitution, which it has been able to eject, and recover from the effects; but now it is to be subjected to pressures from without, to bear the increased burden of a re-doubled cargo, and yet, to contend in the race with the advance of popular education, to maintain itself in league with, and yet distinct form, its powerful allays, and to run the Christian course with those who are decidedly its superiors in the possession of bone and sinew, and upon its comprehension of these facts, their importance, and its action in regard to them, depends not only, I may say, its future well being, but its future life; and, therefore, I say to the navigators of our beloved bark, *keep a wide-awake, look out a head.*

Two great achievements, the abolition of slavery in the land, and the diffusion of knowledge among our race, together with the political changes continually taking place, and the efforts being made by other religious establishments, to gather in the material of which our church in the future must be composed, cannot fail to exercise a powerful influence on the Methodism organized among the colored people of the United States.

Whoever has made himself familiar with the causes which led to the formation of the African M. E. Church, and carefully read its history, briefly, yet accurately sketched by Bishop Payne, its able historiographer, in his Semi Centenary retrospection, cannot fail to see its identification with the anti-slavery cause, and the education of the proscribed race; though not always acknowledged, it has always *been* a faithful auxiliary to both of these noble causes—Emancipation and Education.

Now, that the one is accomplished, and the other in a happy stage of progression, it is well to inquire into their bearings on the church, and search out, if possible, that line, not of policy, but of duty which these great events indicate.

Far be it from me to act the part of an alarmist, to create clouds or interpret dark omens; neither would I seek the place of a time server whose only aim is to please others for self aggrandisement. But I would humbly endeavor to call attention to facts and events, and indulge in modest conjectures with the earnest desire of contributing a mite to the good of that cause, made honourable by the sacrifices, sufferings and doings of our noble fathers.

Oh, what an overpowering mass of reasons now rushes upon me, why I should love and cherish the church of my choice, and pray for her prosperity! But I stop not to enumerate ur present them.

Let us now descend to notice more particularly Emancipation, and its bearings upon the African M. E. Church.

Doubtless it will appear to many as useless to speak of Emancipation at this late date, but when it is remembered that in almost every respect it was looked upon as an experiment, and that before any positive judgment could be given, some of the actual results must be seen, the time elapsed since its taking place will be found sufficiently short. The period, however, contains the most important events in the early efforts of restoring the chaotic state of society, left by the war to the primary degrees of order and harmony.

Long before the final abolition of the peculiar institution, ministers of the A. M. E. Church impelled by a love that hid terrors from their eyes, penetrated far within its domains, and here and there succeeded in raising up the standard of uncorrupted Christianity. But still it might have been very truthfully said of the intellectual and spiritual condition generally prevailing within its pales, "darkness covered the earth and gross darkness the people." Ignorance of necessity reigned supreme among the slaves, with here and there an individual exception, and it was not until the tornado of war in all its fury swept over the land, bearing down the strong defences of this horrid system, that the African Church could freely seek its brethren in the South, where the great masses were to be found.

The day so long expected and so fervently prayed for, came at length, and was hailed by the friends of freedom with inexpressible delight, as the dawning of a brighter era in the history of the outcast black. The sun of liberty so long partially obscured by the sombre cloud of slavery, now bursts forth in all its beauty illuminating and cheering the whole land, and the millions of happy freedmen rejoiced in its ray. The little church of which we speak welcomed this glorious event with emotions of gratitude and joy too deep for utterance in words alone, but tears and *actions* prompt and comprehensive at once manifested its spirit, mighty aims and confiding trust in the God of grace.

Charleston, S. C.

(To be Continued.)

FAIR FOR THE BENEFIT OF ST. THOMAS CHURCH

The ladies of St. Thomas' Episcopal Church will hold a Fair, for the sale of fancy and useful articles, confectionary, silverware, books, toys and china, commencing December 24th, 1866, to continue during the holidays, at the New Liberty Hall, Lombard street below eighth.

A beautiful Silver tea set, (6 pieces,) will be voted for, and either of the undernamed Reverend gentlemen receiving the highest number of votes will receive it.

William J. Alston, St. Thomas' Church; J. B. Reeves, Central Presbyterian Church; Mr. Holland, Bethel Church; T. D. Miller, Pearl Street Church; T. Gibbs, Union Church, Brown St.; J. P. Hamer, Brick Wesley Church, C. Leonard, Shiloh Church; J. Underhue, Union Baptist Church; Mr. Watson, Little Wesley Church.

EACH VOTE FIFTY CENTS.

The ladies solicit the patronage of their friends and the public. Donations are solicited and will be thankfully received by either of the undersigned Committee:

Miss Sally Cole, 1022 Barley street; Miss Fanny, Williams, 1920 Walnut street; Miss Mary Wolf, 510 Pine street; Miss Margaret Black, 220 Quince street; Mrs. Charlotte Mills, 1015 Lombard street; Mrs. Louisa Shorter, 202 Acorn Alley; Mrs. Harriet Henson, and Mrs. Dr. Wilson, 907 Lombard street; Mrs. Nancy Williams, 1015 Lombard street; Mrs. Charles Gordan, 350 North Third St.; Mrs. Edward Collins, 669 Steiner street; Mrs. Thomas J. Bowers, 917 South street; Mrs. Louisa Redding, President, 1016 Fitzwater street.

Single admission 10 cents.—Season tickets 25 cents. To be had of any of the Committee, at the Methodist Book Store, Pine street, below 7th, or at Cordova's Book Store 419 South 7th St.

Dec 22 2 wks

For the Christian Recorder.

BUREAU NATIONAL EQUAL RIGHTS' LEAGUE

PHILADELPHIA, PENN'A, NOV. 28th, 1866.

Annual Meeting of the National Equal Rights' League, and a National Convention of Colored Men in connection therewith.

To the Colored Men of the Country:—The hour has come when we should speak. Our friends, as well as our enemies, are expecting us to make known our wants in our own words. In the days of our Slavery, our cause was presented and advocated in the breathing and burning words of those noble and true men who were not ashamed to be called *Abolitionists*. But, in the Providence of God, a propitious hour has come to us, and now we may plead our own cause, without molestation or fear.

On the 10th day of January, 1867, the National Equal Rights League will hold its second Annual Meeting, as already announced, in Washington City, D. C. All subordinate Leagues are to be represented in that meeting. We will have, therefore, Delegates in attendance from nearly all the States of the Union; for, in almost all of the States, we have State organizations auxiliary to our National League.

It has been thought advisable to make this meeting of the League more than a meeting simply of this organization. It has been suggested, and the Executive Board of the League has thought it wise to accept the suggestion, that we make this meeting a *national gathering* of all the friends of political and legal equality.

We, therefore, invite all friends of Equal Rights, in the North and in the South, in the East and in the West, to come together, by their delegates, at the capital of our nation, on the 10th day of next January, at 10 o'clock, A. M., in connection with the National Equal Rights League, and before our great nation, and in the presence of her representatives, with wisdom and moderation, and yet with earnestness and courage, make known our grievances and our wants as American Citizens.

It need not be urged that it is especially our duty at this time to make a national announcement of our desires and purposes. The nation is on the eve of adopting an Amendment to the Constitution which is to settle our legal and political status. We owe it to ourselves, our posterity, and our countrymen to announce our views and sentiments on this and kindred topics. That this may be done in a wise and effective manner, we earnestly and particularly urge our ablest and most distinguished men to attend the meeting and give us the advantage of their counsel and kind co-operation.

By order of the Executive Board of the National Equal Right's League,

JOHN M. LANGSTON,

President.

ST. GEORGE R. TAYLOR,

OCTAVIUS V. CATTO,

Secretaries.

Donation from the A. M. E. Church at Buffalo, N. Y., per Rev. Mr. T. Catto, $8,00.

A SURPRISE.

MR. EDITOR.—Myself and lady were invited to take tea on Monday evening last, at Brother Benjamin Sites' residence, one of my Stewards. After having taken a social cup of tea, we were enjoying the evening in conversing on subjects of interest, when all at once we were startled by the sound of merry voices singing at the door. The good brother of the house went to the door, and lo! and behold! some twenty-five or thirty ladies and gentlemen came in. After being seated, they sang several pieces, which were very cheering, and, by this time we began to think that something was going on. We were right; for soon Miss L. Boyer, one of the students of the High School here, and in behalf of an association of ladies and gentlemen, with a few brief but appropriate remarks, presented to us the neat sum of $32 00, in greenbacks and a basket, containing about $4 00 worth of provision and groceries, for all which we feel very grateful. May the Lord bless the donors and repay them fourfold in this world, and in that which is to come, grant them life everlasting!

T. GOULD,

Pastor Zion Mission A. M. E. church,

Seventh St., below Dickerson,

Philadelphia, Pa.

Dec. 13, 1866.

For the Christian Recorder.

THE COLORED SOLDIERS AND SAILORS CONVENTION

MR. EDITOR.—Having read the excellent article of W. E. M., in the issue of last week, urging that the National Convention to be held in Washington, be a *Convention of the people*, I have thought that the Soldiers and Sailors should also be careful to make theirs A CONVENTION OF SOLDIERS AND SAILORS. Much evil may result from the election, as delegates of those, who, during the war, were not Soldiers or Sailors, but *only uniformed* men; men whose conduct tended rather to make for the real "True Blues" and "Jolly Tars," enemies than friends. Men whose only recommendation to the public, is, that they knew how to avoid duty at the "front," because they were *smart*. To make the Convention what it should be, those whose duty it is to send delegates, should be careful of their high interests, and entrust their destiny only to watchful and honest guardians. While we have so important a work to perform, let us be careful to make such selections of delegates, as will do us credit, and secure, by their earnest effort, to strengthen our cause, the hearty support of the people.

ISAIAH MAYHUGH,

Late of Co. I, 8th U. S. C. T.

Philada., Dec. 19th, 1866.

For the Christian Recorder.

LETTER FROM KENTUCKY.

Lexington—Her citizens—Population of Colored People—Their Societies—Churches—Schools, &c.—The travel—Treatment—Arrival.

MR. EDITOR.—I take advantage of these few leisure moments to drop a line for the *Recorder*, hoping that news from here should will be acceptable to the many friends of humanity.

Lexington is a city that was noted in by gone days for wealth and intelligence, as she is now for urbanity and benevolence. The great majority of the white citizens are persons of refinement and position, in fact this is the intellectual centre of the State. The colored population is supposed to be about 4 000, perhaps there are more. The colored people are sober, industrious, and economical (in the main,) and benevolent withal. We have six churches (all brick buildings,) well attended, two benevolent societies, one Masonic Lodge, one Thespian, or debating club and an educational society. We have a public school, which opened on the 25th of Sept., under the auspices of the American Missionary Society who furnish teachers; there are six-hundred and fifty scholars in attendance; a greater number than there is in attendance at the white schools, at least, than there were at the last report. The school commissioners say that the Howard or colored school will compare favorably with any in the city. Bro. G. H. Graham has some affliction in his family; his youngest son Beecher, has been down with the small pox; the rest of the family have escaped. The best of feeling appears to exist here between ex slaves and former masters, yet the leading Democratic paper of the place threatens that if Congress does certain things, the negroes will be exterminated. We will see about that after the reconstruction. The colored people of this State travel over the different public thoroughfares in large and increasing numbers, yet the accommodations are not what they should be, this however, for the present, might do, if the attaches of the various rail-roads were disposed to treat us respectfully. For instance, a lady of color cannot pass over the Kentucky Central from here to Covington alone, without being insultingly approached by the train servants or lackeys at every opportunity. Measures will be taken to bring this matter to the notice of the Board of managers at no distant day, for it cannot be that they approve of this state of things. They do employ men to insult passengers white or black. But I must close. I remain yours &c.,

ALEPH.

Dec. 13th '66.

A Trip to the Iron Mountain of Cornwall.

In the month of September, the opening fall month, when nature begins to deck herself in her variegated mantle, the writer visited the scenery about to be described. Many of our readers may have read of the wondrous coal formations, in some of the interior counties of the *Old Keystone State*; probably they may have ventured down deep into the bowels of the earth, by way of curiosity, and it is a curiosity that well pays. But transcending in wonder all these are the iron deposits known to few specifically, here and there seen in our State. It is not our purpose to speak of these geologically; it would occupy too much space. We shall simply endeavor to describe them as an observer, hastily gathering in his vision, the impressions made while there.

The day was a beautiful one for inspection. The sun being partly concealed by flitting clouds, made it more pleasant to view the *Iron Mountain of Cornwall*. It is 336 feet in height, one solid mass of ore, and occupies an area of several miles in extent, and is as far superior to the Iron Mountain of Missouri, as it is the more remarkable. Leading from its base, is a railway, running spirally to its very summit, which is a curiosity of engineering, worthy of the head of its architect, Mr. Lorrus, the civil engineer. Within my recollection, until this scientific wonder was accomplished, the large four-horse teams with their clear ringing bells, carr'ed all the ore from the mountain top, making roads a mass of mire by their weight, and impassable parts of the year between the ore banks and Lebanon, from which it is distant five miles. A fortnight's labor then is the work of a day now.

The enterprise of the owners, has constructed a rail road from the hill to the canal, and twice a day, by an easy grade, hundreds of cars leave the hill, and deposit the rich earth near the canal, fit for market. We took the same cars on their return, not without a little trepidation, looking up the steep acclivity; yet, trusting in Providence, and with a silent prayer to Him, we made the ascent. The locomotive wound its way swiftly around the hill. Our cars were wide, with shifting sides, so as to be removed to receive the earth, and elevated or depressed, as occasion required. To be secure, and guard against being tilted out on either side, we sat down in the cars as near the centre of gravity as possible. We took in our view as we advanced up the hill, the beauties of the wonderful natural formation on either side. To our right, on going up, stands the Copper Mountain, pierced at its very pinnacle with deep shafts, from which the valuable ore has been extracted. To our left, lies the beautiful valley, so often described by travellers passing through it. The railway on which we pass, is laid on the very bed of iron, and well laid. There is no oscillation of the cars; the only appreciable effect, is the rapid drive around this spiral stairway.

At last we reach the summit. The workmen, seen as pigmies from below, now appear as men, with pick and shovel, scraping from the very top, the precious ore, and filling the cars as they come up for more. Prior to our starting, a train had left with the metal, and already was there sufficient loose debris to supply another. The sight was marvellous! How came this wonderful deposit there? What a mighty upheaving of the earth, and what a singular separation and localization of this useful material! These and similar thoughts filled us, as we looked with amazement on this peculiar freak of nature. Here is a sufficient supply for the world. Every species of art and usefulness need not want for the next centuries, as the supply is inexhaustible. The per centage of iron to the earth, is remarkable, the debris being almost entirely iron.

But mingling with this valuable mineral, are others equally valuable and mineralogists can easily supply their lab ratories with the various specimens of different classes, within the small area occupied by this remarkable bed. We saw a few of the varieties collected by Mr. Lorenz, as beautiful as ever seen in any mineralogical cabinet, picked up passing along the sides of the mountain, and along the gorges or washings in the crevices of the same.

But what a prospect from its summit! Never before did we see such an one! The Lebanon valley, rich in its agricultural fruits, lay before our feet, picturesque in the extreme. The valley is skirted on either side by mountains, and these, here and there, pointing their lofty heads heavenwards, decked in living green, add grandeur to the valley picture. In German counties, the agriculturist always has a good storehouse for his grain, especially in this district. Magnificent farm lands lie below you. Here and there is a barn almost as large as a palace and quite as well put up, with, here and there, a stack outside. The necessity for this arises from the excess of grain and the rich provisions of our bountiful Giver to man.

We could see beyond Harrisburg. Looking towards the west, there is spread out before you a continuous plain, studded with farms, and handsome villages, with, here and there, a church spire pointing heavenward, reminding the observer of our gratitude due to God for His mercies and loving kindness. Looking towards the east, we observed the mountain ridges of the Blue chain, running down until it meets the great *Oley ridge*, dividing the rich agricultural lands of Berks and Chester counties. Oh, what a lesson here, to an admirer of nature and nature's God! Its practical lessons are sermons for a life time, and we would advise him who doubts the munificence of the great Author, to take in with us this prospect, and then dare deny that the great Architect made and gave all these things. While He variegated the scenery with the beauties of nature, He so combined the useful as to dispel our doubts, and make us involuntarily speak forth His praises.

We did not venture down the spiral railway. Its rapidity is fearful. The least break would precipitate you hundreds of feet below to instant destruction. We were told that occasionally this has happened. A son of Erin once made the John Gilpin ride. He held on to the brakes. "Whoa! whoa!" cried he. But it heeded not. Onward, onward it sped, until driver and car fell, discomfited, into the mire. The poor man was almost frightened to death, though, providentially, saved from it. In vain he tried to jump for a soft place. Said he, "When I would, the soft place escaped me, and I trusted to luck." Ah, yes! an all seeing Providence held him up, lest "his feet should be dashed against a stone."

Such was our experience upon the iron mountain. Reader, do you doubt God in the unseen blessings surrounding you? If so, go to the Iron Mountain, at Cornwall. See Him as He liberally dispenses His gifts, "seen and known," and then, if you cannot believe, your heart is as hard as adamant, and you are past the day of grace or belief.

D. S. G.

"Trust in the Lord,"

THE TWO HUGUENOT GIRLS.

There are days of trial—times of depression—when the heart of man shrinks, but they are times in which we should "have faith in God" set ourselves diligently to serve him, and at the same time cultivate hope in the future. Do your duty to God—who knows what good for the future is laid up in store? "He will not always chide," and there is a meaning in the two words "Jehovah Jireh."

This interesting incident will illustrate my idea. It was related to me a long time ago, when I was a student in Union Theological Seminary, Virginia. I write only the few particulars which I remember.

The massacre of St. Bartholomew's day had been perpetrated by the worshippers of the Virgin; the blood of the victims was scarcely dry in the houses, alleys, and streets of Paris; the few Huguenots in the city, who had been concealed, or at the time were in the country, and thus escaped, were still in fear for their lives, for they well knew that man, like the tiger, having once tasted blood, longs for more. A father and mother may be seen with their two little daughters. They are Huguenots. It is impossible for the parents to escape, but, perhaps, the children may be saved. Instead of denying their religion or giving up to despair, they do the best that they can—put their trust in the Lord, and then leave the result in his hands. The girls they dress in the garb of peasants, and carefully teach them to use the patois of the provinces through which they must travel in their attempt to escape. Very carefully in their wooden sabots a note is concealed for the use of a friend in Holland, and with tears, and prayers, and faith, they give the children to God, and bid them farewell until they meet in heaven. The parents must die, but what will become of the orphans so alone and unprotected—lambs among wolves—they depart, going, they know not whither?

We have no record of their emotions, their conflicts, their faith, and or need none. The parents were in good hands, and these "lambs of the fold," were still under the Shepherd's care, and were not alone. Whether the former saw it or not, they never had more reason to "trust in the Lord," than when they turned adrift these little wanderers, and had they seen the result, nothing but joy would have filled their hearts. Away they went into this wilderness world. How sad and hopeless!

They reached Amsterdam, and pious friends received them, and all is well. They are traced, we may judge, as they should be. New York was then the far-off country and Holland the mother-land. Friends from the New World adopt the daughters and here is their home. The tradition is, that one was married into a Dutch family from which many respectable families have proceeded and still live in that State. A stranger from Virginia, then a far-off land (the narrator stated,) married the other, and from him have descended many well known and respected in society in the Church, in the ministry and the eldership. They may be found in the good old State—in Kentucky—and perhaps in other States, an honor to the father and mother, who gave them up to God, and then died. I do not wonder that such rejoice in their Huguenot blood. It is good stock—they are at least the children of the faithful.

The lesson that we should learn is, that, however deep our affliction, we will trust in the Lord, we will serve him and encourage hope in the heart. What a history, unwritten is Providence? How foolish often is our distress, and how unreasonable our fears!—*Christian Observer.*

Miscellaneous Items.

The Jewish Consistory of Paris has convoked a grand meeting of Rabbis to be held in that city during the Exhibition of next year, to make some new regulations respecting the food of Israelites.

A Louisville paper says, that in the four cities of Cincinnati, St. Louis, Nashville and Memphis, the deaths from cholera, since August 1st, number over seven thousand. In the midst of this quadrilateral of death, the escape of Louisville is little less than miraculous.

WANTED

A young married man wishes to engage board for his wife, with board on Sundays for himself. Ample references will be given. Please address, with necessary particulars, P. H. G., at the office of this paper.

Decemb 22 2t

A GRAND FESTIVAL.

A grand festival will be given in Union Hall, Seventh Street, above Dickerson, for the benefit of Zion Mission A. M. E. Church. It will commence on the 25th inst., at 10 o'clock in the morning, and will close on the evening of the 27th. The committee will spare no pains in preparing a variety of the luxuries of the season.

Admission, 10 cents. Season tickets 25 cents.

T. Jones,
Chairman of Committee.
J. Pertamar,
Secretary.
T. Gould,
Pastor.

Dec 22—1t.

SPECIAL NOTICE.

BISHOP WAYMAN'S APPOINTMENTS

December

Sunday, December 30th, (special collection,) Wesley church, Phila.

Monday night, Dec. 31st, Chester, Pa

January.

Tuesday night, January 1st, Bohemia Manor, Maryland

Wednesday night, January 2d, Port Deposit, Maryland

Sunday morning, January 6th, Union Bethel, Washington, D. C.

Sunday afternoon, Jan 6th, St. Paul's Chapel, Washington, D. C.

Sunday night, January 6th, Israel church, Washington, D. C.

☞ Having visited nearly all the circuits and stations within the bounds of the Philadelphia, New York and Baltimore Conferences, (which I found in the most prosperous condition,) I shall now go into winter quarters for a few weeks, and then I wish to spend some time in Virginia, South Carolina, North Carolina and Georgia.

A. W. Wayman.

ACKNOWLEDGMENTS

Bucyrus, Ohio, J. C. Carter, $2.50. Wilkesbarre, Pa., per Rev. Wm. H. Chase, Anthony Jackson, 1 25. Richmond, Va., per Jas. Mays, 3 75. Port Deposit, Md., Lloyd Bond, 2.50. Baltimore, Md., H. H. Moore, 3 00.

NOTICE

My quarterly meeting will be held in Bordentown, New Jersey, on Saturday, Dec 29 h

Peter Gardiner, Minister.

Decemb 22-1t

NOTICE.

P. N. F. Brother James W. Brown, of Philadelphia, will deliver an address before the United Sons of the Morning Lodge, Grand United Order of Odd Fellows at Annapolis, Md., during the holidays. Subject: "Odd Fellowship: Past, Present and Future."

NOTICE

The ladies of the A. M. E. Church at Burlington, intend holding a fair for the benefit of the church, commencing on Monday, Dec 10th 1866, and continue until the 24th of the same month. We expect this fair to excel any ever held in Burlington. We hope the friends will favor us with their presence, as we solicit the patronage of the generous public.

There will be a course of lectures given during the fair by Bishop Wayman, on Wednesday evening, the 12th, Rev. Turpin, on Thursday evening, the 13th, Rev. Jos. Smith, on Wednesday evening, the 19th, Rev. T. Gould, on Thursday evening, 20th. Rev. R. P. Gibbs will deliver a missionary discourse. On Friday evening, the 21st, Rev. J. Hamilton.

Come one, come all, and pay us a visit.

Jacob M. Mitchell, *Pastor.*

Dec. 1st 3t

INFORMATION WANTED

Information wanted, by Samuel Matthews, of his mother, Sella Matthews, formerly claimed as the property of Miss Susan Manson, in Lunenburgh Co., Va. Please address,

Mr. Edward S. Wheler,
1520 Walnut St., Philadelphia.

December 20 3t

INFORMATION WANTED

Information wanted of my mother, Harriet Jones. When last heard of she was in Madison, Florida, living with Oscar Jones, her master; and also of my brothers, Squire and Joe, and my sister Edwina. I was sold by Cy Robertson to Lewis Schofield of Atlanta, Ga. Any information will be respectfully received by

Willis Schofield,
Care of Mrs. Rachel Shorter,
Newark, Ohio.

Ministers in the South will please read this notice to their congregations.

Dec 15—2m.

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson. Any information of her whereabouts will be thankfully received by her mother and sister, at

No. 237 West Hoffman St.,
Baltimore, Md.

4t.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr. Cane Freeman's estate, to John G. Pashey, and taken to some part of the South, and Matilda was sold to Maj. Russell, of Williamson Co., Tenn. Their mother, Mrs. Lucy Bowrell, will be thankful for any information concerning them. Address

James J. Mays,
P. O. Box 1011 Richmond, Virginia.

june 30—8mo

INFORMATION WANTED

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm. Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children. The name of the eldest is Jane; the next eldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

Sandy Lynch,
Care of Rev. J. R. V. Thomas,
Box No. 90 Portsmouth, Virginia.

novemb 12—10w

Married.

The following list of marriages, by the Rev. Henry Davis, took place in the city of New York, as follows:

On the 7th of November, 1866 Mr. Samuel C. Cuseus and Miss Elizabeth Pebbles.

On the 7th of November, Mr. Samson Wright and Miss Ellen W. Wilson.

On the 22d of November, Mr. James Glover and Miss Mary Ann Peruhea.

On the 1st of December, Mr. Crippsar Bodier and Miss Matilda Johnson.

On the 13th of December, Mr. Joseph Johnson and Miss Ophelia Phillips.

Obituary.

Departed this life, on the 16th of October, 1866 in the blessed hope of a glorious immortality beyond the grave, (in Amityville, Long Island, N. Y.) Mrs. Emily M. Posey, wife of the Rev. Alexander Posey, aged 41 years, 1 month and 15 days.

Mrs. Posey endured with heroic fortitude a painful illness of two years' duration. Christian resignation marked her suffering throughout—not the vain and hypocritical semblance of the God-and-Mammon-serving, *calculating* "Christian," but that pure love for the blessed Saviour of mankind, which beholds His crown of thorns and mangled side, and murmurs, "Jesus died for me!" In the most trying hours of her affliction she would say, "It is all right; I shall get through with it all before long." Our dear Sister Posey thus died, trusting unwaveringly in God for free salvation through Christ our Lord. She gently fell asleep in the arms of Jesus. Her last words were, "O Lord, open the windows!"

Sister Posey was a kind and affectionate wife, and a tender mother. She leaves a husband and one daughter, as well as many dear friends, to mourn their loss. She made many friends where her lot was cast during her husband's ministry. "Let me die the death of the righteous, and let my last end be like theirs."

Advertisements.

Dry Goods!

DRY GOODS! DRY GOODS
TRIMMINGS! TRIMMINGS!

A. J. JONE'S
Auction Dry Goods and Trimmings.
No. 718 Lombard Street, Philadelphia.
TERMS CASH!

July 28—6mo

SHROUDING
AND
Laying out of the Dead.

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 320 Union Street,
Philadelphia.

novemb 12

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give us a call.

A liberal reduction made to Committees of Fairs, &c., &c.,

A. UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS.

Wall Paper and Window Shades.

No. 902 Spring Garden Street,
PHILADELPHIA

☞ A variety in both branches always on hand. ☜

ALSO

LINEN FOR CURTAINS, OIL CLOTHS, &c.

Oct. 27, '66—1y.

JOSEPH BRISTER,
DENTIST,
No. 844 LOMBARD STREET,
PHILADELPHIA, PENNA.

Oct 20—1m

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—3m

EUREKA
Boarding House.
MRS. L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No. 248 K street, between Eleventh and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant.

oct 6—3mo

Restore Your Sight!

USE

Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long sightedness, or every person who wears Spectacles from old age, Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of Inflammation, &c.; Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every place when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Principal Office, 840 Broadway, New York.

☞ Dr. J. Stephens & Co. have invented and patented Myopia or Cornea Flatteners, for the cure of Near Sightedness, which has proved a great success. Write for a circular.

July 7—1y.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. ——:—— *Call and Try*

7-tf

COAL! COAL!

Coal delivered to any part of the city, by large or small measure by,

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 13—3

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine Dr. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South west, has induced the venders of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr. McLane's.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

Dr McLane's
Celebrated LIVER PILLS,

FOR THE CURE OF HEPATITIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular secretion of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convinces me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them. Indigestion, deranged state of the bowels, irritable and violent in feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure, sometimes the pain is in the left side, the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills in cases of Ague and Fever, when taken with Quinine are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief to Sick Headache,—also in slight derangement of the stomach.

Prepared only by
Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even handed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semicircle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by
FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.
Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 3 cent postage stamps, or one Vial of Vermifuge on receipt of 13 3 cent postage stamps.

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT

On and after Monday, December 24, 1866, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, where cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 25 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 to 7 P. M., to connect with Pittsburg and Erie Mail, and at 10 22, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.		
ERIE EXPRESS	at	7.00 A. M.
MAIL TRAIN	"	8 00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M.
PARKESBURG	"	1 15 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8 30 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6.00 A. M.
PHILADELPHIA EXPRESS	"	7 05 "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	8 10 "
LANCASTER TRAIN	"	12 30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	5 47 "
DAY EXPRESS	"	5 45 "
HARRISBURG ACCOMMODATION	"	9 50 "
MAIL TRAIN	"	11 20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '66

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price CLOTHING HOUSE,
604 Market Street,
(*Above Sixth*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

DR. JONATHAN DAVIS,

Successor to C. B. Lenber, M. D.,

No. 733 S 11th Street Philadelphia, Pa

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 8 A. M.—from 4 to 6 P. M.

Agent for the Masonic Oval. jan 1 y

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.
Numbers 25 and 27 Eastern Avenue,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water Baths
Free for the Boarders.

Its situation is central. It has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ **Meals by the Day or Week.** ☜

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is now, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South east Corner Seventh and Market Sts., (Jones')

Perry & Co.

WANTED!
THE
Great Union Intelligence Office

Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING.

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $9 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Brooklyn, N. Y.

Apl 25, 1866

GENTLEMEN!

Now is the Time to get your

Fall and Winter Clothing
DYED, RENOVATED, & REPAIRED,
At the
NEW STORE,

No. 14, South Sixth Street, below Market, Philadelphia.

James W. Brown,
Late of No. 139 South Fifth Street.

N. B.—Clothing made to order, and for sale.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

St. Clair Davis, Proprietor.

March 18, 6 mo.,

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travelers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business and churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO. 406 S. SEVENTH STREET, BELOW FINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Memory, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian vegetables are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH B. BUSTILL AND SARAH H. BUSTILL,

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,

No. 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS.

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED.

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

Bustill's Celebrated Nerolian Hair Tonic.

A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Softening, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring faded garments, removing grease spots, and curing rheumatic pains, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale.

sep 24 tf

Cupping, Leeching & BLEEDING

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7-se 7-1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA.

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes.

1y

JAMES C. CLARK, M. D.
(ECLECTIC.)

No. 818 Pine Street, Philadelphia, Pennsylvania.

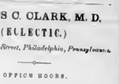
OFFICE HOURS.

From 7 to 8 A. M. } PHILADELPHIA.
From 12 to 2 P. M. }
From 6 to 9 P. M. }

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury or any other injurious drug, warranted.

jan 1-se 7-1y

Hudson's City Hotel.



"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Jas 28 and 30 Corner of Bath and Paris Sts.,
(Near the Harrisburg Depot,)

BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.

Jan 28 1y *Philadelphia, Pa.*

Poetry.

"Blessed to Give."

The kingly sun gives forth his rays,
Asks no return, demands no praise,
But wraps us in strong arms of life,
And says distinct, through human strife,
"If thou wouldst truly, nobly live,
"Give,—ever give."

The rustic flower, upspringing bright,
And answering back their regal light,
Fills all the air with fragrant breath
And writes in myriad hues beneath,
"If thou wouldst gladly, gladly live,
"Give—ever give"

The merchant rain, which carries on
Rich commerce 'twixt the earth and sun,
The Autumn mist, the Springtide shower,
All whisper soft to seed and flower,
"We know no other life to live.
' But this—we give"

Suggestive warnings crowd the earth;
Glad sounds of labor, songs of mirth,
From creatures both of earth and air;
Who whilst they take their rightful share,
Still truly chant, "We chiefly live
"To give—to give'

O man, the gem and crown of all,
Take thou this lesson. Heed the call
Of these less gifted creatures near;
The rather, that Christ's voice most dear
Once said, while here he deigned to live,
"Blessed to give."

A Cry.

BY A. E. FOOTE

The way is long and dreary.
The path is bleak and bare;
Our feet are worn and weary,
But we will not despair
More heavy was Thy burthen.
More desolate Thy way;
O Lamb of God, who takest
The sin of the world away,
Have mercy on us.

The snows lie thick around us,
In the dark and gloomy night;
And the tempest wails above us,
And the stars have hid their light.
But blacker was the darkness
Around Calvary's cross that day;
O Lamb of God that takest
The sin of the world away,
Have mercy on us!

Our hearts are faint with sorrow,
Heavy and sad to bear.
For we dread the bitter morrow,
But we will not despair
Thou knowest all our anguish,
And Thou wilt bid it cease,
O Lamb of God, who takest
The sin of the world away,
Give us Thy peace!

The Family.

The Shadows we Cast.

A child was playing with some building blocks; and, as the mimic castle rose before his eyes in graceful proportions, a new pleasure swelled in his heart. He felt himself to be the creator of a "thing of beauty," and was conscious of a newborn power. Arch, walls, buttress, and battlement were all the work of his hands. He was in wonder at his own skill in thus creating, from an unseemly pile of books, a structure of such rare design.

Silently he stood and gazed upon his castle with something like the pride of an architect who sees, after months or years of skillfully applied labor, some grand conception in his art, embroidered in imperishable stone. Then he moved around, viewing it on every side. It did not seem to him a toy, reaching only a few inches in height and covering but a square foot of ground, but a real castle, lifting itself hundreds of feet upwards towards the blue sky, and spreading wide upon the earth its ample foundations. As the idea grew more and more perfect, his strange pleasure increased. Now he stood, with folded arms, wrapped in the overmastering illusion—now walked slowly around, viewing the structure on all sides, and noting every minute particular—and now, sat down, and bent over it with the fondness of a mother bending over her child. Again he arose, proposing to obtain another view of his work. But his foot struck against one of the buttresses, and instantly, with a crash, wall, tower, and buttlement fell in hopeless ruin!

In the room with the boy sat his father, reading. The crash disturbed him; and he uttered a sharp, angry rebuke, glancing for a moment, towards the startled child, and then returning his eyes to the attractive page before him, unconscious of the shadow he had cast upon the heart of his child. Tears came into those fair blue orbs, dancing in light a moment before. From the frowning face of his father to which his glance was suddenly turned, the child looked, back to the shapeless ruin of his castle. Is it any wonder that he bowed his face in silence upon them, and wet them with his tears.

For more than five minutes, he sat as still as if sleeping; then, in a mournful kind of way, yet almost noiselessly, he commenced restoring to the box, from which he had taken them, the many-shaped pieces that, fitly joined together, had grown into a noble building. After the box was filled, he replaced the cover and laid it carefully upon a shelf in the closet.

Poor child the shadow was a deep one, and long in passing away. His mother found him, half an hour afterwards, asleep on the floor, with cheeks flushed to an unusual brightness. She knew nothing of that troubled passage to his young life; and the father had forgotten, in the attractions of his book, the momentary annoyance, expressed in words and tones with a power in them to shadow the heart of his child.

A young wife had busied herself for many days in preparing a pleasant surprise for her husband. The work was finished at last; and now she awaited his return, with a heart full of warm emotions. A dressing gown and a pair of elegantly embroidered slippers, wrought by her own skilful fingers, were the gifts with which she meant to delight him. What a troop of pleasant fancies was in her heart! How, almost impatiently, did she wait for the coming twilight, which was to be dawn, not approaching darkness to her!

At last, she heard the step of her husband in the passage, and her pulse leaped with fluttering delight. Like a bird upon the wing, she almost flew down to meet him, impatient for the kiss that awaited her.

To men in the world of business, few days pass without their disappointments or perplexities. It is man's business to bear this in a manly spirit. They form, but a portion of life's discipline, and should make them stronger, braver, and more enduring. Unwisely, and we may say unjustly too many men fail to leave their business and cares and troubles in their stores, workshops, or counting rooms, at the day's decline. They wrap them in bundles, and carry them home to shadow their households.

It was thus with the young husband on this particular occasion. The stream of business had taken an eddying whirl, and thrown his vessel backwards instead of onwards, for a brief space; and, though it was still in the current, and glided safely onwards again, the jar and disappointment had fretted his mind severely. There was no heart warmth in the kiss he gave his wife, not because love had failed in any degree, but because he had let care overshadow love. He drew his arm around her; but she was conscious of a diminished pressure in that embracing arm.

"Are you not well?"

With what tender concern was the question asked!

"Very well."

He might be in body, but not in mind, that was plain, for his voice was far from being cheerful.

She played and sung his cheerful pieces, hoping to restore, by the charm of music, brightness to his spirit. But she was conscious of only partial success. There was still a gravity in his manner never perceived before. At tea time, she smiled upon him so sweetly across the table, and talked to him on such attractive themes, that his right expression returned to his countenance, and he looked as happy as she could desire.

From that tea-table, they returned to the pleasant parlor. And now the time had come for offering her gift, and receiving the coveted reward of glad surprise, followed by sweet kisses and loving words. Was she selfish? Did she think more of her reward than of the pleasure she would bestow? But that is questioning too closely.

"I will be back in a moment," she said; and passing from the room, she went lightly up the stair. Both tone and manner betrayed her secret, or rather the possession of a secret with which her husband was to be surprised. Scarcely had her loving face faded from before his eyes, when thought returned, with a single bound, to an unpleasant event of the day; and the waters of his spirit were again troubled. He had actually arisen, and crossed the floor once or twice, moved by a restless concern, when his wife came back with the dressing gown and slippers. She was trying to force her countenance into a grave expression to hold back the smiles that were actually striving to break in sweet circles around her lips, when a single glance at her husband's face told her that the dark spirit, driven away by the exorcism of her love, had returned again to his bosom. He looked at her soberly, as she came forward.

"What are these?" he asked, almost coldly, repressing surprise, and affecting an ignorance, in regard to the beautiful present she held in her hand, that he did not feel.

"They are for you, dear. I made them."

"For me? Nonsense! What do I want with such jimcrackory? This is women's ware. Do you think I would dignify my feet with embroidered slippers or dress up in a calico gown? Your husband is too much of a man to robe himself in gay colors, like a clown or actor." And he waved his hand with an air of contempt. There was a cold sneering manner about him, partly affected and partly real—the real born of his uncomfortable state of mind. Yet he loved his sweet wife, and would not, of set purpose, have wounded her for the world.

This unexpected repulse—this cruel reception of her present, over which she had wrought, patiently, in golden hopes for many days—this dashing to the earth her brimful cup of joy, just as it touched her lips, was more than the fond young wife could bear—To hide the tears that came rushing to her eyes, she turned away from her husband, and, to conceal the sobs she had no power to repress, she went almost hurriedly from the room; and, going back to the chamber from whence she had brought the present, she had laid it away out of sight in a closet. Then covering her face with her hands, she sat down, and strove with herself to be calm. But the shadow was too deep—the heartache too heavy.

In a little while her husband followed her, and discovering, something to his surprise, that she was weeping, said in a slightly reproving voice:

"Why, bless me! out in tears! What a silly little puss you are! Why didn't you tell me you thought of making a dressing gown and pair of slippers, and I would have vetoed the matter at once? You wouldn't have hired me to wear such flaunting things. Come back to the parlor"—he took hold of her arm, and lifted her from the chair—"and sing and play for me 'The Dream Waltz,' or 'The Tremolo,' 'Dearest May,' or 'The Stilly Night,' are worth more to me than forty dressing gowns, or a cargo of embroidered slippers."

Almost by force, he led her back to the parlor, and placed her on the music stool. He selected a favorite piece, and laid it before her. But tears were in her eyes; and she could not see a note. Over the keys her fingers passed in skillful touches; but when she tried to take up the song, utterance failed; and sobs broke forth instead of words.

"How foolish!" said the husband, in a vexed tone. "I'm surprised at you!" And he turned from the piano, and walked across the room.

A little while the sad young wife remained where she was thus left alone, and in partial anger. Then, rising, she went slowly away from the room—her husband not seeking to restrain her—and going to her chamber, sat down in darkness.

The shadow which had been cast upon her spirit was very deep; and, though the hidden sun came out again right early, it was a long time before his beams had power to scatter the clouds that floated in love's horizon.

The shadows we cast! Father, husband, wife, sister, brother, son, neighbor—are we not all casting shadows daily on some hearts that are pining for the sunlight of our faces? We have given you two pictures of every day life,—true pictures,—not as in a mirror, but in a kaleidoscope. In all these infinitely varied relations, men and women selfishly or thoughtlessly—from design, weakness, or ignorance—are casting their shadows upon hearts that are pining for sunlight. A word, a look, a tone, an act, will cast a shadow, and sadden a spirit for hours and days. Speak kindly, be forgetters of self, and regarders of others, and you will cast but few shadows along the path of life. The true gentleman is always tender to the feelings of others—always watchful, lest he wound unintentionally—always thinking, when with others of their pleasure instead of his own. He casts but few shadows. Be gentlemen—ladies or—in a word that includes all graces and excellences—Christian for it is the Christian who casts fewest shadows of all.

All for the Best.

"It seems almost cruel to see you sit so calm and quiet."

Aunt Carrie raised her face and smiled "I don't like to see you get so excited,' she said.

"I cannot help it. If I were left to night I should never get over the disappointment. Hark! that is the bell. The carriage must have come." No carriage to be seen! A young man with a note for 'Miss Louise Howe." I read it eagerly and rushed up stairs to tell auntie its contents. "Cousin George informs me he will not be able to accompany me to-night."

"I am very sorry; cannot you remain until to-morrow?"

"It is uncertain when cousin will be able to leave. I have written that I would be home to-morrow; besides, if I do not go now, I shall miss seeing Alice. She can remain but one day at our house, and I have not seen her in four years. I must be there when she arrives. I wish the carriage would come! I am so afraid that it will be too late! The bell is ringing again." This time it was for me. The last "good bye" was said and I was soon whirling through the streets, homeward bound.

"Drive fast; we are late."

"Time enough," replied the driver.

We reached the dock just in time to see the boat move off. "Too late for the cars. Drive me back again," said I quite calmly, but when once seated, I did not try to restrain the tears which would come. Auntie would say that I must try to be patient and cheerful, and "I will." With this resolve I dried my tears and tried to regain my composure.

"I am sorry to have you disappointed," said auntie, "but it may be all for the best"

In a short time Cousin George returned home,—"I had not expected that you would wait for me."

"I did not—I started, but through the carelessness of the driver I was too late."

"We must console each other," he replied. "It was a great disappointment to me, and I know it is to you, but it may turn out 'all for the best' that we could not go."

"There is no best about it," said I, indignantly. "It is not very pleasant to suffer for the faults of others."

"No, it is not."

"How is it then, that auntie and you never fret? You must feel annoyed sometimes; yet you appear to think whatever happens must be for the best."

"We are told," said auntie, "that all things shall work together for good to those that love the Lord. Nothing can happen without our Father's will, not even a sparrow falls to the ground. Do we need any better promise than this?"

"No," said I, slowly, "but I had never thought of applying it to little every day affairs."

"There you make a mistake. God does not mean this promise for our consolation only in great afflictions. 'Cast all your care on Him for He careth for you.' 'Even the hairs of your head are all numbered.'"

"I have always thought that I could bear some great sorrow bravely, but for the trifles which annoy me almost every day, I had no comfort."

"We should accustom ourselves to feel that God is our Father. That He is ever ruling in the earth to promote the cause of righteousness. That He has the power to turn evil into good. The schemes of wicked men he makes advance his own glory. Even the faults and sins of others, which often cause so much sorrow and trouble, He can make contribute to our highest good."

"That makes me think, auntie, about the story of Joseph. His wicked brethren were jealous of him for fear that he should be greater than they, and sold him into slavery. And through this very means they advanced his glory. Joseph must have suffered very much in prison."

"Yes," said auntie, "but we are told that 'God was with him' When he addresses his brethren he says 'It was not you that sent me hither, but God.'"

"If we could all have as much faith as Joseph had, we should be happy under any circumstances," said George.

"Faith is the gift of God," said auntie, "'if ye ask ye shall receive.'"

"Yet ages ago people were nearer to God, were they not? God does not speak to us now"

"Not in the same manner, perhaps, yet God has never changed. I think we shall have more faith in Him since He has given us the records of the past, and we know how wisely and how well He has governed the world."

"And we have his will revealed to us in the New Testament, and we know that Christ has died for us," said George; "we could not ask for a greater proof of our Father's love than that he has given his own Son to redeem us from sin."

"I think auntie, I understand now what Christ meant when he said, 'Except ye become as little children, ye cannot enter the kingdom of heaven.' We are to trust God as our Father, and if there is much that we do not understand, we must still believe that 'He doeth all things well'"

"Yes, dear, that is what he meant. We may perplex ourselves in vain, 'why the best people often suffer the most affliction?' We cannot understand now, yet in heaven it will all be made plain."

"Sometimes people can look back upon their lives and see how what they thought a misfortune has proved a blessing to them; for you know, auntie that Joseph could not have preserved his father's house from famine if he had not been sold into slavery into Egypt."

"Yes, God often allows us to see that it has been for our own good that we have been afflicted, in order that we may have more faith in Him."

The evening passed very quietly. I slept that night with a new feeling of God's love for me.

In the morning George said, "It was indeed for the best that we did not go in the boat last night."

"What has happened?" said I, noticing his grave face.

"The boat took fire and was burned. Most of the passengers were rescued but some have perished in the flames."

"How terrible."

While I was eagerly inquiring the particulars of the sad disaster, my father and my friend Alice entered.

"Thank God, you are safe," said my father, as he clasped me to his breast.

Alice kissed me again and again. "I would not go away uncertain of your fate," she said; "such anxiety as we have had about you! It is such a joy to see you again. But how is it you were not on the boat?"

"I was just a minute too late. I was so disappointed that I was inconsolable. Auntie and Cousin George tried to comfort me, saying it might be all for the best. Their conversation did me good, and I retired feeling quite happy."

We returned home that evening. I had learned a lesson which I hope I shall never forget.

Whatever sorrow or trouble may come in my life, I hope that I may always remember, since God sends it, it must be "all for the best." M. J. H.

"We Live to Christ Alone."

It was a cold stormy Sabbath in the beginning of January, and grandpapa could not venture out to church. His little Agnes came to see him, and have a talk, and give notes of the sermons she had heard.

"We had a beautiful text in the afternoon, grandpapa, 'To me to live is Christ, and to die is gain.'"

"It is curious," said grandpapa, "that I have been reading the first chapter of Philippians to myself, and thinking a good deal about it. I like always to fix upon a short verse as a kind of motto, at the beginning of a new year, and I thought there could not be a better one than this, 'To me to live is Christ.'"

"That is very much what our minister said. He preached from the first half of the verse, and we are to have the other next Sunday. He said a great deal that was very beautiful about living for Christ alone. But then how can people do that, who have so many other things to attend to? It might do very well for you, or for the apostle Paul, who can give all their time to prayer and good things."

"My dear, *I* am idle enough, no doubt, now; but I suppose there never lived a more busy man on earth than the apostle Paul. Do not you know that he had 'the care of all the churches?'"

"But *that* was work for Christ, like a minister or a missionary."

"But besides that, Paul worked hard when he was not preaching, to support himself by the labor of his hands. We read in the Acts that he was a tent-maker, and worked busily at that trade with his dear friends Aquila and Priscilla when he was in Ephesus. And he tells us in two epistles that he 'labored night and day' in order not to be burdensome to any of his converts."

"I never thought of that. Then we may do common things, and and yet be living for Christ."

"Surely, if we are seeking to do them all in a right spirit, as being his will, the duty he has appointed for us at the time; and trying to do do every thing in such a way as will please Him. Thus Paul wrote to the Corinthians, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' I am sure, Mr. Wilson would tell you this in his sermon."

"I dare say he did, but I got tired and did not attend the whole time. He spoke of how the angels serve God in heaven, and one of them said to John, 'I am thy fellow-servant;' and so Christians here should try to get the spirit of angels in all they do."

"That reminds me of a beautiful dream, which God sent to comfort one of his servants in a time of great need. It happened just fifteen years ago. A small company of brave, devoted men were landed on the cold, bleak shores of Terra del Fuego to teach the poor savages there about Jesus and heaven."

"Oh, I know about them. They were Captain Allen Gardiner and his friends, and they were all starved to death. It was a very sad story. But I do not remember hearing of the dream."

"Then I shall tell you. It happened to Mr. Richard Williams, and you will know that he was a young doctor, who gave up a good business and all his dear family and kind friends, and his comfortable home, to go to the heathen with Captain Gardiner. Well, they were landed on a small island on Friday, December 6th, 1850. They spent that day and the next in setting up their tents, making a fence and other arrangements, and then gave the Sabbath to rest and holy services. The savages had begun to visit them, and they saw already that it would be needful to be much on their guard, for fear of surprise or treachery. So they kept watch always by turns during the night. Mr. Williams saw at once their situation was likely to be full of difficulties and dangers, even beyond what they had expected. He was naturally of a very hopeful, happy spirit, yet on that Sabbath evening he was greatly oppressed with anxious thoughts and sad feelings."

"Oh, no wonder! but what did he do?"

"What every Christian should do in such a case; he 'poured out his heart' before the Lord, entreating his help and comfort, and more complete resignation to His holy will. Then he lay down and tried to sleep, while one of his companions kept watch outside the tent. It had been settled that the one on guard should blow a railway whistle to waken the others, if there was any cause of alarm. About four in the morning the whistle sounded, for two dangerous looking savages had suddenly come upon the watchman. So Williams was startled out of the sleep he was only beginning to enjoy. But his short slumber had been made a blessed one. He had heard, in a dream, the voices of angels singing, and these were the words of their song, 'We live to Christ alone!' Stay, I have the book at hand, and I may read you the passage from his journal.

"At the moment the whistle disturbed me from my sleep after some hours of troubled and anxious thoughts, I had just begun to slumber. During the night I could not but feel how dark was our present horizon, and what dangers, difficulties, and privations, awaited us on all hands. I greatly deplored the presence of such thoughts, and resisted them over and over again with little success. But my compassionate Jesus helped me to look up to him as ready to help me even against myself, and to offer up myself again a willing sacrifice to him. In this frame of mind I had sunk to sleep, and when the alarm awoke me, it was just at the moment when I seemed to be hearing the songs of angels singing, 'We live to Christ alone,' and oh, how heavenly was the impression made upon my heart! how sweet the sound still ringing in my ears, 'We live to Christ alone!' How full of meaning the words,—angels live to Christ alone.' We live to him alone so must you. Yes, yes, my heart, my soul responded, by the grace of my blessed Saviour, I will live to Christ alone.'"

"Oh," said Agnes, "that is beautiful! But did he *really* hear the angels, grandpapa? or was it only a dream?

"I think it was only a dream, sent by God to cheer and comfort him."

"But mamma says dreams are very foolish things, and that we ought not to think or speak about them."

"That is true in general, and only foolish ignorant persons think much about them. But still, we know how often in the old Scripture days, the Lord spoke to men by 'visions of the night,' and I believe that even now he makes use of them at times for good, as in the case of Mr. Williams. Never let yourself be troubled by dreams in regard to the things of this world, but if ever we feel that a dream brings sweet thoughts to us of Jesus and heavenly things, or makes us more in earnest about our souls, we need not fear to take comfort from it."

"Was Mr. Williams much comforted by his dream?"

"We may be sure he was. And most wonderful joy and peace were given to him afterwards, through all the sore trials and sufferings which he and his companions had to undergo. When he was dying of sickness and starvation, he was able to write, 'Let my beloved ones at home know that I was happy beyond all expression the night I wrote these lines, and would not have changed situations with any man living. . . that the hope of glory, the hope laid up for me in heaven, filled my whole heart with joy and gladness, and that to me to live is Christ, and to die is gain.' Oh, it is a wonderful thing to be a true servant of the Lord Jesus, to be living out the prayer we so often repeat, 'Thy will be done on earth as it is in heaven!'"

Grandpapa leaned his head on his hand, and was grave and quiet.

"When I am older," said Agnes, after a few minutes' silence, "I do hope I shall live to serve Jesus. Perhaps I may be a missionary."

"Begin now, my dear. Try to think as you engage in your daily duties, how shall I do this or that, so as to please my father in heaven, and *prove* that I love and obey the Saviour? Then, as you get older year by year, you will have no sudden change to make, only carry the same principle to higher duties. And death at last will only change the scene, not the service. We shall serve the same dear Master still, in the bright world above."

"But we will see the angels then, and *really* hear their songs?"

"Yes, and sing 'a new song' which they never learned. Now let me hear you repeat my favorite Olney hymn,—

'Come let us join with hearts and tongues,
And emulate the angel's songs,
Yea sinners may address their King
In songs that angels cannot sing'"

And Agnes repeated the whole hymn well.—*Family Treasury.*

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As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto:

1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken; and a neglect to do so makes the Postmaster *responsible* to the publisher for the payment.

2. Any person who takes a paper from the Post-office whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether *it be taken from the office or not*. There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office*. The law proceeds on the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

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Are you sick, feeble and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to [illegible] illness. [illegible] Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. [illegible]

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. AYER: Your Pills are the paragon of all that is great in medicine. [illegible] After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

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From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*
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Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.

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In making this change, he has secured by purchase, at Nos 1216, 1218 and 1220 Washington Avenue, a lot well suited for an extensive Coal Depot, which he has fitted up in the very best manner, particularly with reference to keeping a full supply of coal for family use, under dry gravel roofs. And he will use his utmost endeavors to keep none but the best qualities of Lehigh and Schuylkill Coal, as well cleaned and as free from slate, and at as reasonable rates as any Yard in the city.

Thus, by honest dealing, and prompt personal attention to business, he hopes, in the future, as in the past, to secure the liberal patronage of his friends and the public generally.

WILLIAM STILL

Philadelphia, June 15th, 1866
July 7, 66—1y

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Jan 20, 1866-tf

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BRANCH OFFICES,
No. 66, Sullivan St, New York,
and F Street, Washington, D. C.
OFFICERS.
President.—REV. A. N. FREEMAN.
Treasurer.—JNO. PETERSON.
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Assistant Secretary—H. W. BOTANY.

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General Superintendent of Schools and Gen'l Agent,
REV RUFUS L. PERRY,
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The 8th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty five dollars, shall make any person a life-member." July 22—tf.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, DECEMBER 29, 1866. Vol. VI. No. 52. New Series, Whole No. 312

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, BY REV. ELISHA WEAVER, *General Book Steward*, No. 631 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed to Rev. Elisha Weaver, Box No. 2979, Philadelphia; and all matters sent by express, and in transit, must be directed to E. Weaver, No. 631 Pine St.

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TERMS

Two Dollars [illegible] payable in advance; or three dollars a [illegible] Single [illegible]

[illegible]MENTS

[illegible] subscriptions, collaborate a [illegible] follows:— [illegible] for one year, provided they do [illegible] paper included, or eight dollars [illegible] the dollars paper included,— [illegible] each, $1 50, paper to each one [illegible] with the cash

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" SAMUEL WATTS
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" M. M. CLARK
" T. M. D. WARD

Poetry.

BETTER THAN GOLD

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please,
A heart that can feel for another's woe
And share his joy with a genial glow,
With sympathies large enough to enfold
All men as brothers, is better than gold

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Doubly blest with content and health,
Untired by the lust of cares or wealth;
Lowly living and lofty thought
Adorn and ennoble a poor man's cot
For mind and morals in Nature's plan
Are the genuine test of a gentleman

Better than gold is the sweet repose
Of the sons of toil when their labors close,
Better than gold is the poor man's sleep
And the balm that drops on his slumbers deep,
Brings sleeping draughts to the downy bed
Where luxury pillows his aching head,
His simple opiate labor deems
A short road to the land of dreams

Better than gold is a thinking mind,
That in the realms of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore,
The sage's lore and the poet's lay,
The glories of empire passed away,
The world's great drama will thus unfold
And yield a pleasure better than gold

Better than gold is a peaceful home,
Where all the fireside charities come,
The shrine of love, the heaven of life,
Hallowed by mother, or sister, or wife,
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold
And centre there, are better than gold.

Communications.

For the Christian Recorder.

BRUTAL OUTRAGE, AND ITS MORE BRUTAL APOLOGIST.

[illegible]ty has again been shocked [illegible] decisions of a court that [illegible] justice to all, but which, in [illegible] ever to be diabolical conseil[illegible] than to a court of justice in [illegible] Christian community. It was [illegible] a doubt, by both white and co[illegible], that two colored women had been [illegible] insulted and abused by the conductor and driver of one of the Spruce and Pine [illegible] Passenger Railway cars,—and that one of the said ladies had been unceremoniously kicked off the rear platform of the car by the valiant conductor, while the other was pushed back into the car, with the most insulting and indecent language showered upon her; and she was then restrained from leaving the car until it reached its extreme point of destination, which was far out of her way, and in a locality unknown to her, as she was an entire stranger in the city at [illegible]

[illegible] incidents connected with this case are [illegible] the most shocking and inhuman that it [illegible] been my misfortune to record. It was [illegible] the simple merits of the facts pre[illegible] before Judge Thompson, of the Supreme [illegible] of Nisi Prius In order that all may fully [illegible]stand that the points proved were substantially admitted, we give verbatim the language of this distinguished jurist in granting a nonsuit, as reported for the *Press:* let it be carefully pondered:

"This suit is against the Company for alleged ill treatment of the plaintiff's wife. On the 17th of August, 1865, she and another woman got into a Pine street car, between Eighth and Ninth streets, intending to go as far as Seventeenth or Eighteenth street It was dark, it appears, and their color was not observed, and the conductor took their fare After driving a square or so, the driver looked into the car and addressed the women, saying that they had no right to be there, and that they knew it, and ordered them to get out, which they refused to do, and the car passed on. There was ill and rude language used by both the driver and conductor, if the testimony may be credited, and which, on this motion, is to be taken as true, and when these parties asked to get out, they would not let them, telling them they were going to take them to the depot and whitewash them The plaintiff managed to get out when another passenger got out, and then it was against what seemed to be the wish of the conductor, who, one of the witnesses testifies, kicked her off the platform, and they carried the other to the depot It is hardly possible to imagine more unmanly conduct But is the Company answerable for it? It certainly is not, in the absence of proof that these acts were done in pursuance of its authority and orders. The regulation to exclude colored persons from the body of the car is no authority for the acts done here They are wilful and intentional acts of wrong, for which the Company is not to be made answerable, and are evidently beyond the scope of their authority, as derived from the corporation. A party is not entitled to recover against a wrong party, and it is no denial of justice that this is so. The conductor and driver, acting beyond the scope of their authority, and wilfully, are the proper parties to be sued for injuries, the consequence of bad and violent conduct. If they were here on trial, and [illegible] the same as it now appears, they [illegible] receive such treatment at the [illegible] would remind them in the [illegible] business to execute all [illegible] upon them, and not be [illegible]. They are not here, [illegible] not even shown to have given any authority to them to act as they did Instead of excluding these colored persons from the car, they forced them to remain in, contrary to their wishes. Their language is not a trespass, and, if an aggravation of their conduct, the Company had nothing to do with it It is upon these grounds that non-suit will be ordered The Judge said he is and ever had been in favor of protecting the colored people in all their rights, in their proper places as such But he also was of opinion that the Railway Companies have a right to enforce regulations such as were made in this case. We cannot obliterate the prejudice resulting from color and race. It is idle to attempt it. But we must, and he hoped we would, see that either the usual and assigned positions of the colored race shall be fully protected and not abused, even when they transcend them, but admonished and required to occupy their true position For a long time the colored people of this city have lived as happily and prospered as well as in any other place in the world, and it is only when violence is done to the accustomed condition and status, that the colored man is made to suffer annoyance"

The Judge, it will be seen, admits the evidence to be overwhelming, and without the shadow of a contradiction.

The whole burden of this remarkable decision seems to revert to and rest upon the failure to prove that the regulations of the Company required at the hands of these employees the brutal treatment they so wickedly administered Without attempting to expose a subterfuge so utterly void of every principle of justice, I would warn the public of the tendency of such decisions of our courts If the opinion of Judge Thompson be correct, white ladies, as well as colored, may be treated in the most outrageous manner by the conductors and drivers of these cars, and be detained in them for the purpose of insult and outrage, and yet the Companies in no respect be held responsible for the use made of their property by their agents, unless it can be proved that the insult and outrage were authorized by the regulations of the Company Can any one look upon such an opinion without remembering the wicked decision of that tool of the slave power, Judge Taney, who now slumbers in the place best suited to such a groveling and debauched soul? Such opinions as his licensed the minions of slavery to act against both white and black And now here arises another of the same stamp to fan the burning fires of corruption and prejudice into a flame, and this, too, in our very midst!

This weak kneed sycophant of the offensive carcass of slavery, and of the fag-end of the basest prejudice ever known, dishonors the position which he is so unfit to fill, by catering to this prejudice, resulting, as he says, from color and race, and declaring it idle to attempt to obliterate it. He bows a most willing assent to the brutal outrages upon us, merely because a prejudice exists He brings down the high functions of a court of justice to give licenses to unprincipled men, filled with the same hatred and prejudice which he himself acknowledges and virtually sanctions against the race they have ever wronged and cruelly outraged, because of their different color.

It is our opinion that the Judge would make a much better conductor in the service of the class he represents, than he can ever become as a jurist, in representing the advanced and liberal sentiment of the great loyal heart of the American people, which demands impartial justice at the hands of our courts, "notwithstanding our inability to obliterate prejudice against color." What he says about "the assigned positions of the colored race," and of our prosperity and happiness in this city for so long a time, &c., is the old and worn out dogma of a corrupt and base heart, and not worth the paper on which it was written, or the breath of any honest man who would be required to express it. Perhaps to such a man as his Honor, the quicker his breath flits away, the less crimes against God and an outraged humanity he may have to answer for. But I can assure him and those he has so earnestly served that his effort to bolster and foster this outrage will be found nothing more than "Telum imbelle sine ictu." We had hoped that the war, with its horrors, had at least done something towards softening the obdurate hearts of those who take rank as expounders and administrators of the law We had hoped that after the red hand of war had smitten on the right and left, among both white and black, that for a few years we might look for a semblance of justice, and with the absence of such infamous decisions. It was this idea that made us willing to submit for a time, and caused us to put forth our best efforts to quiet and calm the passions of our late brethren in arms, until these outrages were heaped upon us. We told them to wait until we could get a case fairly before the Supreme Court, and we were sure that relief would be afforded But you tell us that this is all a one-sided affair; you tell us that we must be contented with this base infamy and injustice—and you tell us, too, that it cannot be obliterated Then, sirs, I warn you that we shall not always suffer these things,—*we cannot and we will not!* There MUST be a change, or the peace of our city will be disturbed by these high-handed and wanton outrages upon decency, humanity and justice We only ask and contend for every man's right—JUSTICE! Shall we have it?

Yours as ever, ALFRED M. GREEN.

A SISTER CHURCH.

We insert this article which appeared in the *Zion's Herald and Weekly Journal*, Boston Massachusetts, of November 21st, 1866, and hope it will be read with interest.

It speaks meritoriously of our worthy Bishop Payne.

"A genuine daughter of America, "black but comely," is daguerrotyped in a volume of 189 pages octavo, entitled "The Semi-Centenary and the Retrospection of the African Methodist Episcopal Church in the United States of America by Daniel A Payne, one of the Bishops, and Historiographer of the African Methodist Episcopal Church" Younger sister of the Methodist Episcopal Church, she rivals the older in beauty and vigor, and, considering her age, in promise of prosperity and renown He is contemptible as a philosopher, and has no claims to be regarded as a Christian who can look on this picture without interest and the kindlings at least of love

As a literary production this little book has the aroma of originality; as a contribution to American History it strikes a new vein, and as a development of religious enterprise it brings to view a power that must be felt far and wide in the future of America

The work is eloquently and pathetically dedicated to twenty-two German American clergymen named, fellow students and fellow-alumni of the author at the Lutheran Theological Seminary at Gettysburg, Pa, who furnished their colored brother with food, and raiment, and friendship, at the Seminary Well does he exclaim, "I have endeavored not to disappoint your hopes—by Divine aid, I will never betray your confidence As in the past, so in the future—my body, soul and spirit, I have laid upon the altar of Christian usefulness, there shall they be, smoking—burning—till life itself becomes extinct."

The resentment of the author seems to have been aroused by the expression of a bigot, that, "Methodism degrades the negro," which has justly stirred his soul to show what Methodism has done for the negro, and what the negro has done for Methodism It is a vast subject, and though he has drawn from the mine but a small nugget, it is the pure gold.

On the 9th day of April, 1816, sixteen colored men, representing Methodists "of African descent from octoroon down to ebony black, if such can be found," met in Philadelphia, to consult as to the best course for maintaining the cause of God among their people—practically shut out from equal privileges in the M E Church They were poor readers and poorer writers—if indeed they could write at all—and it is not strange that no record of their deliberations is extant. Perhaps none was ever made Like other churches, however, they have a "tradition" Richard Allen was elected Bishop, and he was ordained as such by Rev Absalom Jones, a Priest of the Protestant Episcopal Church, and four other regularly ordained ministers Honor to the brave Episcopal priest! This act alone will embalm his memory. A Book of Discipline was in some way gotten up, founded on that of the older church.

The new church started off on its career with seven itinerant preachers and only one horse! They laid out their circuits, and like the apostle's journeyed afoot. They put up little preaching places, or hired obscure rooms, and were often arrested and driven with their people "like flocks of sheep before the civil authorities, who punished them with fines and stripes, according to their ability to pay or not to pay, or their condition, free or bond" In 1822, South Carolina ordered their organization in that State to be suppressed, which was carried out, and their leader, Morris Brown, escorted by General Hamilton for a time, found his way by the underground railroad to the North

Nevertheless, at the end of the first decade, in 1826, they numbered 10 circuits, 2 stations, 17 pastors, who received in one year the astonishing salary of $1.062 50 all told, or $62 47 apiece, and the Bishop's allowance was $25. The total membership was 7 937.

"Behold, who hath despised the day of small things?"

The second decade opens with a spirited Conference at Baltimore, that looked earnestly after enforcing discipline, and among other things enacted two resolutions that may provoke a smile, and will yet show that they were no copyists, and that the root of a noble growth was in their organization.

"*Resolved*, That no person shall contradict another while on his feet, under the penalty of 25 cents.

It is not said who should be on his feet, the contradictor or the contradicted—but it is a good resolution with either *understanding*

"*Resolved*, On motion, that any member of the Conference that should fall asleep during the sitting of the Conference, or come to the house fifteen minutes after the time appointed, pay a fine of 12½ cents, without lawful excuse."

This last resolution is a little mixed, but as it was drawn before it was passed, the mover and Conference may not have been "wide-awake," it is evident that they meant to be thereafter

In 1827 they sent a missionary to Hayti. Look at that, some of you rich churches with your millions of dollars and no foreign missionaries! Here was a people scarcely worth ten thousand dollars all told, sending forth a foreign missionary. Their itinerants pressed into into Canada, to follow the fugitive slaves In 1839 they ordained two missionaries for Hayti They earnestly espoused the cause of Sunday Schools and Temperance Societies. They laid the foundation of a Book Concern, and begged their people to contribute each twelve and a half cents a year to aid a publishing Fund, and began to agitate for the establishment of schools See the leaven of Christianity working.

Baltimore District was now suffering by the sale of their people, "to supply the infamous slave-breeding farms of Virginia" or who where sold directly into Georgia, South Carolina and Louisiana; nevertheless these are the statistics at the close of the second decade: Pastors 27, stations 7, circuits 19, churches 86, salaries $1,126 29 Sum total raised for all purposes in one year $1 485 88

In 1836, this humble church, entering upon its third decade began to attract the attention of some of the most benevolent Christians of Anglo-Saxon lineage around them, but still for the most part they were unnoticed and unknown Their first Bishop, Richard Allen, had died in peace, but others were raised up to take the place of the fallen They began the decade by resolving in favor of an educated ministry, temperance, cleanliness, and a neat dress, and the establishment of a Quarterly Magazine The New York Conference imposed a fine of twenty-five cents on every minister who should appear at its session "negentsely dressed" We have seen some white-skinned ministers who might have been benefitted by such a regulation

Rev G Hogarth published the first number of their "Monthly Magazine" in 1841, which was very creditably sustained for eight years, and was the beginning of their original literature

In 1843, a committee of the Baltimore Conference recommended their preachers to revive ordination as deacons, but it being ascertained that they were not educated according to the standard required after a warm discussion they were rejected, and from that time forward the standard required was raised and much more faithfully enforced

In 1844, they endeavored to induce all their people to establish schools for the children with some success The historian is excusable for exclaiming, "The heathenish caste of the whites, by State legislation, had then, and excepting Ohio, still excludes their colored inhabitants from the benefits of common school; and at the same time they have been taxed to educate white children. O! American Democracy, thou art a mere sham! Thou art nothing more nor less than masked despotism! The stupendous bulwark of the Great Iniquity!" What white American does not blush when he says, Amen?

We need not follow this history A shrewd man could now anticipate it. They are pious; they are temperate; they have declared in favor of schools. Of course they will prosper God will bless them.

He has blessed them. For proof, study the following statistics at the close of this fifth decade Churches 286 Pastors 185, Annual Conferences 10, Circuits 39, Stations 50, Missions 40, Sunday school scholars and teachers 21,000, Library books 17 818, Church members 50,000, Aid to widows and orphans last year $6000, For support of pastors $83,583, Church property $825,000, For support of Sunday schools $5000, Total money raised in one year $1,000,000. They have a Parent Missionary Society, 10 Conference Missionary Societies, 10 Preachers Aid Societies, and 6 Educational Associations They have 5 Literary and Historical Societies a Book Concern, a Weekly Periodical, and a Collegiate Institution at Xenia, Ohio, called the Wilberforce University Among their laymen they have several graduates of Colleges, two of whom have the degree M. A.

Well does the eloquent and original historian conclude his noble production with this earnest prayer:

"O Thou who leddest Israel like a flock through the 'waste howling wilderness,' still continue to guide and instruct us He Thou our shield and strength—our Great Deliverer, our Pillar of Cloud by day, our Pillar of Fire by night! Make the African Methodist Episcopal Church a Temple before whose altars all men, without respect to rank, race and color, shall stand as equal; knowing no difference but what angels know—the difference created by superior knowledge, superior love, superior holiness."

To all of which let all the people say, Amen"

And now, shall this people be invited to enter the Methodist Episcopal Church; with their members, ministers and bishops, with their present ecclesiastical standing acknowledged and honored? Let candid, honest, and honorable Christians answer according to their conscience before E. O. H.

Ann Arbor, Michigan, Nov. 1.

For the Christian Recorder.

LETTER FROM WILMINGTON.

MR EDITOR:—Permit me to interrupt you, if it might be so termed, with a few lines in regard to our city Things in the general are moving along very nicely. Our people are becoming more and more interested in the subject of education, and are making all available means to prepare themselves, and particularly their children, for the bright realities which await them in the future. There are several fairs and festivals in progress at this time. The African Union First Colored Methodist Protestant Church, have just closed one; I was informed that they were very successful in raising means to assist in paying the debt on their church edifice. East Zion M. E. Church are now holding one, and the American Union Church are holding one, and last, but by no means the least, Bethel A M E. Church, will open one, on Monday, Dec. 24th, Christmas eve, in the capacious school room Orange St., near 10th. We anticipate a good degree of success It will be continued during the holidays, and perhaps longer, and we extend a cordial invitation to our friends, visiting our city, to call and see us, and we will endeavor to accommodate them before they leave. Our protracted meeting has closed, it was a season of refreshing and growing in grace with believers; and sinners were brought to the knowledge of the truth, insomuch that there were nearly forty souls added to our church, and still they come. God is magnifying our church in this city, and we are looking forward to the time that the next Annual Conference, shall decide to hold the Annual Conference of 1868, in our city, if so we shall desire no more, for it will give us such impetus, that even his Satanic majesty, will not be able to obstruct our onward march of Christian progress

I further desire to inform you that the Good Samaritans and Daughters of Samaria, held a grand celebration on Thursday evening 20th inst., in the A. U. F. C. M. P. Church. They were very richly and handsomely regaled, and made an imposing appearance. The Grand Council formed for the State of Delaware was present and nicely arranged upon a large platform The Grand officers with their supporters, together with the R. W. N. G. Chief, Samuel Van Brakle and others added beauty to the assembly The meeting was opened with singing and prayer by Rev Benjamin Scott, pastor, after which the choir sang, and Samuel Van Brakle, R W N. G. Chief of the I. O. of G. S. of the U. S. of North America, was introduced, and proceeded to address them in his usual happy style, referring to the organization of the Order, its progress, and his labors in the same since 1848 The Order then sang one of its odes, after which the Rev. Daniel P. Seaton, R. W. V. G. Chief of State Council, was introduced, who addressed the audience at some length upon the nature and principles of the Order, related the amount of good accomplished by the Order, and in a lucid manner showed reasons why individuals should connect themselves with the Order; suffice it to say that he is a host within himself and the audience were gratified. Another beautiful ode was sung, and then the R W N. G. Chief proceeded to install the officers of the State Council. The following were duly installed, Spencer M Greenwood, R. W. P. G. C., Jacob Webb, R. W. G. C., Peter S Chippey, R. W. D. G. C., Rev Daniel P Seaton, R. W. V. G. C., Rev. Peter S. Williams, G. W. Prelate, Joseph G Walker, G. R. S., Alexander Tribbet, G. T., Moses Biddle, G. M., Robert H. Anderson, G. C., Isaac Peck, and Levi Farrel, G. Sentinels. The Order then united in singing their favorite ode, and was dismissed with a benediction by Rev. Benjamin Scott. The Order together with their invited guest then retired to the basement of the Church, where a sumptuous repast was provided, and all appeared to do justice to the inner man, as well as to gratify their friends. There were delegates from Philadelphia, Chester, Salem, Greenwich, South Camden, and New-Port, Delaware I must close, for my article is already too long, pardon me if such is the case. Yours for human Progress

FRISBY J. COOPER.

Wilmington, Del., Dec. 22d, 1866.

For the Christian Recorder.

LETTER FROM KEOKUK, IOWA.

MR EDITOR:—After a long silence, this comes to inform you and the numerous readers of the *Recorder*, how we are progressing out here in the far West I thought that a line from Keokuk would not be out of place nor overlooked by you and your corps of readers. Having received my appointment to this charge from our beloved and worthy Bishop, J. P. Campbell, on the 20th of last August, I arrived here on the day following, and found things generally in a bad condition.

The congregation was very largely in debt, and the creditors were demanding their money. On account of *poor* management, *bad* management and *mis*-management, the affairs of the congregation were greatly embarrassed The first Sabbath after my arrival, we had had to raise over twenty dollars, to pay off a debt.

This congregation has been organized nine years, and no house of worship has yet been built, although many attempts have been made, and several hundred dollars collected for that purpose, until the people have become discouraged and disheartened. The Lord only knows when they will get a church built; for I do not. The money that has been collected is all gone—not a cent remaining in the treasury.

Now, Mr. Editor, I think that it was an error on the part of Conference, to create a station out of a place, in which the congregation is destitute of a house of worship

I held my first quarterly meeting on the 13th and 14th of October We had a very good time, as the good Lord was pleased to meet with us and bless us. On Sabbath, at 3 o'clock, I administered the Sacrament of the Lord's Supper to one hundred and two communicants. We had a precious season, indeed Five were added to the Church

I also attended Brother Holmes' quarterly meeting at Mt. Pleasant, Iowa, and had a good time I was with him not long since, at Keosauqua, Iowa, where we held a two days' meeting. There are several places yet that I expect to visit, as soon as I can spare the time. Being destitute of local help, I have to labor under many disadvantages. So you see, Mr. Editor, that the work is spreading in the "Hawk Eye" State, and still the Macedonian cry is, "Come over and help us."

Our Sabbath School is in a prosperous condition at the present time I have had it re-organized, and put in a *working* condition, for this branch of the church has been neglected by the ministers in charge. For the last three or four years they have not paid any attention to it, nor taken any interest in it whatever A minister who neglects to pay attention to the Sabbath School ought not to have charge of a congregation; for the Sabbath School is the nursery of the Church, where we are to look for our recruits to fill up the broken ranks in the Church.

Our day schools are in a flourishing condition. They are conducted on the common or public school system, and are taught by colored ladies. The teachers are, Miss Martha Anderson, Principal; Mrs. Colwell, Miss Mane, and Miss Woodson.

After our Thanksgiving sermon, on the 29th ult., I took the liberty to present the claims of the *Recorder* (also, at the same time exhibiting a copy,) to the congregation, but did not meet with much success. I have the promise of some subscribers for New Year

J. W MALONE

Keokuk, Iowa, Dec. 18th, '66.

For the Christian Recorder.

LETTER FROM MACON, GA.

MR EDITOR:—I said in my last letter that I did not expect to scribble for the *Recorder* very soon again; but on my arrival here, this morning, I took up the *Recorder*, and, in scanning over my letter relative to the Georgia Conference, I noticed that several small mistakes had crept in by some means. One of them I feel it my duty to correct, viz: you made me say, "Brethren who had been accustomed to meet annually for three or four years, were about to part, likely to meet no more on earth forever" The "three or four" should have read "thirty or forty," as there are some very old ministers in that Conference. Dr. Pierce and Rev. Mr. Glen have been members of that Conference for over sixty years I also noticed that you softened the phraseology somewhat, in my reference to some of our Bishops travelling South. Well, it is likely you know how plain a man should speak in reference to ecclesiastical dignitaries; but, at a venture, I now emphaticall, say, it is high time our BISHOPS were taking some Southern tours.

I am pleased to inform you that I have just been on a visit to Warrenton and Athens, Ga., where I have organized one large congregation, and shall organize another soon.

Warrenton has a splendid church edifice; but is laboring under a debt of $700 We have in contemplation a plan, however, which, we think, will save the property. The people are generally brave, defiant and thrifty. They have had likely, more persecution than in any other part of Georgia I learn, that some good men were subjected to cruel treatment, owing to a report which was created by devils and believed by fools, that the negroes were going to rise in insurrection and assassinate the white. I do not believe there is a white person in the country, who thinks, or ever thought any such thing It is only an excuse to pillage, rob, and murder the poor, innocent blacks And the same story is being started again. Last Christmas a few evil disposed whites endeavored to get up a hubbub over a report of negro insurrection, and actually had many good persons frightened. As Christmas is again drawing near, they are trying it again, at a time when the colored people are thinking about such a thing, about as much as the angels are thinking about revolting against the Majesty of heaven The persons who raise these false reports, are guilty of a degree of meanness and villany which language cannot describe.

Athens, Ga., is a fine place in many respects. It is healthy, high, and lofty in appearance They have a good church and a fine congregation, and, upon the whole, they have a good share of intelligence, considering it to be an inland town. There is good material there to work upon The young men and ladies show a high capacity for intellectual improvement, and if they had a good leader in their midst, would grow rapidly in knowledge. The leading men of the place, I fear, are a little wanting in moral courage They all know what is best, but how to get at it without being seen, seems to be the trouble. Yet there are several among them, who dare to speak out, regardless of consequences. The female portion of our people, however, are perfect heroines, they seem not to care what others may think; they have a right to think for themselves, and act, too, when they chose. The ladies in Atlanta and Macon are preparing for a great fair to be held on Christmas

Report says Col Gabriel is going to have me arrested in a few days, for writing about his conduct at Cuthbert, Ga I never saw the man, but wrote what I heard, and stated, at the same time, that I got it from rumor. But I shall patiently await my arrest, and thunder from Mt. Sinai, if ever released H M T

Macon, Ga., Dec. 21st, 1866.

ACCORDING to the South Carolina and Georgia newspapers, the crop of Sea Island cotton is estimated for this year at from 15,000 to 20,000 bales The largest crop ever raised was about 50,000.

For the Christian Recorder.

BISHOP WAYMAN AT LINCOLN UNIVERSITY

This noble dignitary of the A. M. E. Church, made his annual visit to the Oxford circuit, last Tuesday, Dec 18th On that evening, he preached an elegant sermon on "*The truly blessed man*," in Hosanna Church After the service, he was literally thronged by his old friends eager to grasp his paternal hand During his stay, every attention was paid to him, by our talented young pastor and wife The Bishop always delights to visit brother Stevenson's charge; and on this occasion, he was almost transported with joy, while among our student fraternity

On Wednesday afternoon, he visited the class rooms of the University, as usual, and enjoyed the pull on Latin roots with a zest peculiar to himself At half past one o'clock, a special meeting of the students was called, to hear an address from the Bishop The spacious chapel was well filled. The Bishop and faculty occupied the platform He was introduced by President Rendall; and as he spoke, every word was seized by the eager minds, that looked up to him as a father indeed He said, that in a long and eventful life, he had never been permitted to gaze upon a scene at once so impressive and encouraging For more than two hundred years, our fathers had been deprived of the slightest advantages of education—had been trampled under foot, and doomed to the lash of slavery He regarded these young men, as a remnant saved,—the future hope of our race—the nucleus of a mighty people. They were studying the navigation of a sea, that had been more terrible than the fabled dreams of the old Atlantic An ocean where a star had but risen, to be instantly obscured by the dark and heavy clouds of ignorance and compound prejudice. He looked upon them as the morning star—the herald of a brilliant sun, that shall scatter imperishable rays of liberty and prosperity over the wide expanse, and make existence sweet to a people tossed for centuries on the sea of distress

His address to the ministerial student, was solemn, and sank deep into the hearts of all present. He urged the student for the bar, to look beyond that, and aspire, if possible, to the bench—the legislature, and he should not feel alarmed to hear, that on some night, they had dreamed of the Congressional halls. He entreated all, to finish the course—to bend their utmost energies to the work The plaintive missionary cry rolls upward from the South—the editorial and professorial chairs are vacant—art and science are pointing the way to wealth and honor, and offers you the helping hand *Onward now, and onward ever.* Hard study and obedience to right principles, will surmount every obstacle that obstructs the path of determined progression.

He was followed by President Rendall, who said: Every word spoken by the Bishop, found a response in his breast. He continued to some length, urging the students to a generous rivalry and emulation. The meeting was dismissed, and all went from the chapel highly pleased with the Episcopal visit WM D. JOHNSON.

For the Christian Recorder.

LETTER FROM LOGANSPORT IND

MR. EDITOR:—Having collected a few thoughts together, I thought I would put them down upon paper, to see how they would look Looking back for the short space of five years, we see what a fierce struggle our country has been through, and spite of all opposition, and meddling interference of foreign powers, come out victorious. And what has brought about this? Simply this, the people took the matter as it was, and all the latent talent of the nation, was brought to bear upon this one subject, and ponderous pieces of ordnance were invented, and all manner of death-dealing missiles, iron clad men-of-war, so that victory was certain, and defeat impossible And we can but think, that had not this civil war been brought about, we would never have become educated to this state of affairs; and had this nation of people been ignorant and uneducated, we should no doubt, to-day, be governed by some foreign power And having all these facts before us, as the result of education, let us endeavor to educate ourselves and elevate our race to that station, which God has fitted us, morally and socially to fill. We must go forth and battle manfully for the education of our race, oppressed for ages, and show to the world that we are capable of filling any station And let me in my weak way, impress upon you, the necessity of action, for time is fleeting, and the sooner we show to the world that we are a race capable of receiving education the better for us. We must all put our shoulders to the wheel, and act in unison We might cite instances, and show you that where you find an ignorant, uneducated nation of people, they are the ones who are down-trodden and oppressed, and bound down by the iron heel of despotism Some of the enemies of our race say, that we are not capable of becoming an educated people, that we are not endowed with the necessary qualifications to make a part of this *so-called* republican government But I venture to say, that had the white people in this country been kept in darkness and ignorance for the same length of time that we have, that they would be as low in the scale as we are And again, let me impress upon our minds, the vital importance of going forward in this great and glorious undertaking, and see who can best work, and best agree, and let education be the Archimedean lever that is to raise us from the depths of degradation, to which, through the treachery and black heartedness of the whites, we have been forced Now that slavery (that incubus which has been upon us so long,) has been abolished, let our watch word be *onward* and *upward* the hill of knowledge, until we arrive at the top. I would go on and say more, but I must confess my inability to do the subject justice, so I drop it at this juncture Yours,

A. FRANK DUNGEE.

A CROSS.—"A wise man sought to explain to his little child the nature of a cross He took two slips of wood, a long and short one "See! my child," he said, "the long piece is the will of God; the short piece is your will lay your will in a line with the will of God, and you have no cross; lay it athwart, and you make one directly."

For the Christian Recorder

LETTER FROM TUSCOLA.

MR EDITOR.—I have thought for some time to drop you a few lines to let you and your numerous readers know what we are doing I am getting along with my mission as well as could be expected with the commencement I had, having no house nor any place to hold services in when I arrived on my work about the first of September 1865 Since that time we have erected four churches; three of which are now ready for service; one in Champaign, one in Onarga, one in Tuscola, and one in Mattoon. We are getting along well toward paying for the building We are beating the world according to our population, for we are small in numbers. There are not at any one of these four places over one hundred colored inhabitants, but the churches above spoken of are all of good size and comfortable

I must compliment the colored people of the little town of Tuscola, for they have outstripped them all. There are about fifty in number here and they have erected a splendid little church worth eight hundred dollars

I am sorry to say that the work of the Lord is not as prosperous as I would like to see it, but I hope that the Lord will bless us. Our lack of prosperity is owing to some bold opposition on the part of one white man and one colored man, both of whom are baptists, but I have beaten the white man out, and have the colored man pleading for mercy Yours Truly.

REV. SMITH NICHOLS

Tuscola, Ill., Dec 18th, 1866

For the Christian Recorder.

LETTER FROM INDIANAPOLIS

DEAR MR. EDITOR:—Since my father, the regular correspondent for your excellent paper, has been stationed at St Louis, it seems as if things of importance transpiring among us in this city are not reported to you for information to your many readers throughout the country I will, therefore, give you a short account of what is going on in this place

Rev Mr. Evans is the acceptable preacher among us here in the old Methodist Church. I suppose you are aware that we have two Methodist Churches here now The other is called Allen's Chapel, and is in charge of Rev. Mr. Lunkford. We think a great deal of Brother Lunkford, because we believe him to be a good and useful man

The Daughters of Ruth are getting ready for a grand feast on Christmas night, when officers for the ensuing year will be duly installed At present the principal officers are the following distinguished persons:—Mrs. Susan Gibbs, Mrs. Pernellapy Mann, Mrs. Hinton and Mrs. Hill; also Messrs. Wm. Walden and E. Jones. We are to have several Christmas trees during the holidays, so that all may look for a good time here on Christmas

We heard that the editor of the "Christian Recorder," Mr. Lynch, was in Ohio, and hoped he would visit our State, but he did not. Both Bro. Lynch and Bro Weaver are well known here, and are much beloved by all. We hope you will not mark out this line, thinking it too domestic, because we claim that the publisher of the "Recorder" belongs to the public, therefore I wish him much happiness in his new relation, for when editors get married we generally have a better paper and get it more regular

We have five schools here Mr Elbert, of Oberlin College is here teaching, and we have a white graduate also teaching one of the schools Our friend, Mr. John P. Sampson, of Ohio, has been in this place, and held a great speaking meeting not long since The house was crowded, notwithstanding it cost twenty-five cents to gain admission In fact the meeting was a grand success.

I must now bring my short correspondence to a close, as this is my first attempt at writing for your paper However, I expect my father home from St. Louis to spend the New Year

Respectfully yours,
HORACE FLETCHER REVELS

Indianapolis, Ind., Dec. 15, 1866.

For the Christian Recorder

LETTER FROM BOSTON

MR EDITOR —I am glad to have the opportunity to inform my brethren how my congregation and our Church, are prospering. We had a glorious meeting on the first of November, being our second quarter in this Conference year. The Rev Brother Smith was present with us, from Lynn. The Lord poured out His spirit. At the communion, at the love feast, and on the following Monday evening, the Lord manifested Himself among the people, as He does not unto the world. We had a large delegation of white brethren and sisters from Charlestown and Chelsea, and we might as well strive to stop the waves of the sea, as to stop them from shouting and praising God

The Rev Mr. Smith gave a lecture on Thursday evening, which was very interesting, and well attended The harvest, here, is great, but the laborers are few We must pray that the Lord will convert and send forth more Whether they be learned or unlearned, they can find something to do in His vineyard.

On the first Sabbath afternoon in December, there was one convicted in the congregation, and in the evening, mourners were crying, "God be merciful to me, a sinner!" On Thursday evening the cries were renewed; but God turned their mourning into joy, and they came forward and joined the Church of Christ. Pray that this work may continue The congregation paid the pastor a visit, and raised a handsome sum for his benefit The Daughters of Conference had an address delivered for their benefit by the pastor. They realised a larger sum than ever taken up before since their organization They also had an entertainment on Thanksgiving Day, affording them relief to the amount of $22.00 Our church is always filled to the uttermost, and we are sorry that we have not a larger one

—Yours Truly,
WM JOHNSON

Boston, Dec 7th, 1866

The Christian Recorder.

Rev. James Lynch, Editor

Philadelphia, Saturday, Dec. 29, 1866.

CONTENTS

FIRST PAGE

POETRY —Better than Gold.

COMMUNICATIONS.—A Brutal Outrage, and its more Brutal Apologist—A Sister Church—Letter from Wilmington, Del.—Letter from Keokuk, Iowa —Letter from Macon, Ga.—Bishop Weymen at Lincoln University—Letter from Logansport, Ind. —Letter from Tuscola, Ill.—Letter from Indianapolis, Ind.—Letter from Boston

SECOND AND THIRD PAGES.

EDITORIAL.—Don't Wait for the Editor—Last Number of the Christian Recorder for 1866—The Fair at Cincinnati — Attention—Rev. James Lynch—To Our City Subscribers—Money Needed —Just as Easy to Do It as Not—Bishop Campbell —Thanks—Notice—New Methodist Paper—Roman Catholic Influence—Delegates to the National Convention—Read—The Mass Meeting—A Voice from Providence—Letter from Bro. Johnson—Letter from Terre Haute, Ind.—Letter from Kentucky —Letter from Vicksburg—Answers to Rev. Thomas Stringer, of Louisiana Annual Conference—Another Letter from Boston—Soldiers' and Sailors' Convention—Columbus, O.—Great National Convention at Washington—Letter from Brother Walden—Fair.

NOTICES.

INFORMATION WANTED.

MARRIED.

DIED.

ADVERTISEMENTS.

FOURTH PAGE.

POETRY.

MISCELLANEOUS.

ADVERTISEMENTS.

DON'T WAIT FOR THE EDITOR

Let no one in the West or South wait for the editor to visit the town or city where they reside, in order to renew their subscriptions to the *Recorder*, but send on their moneys to REV. ELISHA WEAVER, *Box 2975, Philadelphia, Pa.* The editor's course is very uncertain, and he may return home any week; nor is he certain which direction he will take, so subscribers can be obtained almost any where.

Let our preachers urge the people to send their subscriptions to the General Book Steward immediately.

JAMES LYNCH,
Editor of *Christian Recorder*.

Dec 22—3t.

THE LAST NUMBER OF THE RECORDER FOR 1866.

During our connection with the *Christian Recorder* for the last six years, both as editor and publisher, we have performed the labor of two men. Having had the care of the entire Book Concern we were compelled to labor day and night. After our Bishops had appointed our brother, the Rev. James Lynch, as editor, we had hoped to be excused from saying any thing to the readers of the *Recorder* in the way of a New Year's editorial. But we are disappointed. We had no idea that Brother Lynch would remain away during the holidays, which, to our mind, is the most important part of the year, in which the condition of the paper ought to be defined, and remarks made as to its probable success during the coming year.

If our good brother was at home, he would have nothing else to think about except his editorial. No so with us. We have the whole care of the Publishing Department on our hands, including all its financial duties.

Our consolation, however, is, that Brother Lynch is doing a great and good work, in procuring subscribers to the paper, and in selling our hymn books and disciplines. We hope soon to receive, at 631 Pine Street, $1,000 or more.

But, my readers, we said that this number would close Volume VI. This we consider a triumph, even if we were unable to issue another number. That a race of people, who have, until within a few years since, been downtrodden and oppressed, and denied all the rights and privileges of human beings, should keep a paper in the field for six years, is, indeed, a great triumph, and the history of the white race in this country, from the time when, amid the howling blasts of winter, the Pilgrim Fathers landed upon the rock-bound coast of New England, until the day when Lincoln the Great broke the shackles which held in cruel bondage four millions of slaves, proclaiming "liberty throughout all the land, unto all the inhabitants thereof," presents no achievement to surpass it in glory.

A highly distinguished gentleman of Philadelphia, said to us a few days since: "Mr Weaver, your ability, and the able manner in which you have conducted the *Recorder* for the last six years is not only a credit to yourself, but to your race and country, and your people ought to feel proud of you, and pay you well for your arduous labors." He also said, "I have read some of Mr. Lynch's editorials, and was much pleased with them."

All we have to say is, that we are thankful to our white friends for the estimate they put upon the value of our labors. We hope that we are worthy of it. But this is the last number of the old year, and we must say farewell.

Farewell to all its trials and privations—its joys and besetments—its dropping tears and terrors—its wars and commotions. May the New Year bring new vigor to all who may live to see it! May both spiritual and temporal prosperity attend them all! May the *Christian Recorder* live six years more, with still greater success than before! May thousands and thousands of new subscribers come to her aid, by paying cash in advance for their paper! May all our old subscribers pay up their old scores, and forward $2.50, in advance, for 1867.

For the last six months we have had more trouble in collecting money than ever before. Many of the papers which started with the *Recorder*, have suspended publication. The *Anglo African*, the *Colored Citizen*, the *Colored Tennessean*, and some others, which we cannot call to mind, are among the number.

And now, in conclusion, allow to correct an error. Some persons think that if we get two or three thousand dollars, we need ask no more. What an idea! That would not pay the hands employed, to say nothing of paper, printing, &c. We need ten thousand dollars annually, to carry on our work. Go to work, then, brethren, with renewed zeal.

E. WEAVER.

THE FAIR AT CINCINNATI

FOR THE CHRISTIAN RECORDER.

[The following letter has just been received from our Editor.]

Cincinnati, Ohio, Dec. 21th, 1866.

Rev. Elisha Weaver.

MY DEAR COLLEAGUE:—I am anxiously awaiting the necessary document in reference to the money order of Nov 19th, which you have failed to receive. I desire to recover the money from the Post Office here before leaving. No doubt our postal arrangements will prove an ugly feature of the administration of Mr. Johnson.

Yesterday was a glorious Sabbath at Allen Chapel, in this city. We had a Quarterly Meeting long to be remembered. At each service the membership appeared to be baptized with the Holy Spirit—and so overwhelming was the demonstration that it was almost impossible to proceed during the delivery of a sermon. Indeed, in the afternoon, I was compelled to stop when little over half through, because my voice was wholly drowned by the rejoicings of the people.

Elder Young, however, did better. Being more accustomed to such storms, he kept up a rushing fire at night until he felt his duty discharged; and for an hour after the dismissal of the evening service the people remained in church, shouting, and praising God. Rev Philip Tolliver, the minister in charge,—over zealous in working for the Master,—proposed that protracted meeting be commenced at once, and yielded only to the advice of the brethren, who thought he had better wait until the close of the holidays.

Brother Tolliver proves to be a successful pastor. An evidence of his capacity for usefulness is his manifestation of interest in our Connectional interests. But we commenced this letter to speak about

THE FAIR.

It opens to night at the Eastern District School-house. Much disappointment is felt because a Hall was not obtained. None could be procured without paying thirty dollars a night. The ladies directly concerned in this great enterprise are, President Mrs. Martha Clark, Vice President Mrs. R Hughes, Secretary Mrs Charlotte Alexander, Treasurer Mrs. Gibbs. On the Committee are, Mrs Patterson, Mrs. J P. Ball, Mrs. Alex Thomas, Mrs. Susan Tinsley, Mrs. Quills, Mrs Darnes, Mrs Wormley, and several other ladies whose names do not recur to my mind at present.

A Fair, of which Mrs Priscilla Ware was President, has just been closed by a noble band of ladies, the said Fair having been held for the benefit of the late Rev. E. D Davis, of blessed memory. Still our ladies are hoping that the people are not tired, and they are sanguine of success. When it is remembered that they have had so short a time to get up this Fair, we cannot but accord to them the highest praise for public spirit and Christian heroism. Mrs James Clark, the President of this Fair, has displayed an untiring energy that is well worthy of the office she holds. I certainly think that these influential ladies will be well supported by the community at large.

Mr Peter H. Clark and Mr Moore, together with other distinguished gentlemen, are to speak during the Fair. In connection with it the Anniversary of the Proclamation of Emancipation will be celebrated.

It may be thought strange that I have gotten over so little ground, and visited so few places, but I have not thought it either prudent or profitable, on account of the condition of my health and surrounding circumstances, to do otherwise. All the subscribers I have obtained are from a *few appointments in the bounds of the Ohio Conference;* and if a *few appointments* in that Conference do so well, what ought the whole Conference district do! I have not collected any money from any of our ministerial brethren who are indebted to the Book Concern, as I have not yet met with those so indebted and ready to pay.

⁂

ATTENTION!

MONEY ORDERS THROUGH THE U. S. POST OFFICE.

We embrace the present opportunity of informing our ministers and people generally that they cannot lose their money by sending us a money order in that way. But be sure to direct the money order to us; and if it fails to reach us, all that is necessary to be done is to inform the person who sent it, and he must then tell the postmaster who received it that the person to whom it was sent declares upon his honor that he did not get the said money order. This is all that will be required, as a duplicate will then be furnished.

We think that if Brother Lynch will pursue this course, he will find no difficulty in setting matters right again. But we have no fears for his well-known sagacity.

REV JAMES LYNCH

We are glad to learn that Brother Lynch has set the good ladies of Cincinnati to work, and we hope that their good example may be followed by the majority of our churches; for we require a great deal more money than we receive to operate with. Don't forget us. Send on your mite, no matter how small.

TO OUR CITY SUBSCRIBERS

DEAR PATRONS:—Let us remind you that the number before you completes the present volume of the RECORDER. We hope that all of you will at once renew your subscription, the price of which is only $2.50. Those of you who have not paid in advance for your papers for the past year must not forget that it will now cost you $3: for the paper and 50 cents for the carrier. You can avoid this in future by paying in advance. This will be better for you and better for us; so just roll in your money. You need not send us GOLD: we'll take all the *greenbacks* you can give us. Stand by your paper, and keep its head above the water line. Don't let the world scoff and say that FOUR MILLIONS of Colored Americans are too miserly and indifferent to support a journal that, like a silent witness to our great progression, is doing a thousand times more good to our benighted people than all the empty stump-oratory of which the world can boast. Think of this—think of your manhood, and don't compare it to dollars and cents! We ask you to make no sacrifice. *We give you ten thousand times your money's worth!* Stand by your guns, and, with the immortal Lawrence, as he lay on the blood-stained deck of the *Chesapeake* proudly exclaim with your latest breath, "DON'T GIVE UP THE SHIP!"

MONEY NEEDED

We are greatly in need of funds just now to carry on the work of our publication department. Send in your money for hymn books and papers, brethren, as we greatly need it all. We are indeed living in hopes that not less than $2,000 will come in by the 1st or 10th of January 1867. We trust that we shall not be disappointed in our expectations.

Let all our brethren do as Rev Wm Jackson, of Terre Haute, Indiana, has done. Read his letter, and see how he called a meeting and had addresses delivered, and how the responses were made.

Brethren, do not disappoint us. We have already sent out bills for over one thousand dollars, and are not half done yet. We are awaiting the result.

JUST AS EASY TO DO IT AS NOT

The first of January is near at hand and each minister of our Church who has a good and appreciative congregation over which he can exercise influence, can get up a club of ten or fifteen subscribers for the *Christian Recorder* with but little effort. Rev Johnson Underwood of Pittsburgh, who has been so instrumental in bringing so many young people into the church, promised to do so two or three weeks since. We thank brother Underwood for leading off. Who will be the next? The *Christian Recorder* serves as a stimulus to the members of the church, and it is to the interest of the pastor as well as the people to have it circulate freely among them.

Our brethren must wake up. At one prominent place in Ohio we found that some of the official men, did not know that there was such a paper as the Recorder; for no minister had ever spoken of it.

BP CAMPBELL

We are grieved to learn that Bishop Campbell has been lying very ill at Helena, Arkansas, but we are in the same breath gladdened to learn that he is recovering, and also expected home soon. The Church could illy afford to lose that unswerving and venerable patriarch in the vineyard of his Master.

THANKS

Our thanks are due to the Rev. Benjamin T Tanner, of Baltimore, Maryland, for a copy of his Thanksgiving sermon, delivered in his own church in that city.

NOTICE.

The great Course of Lectures of the Civil, Social and Statistical Association.

The next Lecture will be delivered by Mr. Frederick K. Douglass, on Thursday evening, January 3d, at National Hall. The name of this distinguished hero, is sufficient to fill the house.

NEW METHODIST PAPER.

The Methodist Home Journal, published in Philadelphia, Rev. Adam Wallace of the Philadelphia Conference of the M E Church, editor.

The title, type, paper, and general appearance are appropriate and beautiful. We cordially welcome brother Wallace, into the charmed circle of the editorial fraternity.

We confess however to a little mystification with regard to his circular to correspondents, in which he recommends his correspondents to leave Politics to the secular press. What does brother Wallace mean by Politics? Does it include negro equality before the law—exclusion of colored people from our street cars, and caste in general? Already a democratic paper of this city compliments the paper on its determination to banish Politics from its columns. Will brother Wallace give us further light on the subject?

We confess we are at a loss to know, and shall await his answer, as we know he will, as a Christian minister.

ROMAN CATHOLIC INFLUENCE.

Rev. B T. Tanner, pastor of Bethel A M E church, Baltimore, sent us an extract from *The True Communicator*, that reached us at Cincinnati on yesterday, which proves to be a fulmination from one of the small clouds which strive to obscure the bright horizon of Protestantism. We have listened to it—both sound and echo, and grant it as *harmless*. However much we respect Catholics as men and citizens, and acknowledge their right to propagate their religion; we are from principle opposed to its propagation, and firmly determined to contribute our feeble might to protect the people against its influence.

If we had the space, we would reproduce the extract above alluded to as an argument against Roman Catholic influence. Its palpable sacrilege in using the name of the blessed Saviour to form so insulting and ironical innuendo against the writer for whom it was intended, shows that Roman Catholic influence does not promote sound piety, good taste, or common sense; if the author of the extract be a type of it.

⁂

DELEGATES TO THE NATIONAL CONVENTION

At a meeting held at Liberty Hall, on the 19th inst., to elect delegates to represent the interests of the Colored American citizens of Philadelphia at the great National Convention, to be held on the 10th day of January, 1867, in the city of Washington, D. C., the following gentlemen were unanimously elected, viz:

Rev Stephen Smith, J. C. W. Carr, Esq., Rev Elisha Weaver, James R Gordon, Prof E D Bassett, William Whipple, Esq. Rev F P. Main, William Still, Esq., Rev Theodore D Miller, John C. Bowers, Esq., Lieutenant George E Stephen.

It was recommended, that the Committee raise the amount necessary to defray the expenses incurred, for the furtherance of the grand and great object, which a faithful constituency has placed in their keeping.

READ

Those of our subscribers who are indebted to us for the past year's subscription should not forget that unless they send their money, or give us satisfactory reasons why, and further state to our satisfaction when they can and will pay we shall most assuredly stop their papers after sending them the first issue for 1867. Under it all, let us. Stern necessity compels us to take this customary step.

THE MASS MEETING

On Wednesday evening, the 19th inst., pursuant to a call duly read in our Churches, and published in the leading daily papers of the city, an interesting and harmonious Mass Meeting was held in Liberty Hall, Lombard St. below Eighth, "for the purpose of electing delegates to the National Convention to be held in Washington, D C, Jan 10th, 1867." The call invited all who were "friendly to loyal and political equality and to the objects of the meeting." We were pleased to notice some of our white fellow-citizens present and taking part in the proceedings.

At the appointed hour Mr E D Bassett called the meeting to order, and nominated Rev Elisha Weaver for temporary Chairman. The nomination was confirmed, and Mr J C Bustill was appointed temporary Secretary. Mr Weaver then came forward and explained the objects of the meeting. A Committee consisting of Messrs. Catto, Purnell and Bassett was appointed to nominate officers for permanent organization. While the Committee was deliberating, Dr Kent addressed the meeting in a very eloquent and powerful speech. We wish we could print the speech in full, but our space will only allow us a few sentences. He said:

"I deem it, sir, that the present is God's own time for the accomplishment of the great object of re-establishing the colored men of our State and country in their legal rights. All know, as well as I do, that the colored men of our land have been robbed of their rights. They now simply ask to have them restored. The prejudices that remain in the minds of some portions of our communities will certainly be broken down, as it is true that truth will always overcome error. (Applause.)

"Political parties are desirous of securing foreign votes. Men are not landed upon our shores seven weeks, before the ballot is, by surreptitious means, put into their hands; while those born and educated upon the soil of Pennsylvania are compelled to stand behind these white emigrants on the day of election. (Hear! hear!) I say I cannot understand why these men are permitted to exercise the elective franchise, and the loyal black man, who fought for his country's flag, is denied it.

"It was a great doctrine that France enunciated, but she didn't understand it to be a universal doctrine—liberty, equality, and fraternity. She meant, when she made that announcement, liberty for the privileged, equality for the wealthy, and fraternity for those who could shake hands with Mammon.

"We understand that word 'liberty' to mean liberty to every man, liberty every where, liberty of mind, liberty of the conscience, and liberty of ties to extend through the length and breadth of the land. The word equality is not merely a word of sound or of tinsel, but is what it means in its natural acceptation. Fraternity expresses a true brotherhood of feeling, that one God, one Father, one Redeemer has made us brothers, to take each other by the hand, and be brothers in truth and in fact. We are to extend these three words to the colored man, and with shoulder to shoulder, heart to heart, and hand to hand, we will all march on to victory."

The Committee having returned during the course of the gentleman's remarks, then reported the following as officers of the meeting.—

President—Isaiah C. Wear.

Vice Presidents—Rev Elisha Weaver, Wm Whipper, Rev. Stephen Smith, William Still.

Secretary—Joseph C. Bustill.

It was then announced that a petition to Congress had been prepared for the purpose of inquiring as to the claims of colored citizens to the right of the elective franchise, and had been signed by numerous persons, but there were a few places left on the paper for names yet, and it was hoped those present would come forward and put their signatures to it.

The President on assuming the chair addressed the meeting as follows:

LADIES AND GENTLEMEN:—"The enterprise which we have now on hand is one which, for the first time in the history of our nation and of our people, has been offered to us; and it is one which, if we do not avail ourselves of it, will not only be a lasting disgrace to us, but to our children. If we strike this iron while it is hot we will succeed. The nation's heart is now fused waiting to be moulded into the shape that is desirable.

"If there is one thing true more than another, it is that the American people have to-day one sixth of their whole population living in their midst without being acquainted with them; and if there is any thing more important for us to do than another, it is for us to place ourselves in a position where we may make them acquainted with us and the holding of a National Convention is the most feasible method. And whether that National Convention shall correctly and fairly represent our people, depends, in some degree at least, upon the citizens of Philadelphia.

"A population of over twenty thousand people, should not allow themselves to go unrepresented in a Convention, so important as the one to be held on the 10th of next month, at the nation's Capitol. We must keep ourselves before the world, that they may understand what we mean—that we do not mean to take any thing else than what is right for man, without regard to his intellect or his wealth, but solely on the score of his manhood. (Applause.)

"I am glad to see the kind of men here that are here, and I am satisfied if they do not now, they will fully understand and approve the purposes of this meeting, as set forth in the resolutions which are to be offered.

Mr E. D. Basset next addressed the meeting. He said it was due to himself that he should state his connection with this meeting, as it was mainly due to his exertions that it was assembled. At the time the last National Convention was called to meet at Syracuse, N Y., in 1864, there was but one person besides himself in the city, who had taken any public interest in it. His friend and himself had waited until the eleventh hour before calling the public together to appoint delegates, in the hope that some one else would move. The result was that every thing was done in a hurry, there being no time for consultation or reflection. But this time he had resolved to step forward in season. He, therefore, took it upon himself to see and consult with several leading colored men of the city, and all to whom he presented the subject, agreed as to the desirability of the meeting. They united with him in a call, and this meeting is the result. Mr Bassett then read the call of the National League and also the call for this public gathering; made some remarks on the importance of the work before us, and concluded by offering the following resolutions which, after some little discussion on the latter portion of the second one, were adopted precisely as reported.

Whereas, A call has been issued by the National Equal Rights' League, inviting the colored men of the nation to assemble by delegates in Washington city, D C, on Thursday, January 10th 1867, and

Whereas, It seems desirable on many accounts that we the colored citizens of Philadelphia should not be unrepresented in a Convention at which the colored men of the nation are expected to be present; therefore be it

Resolved, That at a time when brutal outrages on civil and personal liberty, murders and untold villanies are daily and hourly perpetrated by unrepentant rebels and perjured traitors upon the loyal and patriotic people of the South, to such an extent as to be made the subject of two special investigations of inquiry by Congress within a session of two weeks; while the Constitutional Amendment abolishing slavery is nullified, men being bought and sold at public sale throughout the South to-day, while the Civil Rights bill is scoffed at and defied; while, indeed, here in our midst, men who helped to fight the battles of the country are insolently denied the right to ride in our city cars—a right almost as clear and indisputable as the right to walk the highway, while, in a word, there is a strong disposition to please, pacify, and pander to the men who sought to ruin the country by terrible rebellion, who deluged our land with rivers of tears and blood, who murdered, maimed, and starved to death in Southern prisons the brave sons of the North, and at the same time a purpose to ignore the republican principle by denying to four millions of industrious, brave, and patriotic people born on the soil, the full meed of American citizenship—it is meet that the colored men of the nation should come together to consult and devise means for action in their own behalf.

Resolved, That, although partly on account of some defects in its organization, and partly from lack of support at the hands of the people, the League has failed to accomplish its high mission; yet we gladly hail its timely call for a Convention of the people, and we will cheerfully do our part towards securing a good and full attendance at the Convention, to the end that the men of all sections may compare views—may state in their own chosen way their grievances and their claims; and that the League itself may be rejuvenated by a fresh baptism in the hearts of the people, or superseded by other organizations, or abolished altogether, as the people may judge best adapted to carry forward to realization the good work begun.

Resolved, That a Committee of three be appointed by the Chairman to nominate delegates to the Convention.

The Chairman appointed William Whipper, William Still, and E. D. Bassett, the Committee called for by the last resolution. The Committee retired, and Mr J Purnell, after repeated calls, came forward and addressed the meeting in some very appropriate and eloquent remarks. We wish our space would allow us to give his speech in full. Suffice it to say, however, that we think our fellow citizens generally will agree with us in the opinion that Mr Purnell ought often to give to the public the benefit of his eloquence and his experience in public affairs.

The Committee announced themselves ready to report. Mr Basset reported for them, that they had taken into consideration the fact that delegates other than those selected by the public at large would probably be sent by several organized bodies in the city; and that they had been governed by a desire to give a fair representation to the different interests in their community. They were only too sorry that they did not feel at liberty to extend the list much further. Mr Basset also stated for Mr Still, whose name was on the list, that Mr. S. had protested against his nomination, on the ground that a nominating Committee ought not to nominate its own members. Mr. Still's nomination was, therefore, entirely the work of the other members of the Committee. The following is the list of those reported:—Rev. Stephen Smith, Rev. Elisha Weaver, James R Gordon, William Still, Rev F. P. Main, Rev Theodore Doughty Miller, Isaiah C. Wear, Lieut. Geo E Stephens, and John C. Bowers.

Immediately after the reading of the report, Lieutenant Stephens moved that the names of E. D. Bassett and William Whipper be added to the list. The motion was unanimously agreed to, and the list as amended was adopted.

On motion it was voted that the officers of the meeting be a Committee to provide ways and means for defraying the expenses of the delegation.

Altogether the meeting was one of the most harmonious and pleasant that we have attended for many a day. Several reporters were present, and reports, more or less extended, have appeared in our city dailies. We call upon our people in all sections of the country to lose no time in electing delegates to the National Convention.

A VOICE FROM PROVIDENCE.

WHEREAS, It has pleased Almighty God in his Divine Providence to remove from among us, our late beloved friend and brother, John B. Adams, it is therefore,

Resolved, That while we recognize the hand of Almighty God in his death, we deeply sympathise with the family of the deceased in their deep affliction.

Resolved, That by his death we lose a worthy member and colleague.

Resolved, That to us of the L'Ouverture Literary Association, his death is a very great loss, being an earnest and warm-hearted member of the same, taking the highest interest in the purposes and ends which we have in view, giving freely of his time, his thoughts, his personal labors, his money and his prayers, well might we, his associates, bow down in grief and mourn the loss of such a friend and colleague.

Resolved, That the latest acts of his life were renewed efforts in the work we have in hand, and in the midst of his benevolent labors, the Master called him home. The Saviour whom he loved and whom he cherished took him to himself. We thank God for the brightness and beauty of his life, and pray that we may have grace to follow Christ as he did; and that seeing his good works, we may glorify our Father which is in heaven, by living as he lived, and by doing as he did in our generation.

Resolved, That a copy of these resolutions be transmitted to the family of the deceased.

Resolved, That the members of this Association wear the usual badge of mourning for thirty days as an open attestation of the lasting regard which they cherish for his memory.

DANIEL N. MORSE, JR., *President.*
THOMAS W GREEN, *Vice President.*
EDWARD S GEARS, *Secretary.*
WILLIAM HEBREW, *Cor. Secretary.*
JOHN B LANE, *Treasurer.*
In behalf of the Association, by
JAMES W MORRIS,
President of Board of Directors.

LETTER FROM BROTHER JOHNSON

DEAR RECORDER:—I will first congratulate the ex Editor,—Rev Elisha Weaver—in his new relation in securing a better half to share with him the joys and sorrows of this life, and to travel together the conjugal fields of mutual happiness. May heaven's blessings smile upon them in their new relation, and may their lives be prolonged to do much good to the Church and the world, in a religious, moral, intellectual and political sense.

Last week we were favored with a visit from our Editor, Rev. James Lynch, who as you are aware, is canvassing the country, to increase the list of subscribers to the *Recorder*. It was however, somewhat of a surprise, but a very happy one. He arrived on Saturday night about 10 o'clock, finding my wife very sick, and who continued sick all the summer and fall. I hope He who lays the afflicting Hand, will rebuke her disease and bring her into a convalescent state.

The Sunday following, he preached two able discourses which was delivered with his usual style of logic, eloquence and rhetoric. His auditory was held spell-bound during the entire sermons.

After the sermons were ended, he introduced *The Christian Recorder*, and solicited new subscribers for its support.

Quite a number subscribed on Sunday, and three or four days of the following week were taken up in canvassing, which resulted in getting nearly 30 subscribers.

Brother Lynch has excelled all newspaper canvassers of color, that has ever visited our city. The *Anglo-African*, had about ten subscribers, the *Colored Citizen* about twelve, and the *Zion's Standard* about two. There were only about 6 or 8 *Recorder's* taken, prior to the Editor's coming. Now there are nearly 40 subscribers.

Brother Lynch is one of the ablest colored men in this country, his age to the contrary notwithstanding.

We have been holding a series of meetings for four weeks—several have professed faith in Christ.

R. A. JOHNSON

For the Christian Recorder.

LETTER FROM TERRA HAUTE, IND.

DEAR EDITOR:—This comes to inform you, that our Zion is prospering, and that God is pouring out His Holy Spirit upon us. Many have been convicted and converted, and the altar is crowded at every given opportunity. But we have closed our interesting meetings, until the 30th, in order to attend to some of our temporal affairs. We held a meeting on the 29th, to see if the old subscribers would renew their subscriptions for the *Christian Recorder*, also to get new subscribers. We had several addresses by Mr. Isaac Evans, Rev Wm Johnson, and Mrs. E A. Jackson, on the importance of our instructive paper; the decided earnestness of our editor and general book steward, and our beloved bishops, the elevation of our race, these were the topics to which we listened, so you can see, Dear Editor, that our people are not asleep to the interest of our paper. I am glad that I can say, that our people have a mind to work, and the best of all, a willingness to do so. I now give you the names of the cash subscribers, as follows.

Isaac Evans	paid,	$2 50
Willis Thorp	"	$2 50
Rev. Wm. Johnson	"	$2 50
James Lowman	"	$1.25
Peter Freeman	"	$1 25
Wm Jackson	"	$2 50

The names of those who are not prepared to pay their subscription at this time, but promise to pay it over to me, if you will send them the paper, are as follows:

Joseph Scott, Louis Anderson, Mrs. Anne Perry, Wm. Howard; I will vouch for them.

We have a very interesting Sabbath and day school. The day school is taught by Mrs. Mary Archer; she is adequate to the task. The ladies intend holding a festival for the benefit of their minister, on the 25th.

I will not be tedious, as you may hear from me again. Pray for us.

WM JACKSON

Terre Haute, Ind., Dec. 21st, 1866.

For the Christian Recorder.

LETTER FROM KENTUCKY.

MR EDITOR:—Sir—Having been a reader of your paper for some time previous to my advent to Kentucky, though, through my own neglect, I have been deprived of the pleasure of perusing the very interesting columns of the *Christian Recorder*, until last week when the blazing star in the zenith of literature, was again heeded to me. While gazing over the columns, my attention was arrested by a communication from Harrodsburgh, stating the proceedings of the convention recently held in this place. Brother Shaffer did conventional matters ample justice. Though, as there has never been any representation (as I can remember,) of this place, I deem one necessary. As my lot has been cast in this portion of the moral vineyard, and knowing something of the condition of the colored people in this vicinity, I shall make the attempt, hoping I may not fail to interest you. The colored people of this place and vicinity, number about one thousand souls; all of them seem to enjoy the advantages of freedom. Though I will add, there is a goodly number who have always been free. Yet, however, their advantages have been nearly as limited as those who have been subjected to the yoke of oppression. There are two schools in action, namely: the Methodist and Baptist. The Baptist school is taught by a Miss Lewis. The Baptists have recently finished a fine school house; their school having heretofore been taught in the church. The Methodist school, in which I am engaged, is taught in a building bought for that purpose, consisting of two departments. The second department has been appropriated to the use of society meetings. There are two societies in progress, the Aid and Temperance Societies, both of which are large, and progressing finely; each one in its way, performing much good. Each of the before mentioned denominations, have their own churches which are fine, commodious brick buildings. I will remark, that that portion of these noble people, who have always enjoyed the blessing of freedom, have acquired large possessions, and the freedmen are rapidly acquiring property, as well as education. There are some two or three groceries owned by colored men, and it affords me pleasure to inform you, that it seems to be the determination of this people, to support all who have resorted to such means for a livelihood. Bishop Quinn, who has recently visited this place, readily assented with me in my opinion, that a more praise worthy community existed nowhere in this state.

Brother Lynch while here, was canvassing for your paper in his usual pointed manner, endeavoring to impress upon the minds of all, the necessity of sustaining all things pertaining to the advancement of our race. Also, the necessity of parents educating their children, before their bodies shall be consigned to their mother earth, and others be called upon to fill the stations they now occupy.

Harrodsburgh, Ky., Dec., 18th 1866.

LANDONIA SIMMS.

For the Christian Recorder.

LETTER FROM VICKSBURG.

MR EDITOR:—Sir, you will please oblige me with an answer to a few inquiries.

1 To whom does the Wilberforce University near Xenia, Ohio, belong to legally? Some have said that it belongs to the A M E Church.

2 If so why do not the Bishops have all the incorporators members of the A. M. E. Church? as we have just learned that one of them is out.

3. If it does not legally belong to the A M. E Church, who does it belong to?

4. If to private individuals, why are the Annual Conferences required by the Bishops to send part of the Semi Centenary money to support that institution any more than any other?

5 If it is a private enterprise, is it right for us to give the money that ought to go to support our missionaries, who are in the field now without getting one-fourth of what they and their families need to make them comfortable? By an early reply to the ... tives, you will much oblige u... f the A. M. E. Church ...

P. S. The Church is ... both spiritually and ... thousand five hundred ... church and ground, an... hundred dollars worth o... and then we will have a ... ty. The paper does not co... why. I collected some of the back subscrip... for the Recorder, and had it at the Confere... thinking that you would be there, and will se... it now by mail. Yours in Christ.

THOS. W. STRINGER.

Vicksburg, Nov. 26th, 1866.

ANSWERS

TO REV THOMAS STRINGER, OF THE LOUISIANA ANNUAL CONFERENCE.

I. Whom does Wilberforce, near Xenia, O., belong to?

This is a very singular interrogatory, but we will answer it. We say that it belongs to the A. M. E. Church, because the General Conference of 1864 affirmed this much by virtue of a resolution passed; and we further believe that all the Annual Conferences acknowledge this to be the case.

The second question refers to a matter never before broached in the history of our Church, that a piece of property could not belong to the Church unless the whole of the functionaries were made members or Trustees, nor even one of them, if the Church did not see fit to sanction their appointment.

We consider the third question fully answered in our reply to the first query presented for consideration.

It would seem very strange that, after some five years, with a Board of intelligent men at the head of affairs, one man could out-general the whole of them, so as to have the property resting in his name, as if it were his own. It belongs to the A. M. E. Church.

For the Christian Recorder.

ANOTHER LETTER FROM BOSTON.

We live in a glorious era. The sun is nearly high at noon, and is sending forth his beams of heat and light upon the sons and daughters of humanity, who have long been deprived of ... God-given rights. Let us praise God for all th... is past, and trust Him for all that is to come. Our people want the precious jewels of religion, education, wealth, prudence, obedience and economy. We have thought, sometimes, of emi... ting to some other part of this country, but ... we take the second sober thought, we ... our policy. There is no ... Massachusetts. No wher... race such equality before ... the other States, respecta... ored people are not only de... franchise, but are kicked o... cars.

It is a mystery to us, Mr ... many of our people continue to liv... vania, New York, Maryland and othe... where they are subjected to gross insults, ... treated as if they were not human beings, while Massachusetts is ready to welcome them to all the rights of citizenship.

Boston and its surroundings are beautiful indeed. There is the handsome city of Charlestown, with its two bridges, thronged with people, going to and fro; there is the fine city of Cambridge, with its free bridges, lighted with gas, and its continually running cars, from which no one is excluded on account of color ... the beautiful city of Roxbury, adjoinin... and Chelsea, with its bridges and for... there are, also, our shoemaking city of L... old Quaker city of Salem, and a ... towns that we have not mentioned, ... sight.

Let us here give three cheers for old ... chusetts. She has elected two of the Afri... race to her Legislature. Chelsea nominated a man of color, and gave him 240 votes, wanting only nine votes to have secured his election, also. White men lay aside their prejudices here, and vote for colored men.

When we visit Philadelphia, Baltimore and New York, we have as great a desire to leave, as Paul and Silas had to leave their prison, on account of the prejudice against color. There are fields of labor in the East for all classes of people who wish to do right. God bless the African Race, with all other races. The world is indebted to Africa for much of its wealth. Hold up the banner of our race till time shall be no more. Let the sun refuse to shine, or the moon to give her light by night, or the stars to keep their course, or the winds cease to blow, or the earth to revolve, or the tide to ebb and flow, or the waves to dash against the shore, or the grass to grow in the valley, or the flowers to blossom in the garden—let all these events take place, before Africa shall be forsaken, or her name blotted out.

Yours for God and humanity,
WM. JOHNSON.

SOLDIERS' AND SAILORS' CONVENTION.

The Soldiers' and Sailors' Convention which is to meet in Philadelphia on the 8th of January, 1867, will be of the utmost importance, not only as to the claims by the colored soldiers' and sailors', but as pressing to recognition the claims of the entire colored race. And if the convention will be calm, resolute and determined with regard to their claims upon the government and people of the United States, and not allow hangers-on to over slough the conve... personal and political ends, ... go into history as one of th... of the age, and with an... community and the wo... erase.

Poetry.

Little Bessie, and the way in which she fell Asleep.

Hug me closer, closer, mother,
  Put your arms around me tight;
I am cold and tired, mother,
  And I feel so strange to-night:
Something hurts me here, dear mother,
  Like a stone upon my breast.
Oh, I wonder, wonder, mother,
  Why it is I cannot rest.

All the day while you are working,
  As I lay upon my bed,
I was trying to be patient,
  And to think of what you said,—
How the kind and blessed Jesus
  Loves his lambs to watch and keep
And I wish he'd come and take me
  In his arms, that I might sleep.

Just before the lamp was lighted,
  Just before the children came
While the room was very quiet,
  I heard some one call my name.
All at once the window opened:
  In a field were lambs and sheep;
Some from out a brook were drinking
  Some were lying fast asleep.

But I could not see the Saviour,
  Though I strained my eyes to see.
And I wondered, if he saw me,
  Would he speak to such as me;
In a moment I was looking
  On a world so bright and fair,
Which was full of little children,
  And they seemed so happy there.

They were singing, oh, how sweetly!
  Sweeter songs I never heard,
They were singing sweeter, mother,
  Than our little yellow bird;
And while I my breath was holding,
  One, so bright, upon me smiled,
And I knew it must be Jesus,
  When he said, "Come here my child."

"Come up here, my little Bessie,
  Come up here and live with me,
Where the children never suffer,
  But are happier than you see,"
Then I thought of all you told me,
  Of that bright and happy land;
I was going when you called me,
  When you came and kissed my head.

And at first I felt so sorry
  You had called me; I would go;
Oh, to sleep and never suffer;—
  Mother don't be crying so!
Hug me closer, closer, mother,
  Put your arms around me tight,
Oh how much I love you mother,
  And I feel so strange to-night.

And the mother pressed her closer
  To her over-burdened breast;
On the heart so near to breaking
  Lay the heart so near its rest;
At the solemn hour of midnight,
  Lying on her mother's bosom,
With her arms around her tight,
  Little Bessie fell asleep!

From "Hopefully Waiting,"
By Anson D. F. Randolph.

The Family.

(From the New York Observer.)

The Tell-Tales

How strange are dreams sometimes. I'll tell you what Freddy dreamed one night. Do you boys fill your pockets with all kinds of things? And when you go to bed, do you take them all out and examine the precious store? or do you leave them there to be added to next day.

Well, Fred sometimes did one way, and sometimes the other. One night he emptied all his pockets out, all in a little heap, and such a heap it was! There were two knives; a good one and a bad one—at least, the good one had a little while ago been good. Now, the blades were nicked, and the points off; one blade was quite gone, and the handle badly cracked, and it was a little shaky, if you wanted to cut any thing hard; but it was better than the other knife, which had no blades at all—only the rusty stumps were left. Fred used it for a hammer. There was a lead-pencil with the point worn off; top strings, buttons and scraps of twine; a whip lash; an old bit of sand paper; some marbles; stray pennies; a piece of colored glass; bits of tin, and scraps of paper—oh, there were ever so many things, I cannot think to tell of! all in the little heap together. And just as Fred began to sort them over, he happened to think how sleepy he was, and how much better it would be to wait until the morning.

No sooner thought than done; and in a twinkling all the treasures were stowed away beneath his pillow. Fred soon followed, and laid his head down on the pillow over them, to keep them safe and sound. In a minute Fred was fast asleep—and in his dreams he thought he heard a great rattling, and moving about, and whispering, just underneath his head. Sure enough! the knives, and marbles, and strings, and all the odds and ends were gossipping instead of sleeping. Such a hubbub they made, and there was scolding too.

"There, move out of my way, you ugly marble, and you bit of twine; if I could only once open my blades I would soon cut you all to pieces. And you old knife, I can't think why Fred carries you in his pockets; you are not one bit of use. Not one blade to your name. There, all of you, move away and give me room; I can't breathe, you crowd me so!"

"And why should you have so much more room than the rest of us?" asked the poor abused knife. "If it hadn't been for Fred's carelessness, I should have been just as good as you are. He's a very careless fellow, this Fred. Why you don't know how many knives, and pencils, and marbles, and cords, he loses from his pockets, or if he don't lose them, he breaks them. You don't know, because you are so new; you haven't lived with Fred as long as I have."

"I wouldn't mind Fred's being careless," chimed in the whiplash; "I wouldn't mind that, if he would only be kind and pleasant, and not get out of temper. Many and many a time he has made me strike his playmates. When it's all in fun, I don't care; but when Fred gets angry, and snaps me hard against some poor fellow's knees, or nearly makes me put their eyes out, and when the little fellows cry, and the bigger fellows get so angry, I wish that I could speak out or turn about and give Fred some of the strokes he deals so roughly. But what can I do? poor me! poor me! I can only go wherever he chooses to send me. I could have cried today when he made me hit his little sister, 'just in fun,' he said, but she cried, poor little thing. I am to be taken away from Fred next time he does so; so his mother says. I have a sad life! it worries me to do so many bad things, but it's not my fault. I am only glad I'm wearing out so fast and getting broken, for then I shall do no more harm or mischief."

"And Fred don't obey his father, he's a bad boy, I think," said the pencil. "Fifty times his father has told him not to write upon the walls, and here my point is all worn off by his scribbling; all over the house you'll find the marks on the walls and wood work. I wish they would take me away from Fred. I can't bear to help him disobey."

"I'm here," said the sand paper, "to scratch off the marks, but they'll leave a scar; he can't make the places smooth and even, they'll be always telling of his naughty deeds."

"Naughty deeds! Yes, we can tell some too, cried the marbles. Fred don't play fairly. He don't cheat much. I don't believe he means to cheat; but he don't play fair and square. If the other boys don't see his miss, he lets it pass; and then he takes advantage of the smaller boys. That's such a mean trick! Very often he gets out of patience, and when the other fellows don't play to suit him, Master Fred picks us all up and puts us in his pocket, saying, 'Oh, very well, I won't play at all,' and off he goes, spoiling the other boys' game and all their pleasure too."

"It is just the same when he uses us," said the top-strings, "and, worst of all, he will play unfair, as they call it, and keep, really keep, for his own, all the tops he wins. There was that poor little boy to-day, with his one solitary top, and no money to buy another with. We helped Fred to win it all against our own will; and the little fellow looked so grieved and sad when he had to give it up, and go away without his top."

"Fred's going to make new top-strings of us," cried the buttons and scraps of twine. "Oh, knife, just open one of your sharp blades and cut us all to bits, then we need not help Fred in his mean, naughty ways!"

"What do you think Fred is going to do with us bits of tin? Why, he is going to roll us into a blow-pipe, and then—look out all people who come near him, you'll have your eyes put out, your noses bruised, or you will be tormented in some way or other."

"And we scraps of paper are to be made into balls to do all this mischief. Oh, dear! oh, dear! why did we ever get into Fred's pockets."

Then the piece of glass sighed, and took its turn of telling tales of Fred. "I think mine is the saddest tale of all. I was once in a beautiful church window, and the sun shone upon me, and I cast such a bright, joyous light upon the dark walls within, that I cheered all who saw me, and made them light-hearted. One day the window was broken, and I was carried off to a little sick boy, to try and cheer him with my pleasant light, and he liked me and kept me always by him. He looked through me at the bright sun, and at the fields and flowers; he read with me, and played with me, and liked me better than any of his toys. But Fred saw me, and would have me; he offered money, or something in exchange, and when the sick boy refused to give me up, Fred threw down a sixpence, snatched me up, and has kept me ever since. Oh, this Fred's a naughty boy, a real bad boy; I wonder his father and mother can love him so well."

"Haven't you one good thing to say for Fred?" then cried the pennies. "Well, we'll tell you, [illegible] just the best boy in town. Only the other day, when he met that poor little girl with her can of milk all spilled on the ground, and she sitting down beside it crying, and all her money gone, what did he do but take some of us pennies to pay for filling up the can again?—and then he used some more of us for flowers for the little lame girl. There, too, was that hungry boy who looked so eagerly at the cakes in the baker's window. Fred bought a cake and gave it to him; and now he is saving up the rest of us, to buy a Christmas present for his mother. So, Fred's not all bad; there's a kind corner in his heart, and not such a very little corner either."

"That's true," said the big knife; "and this very morning, Fred was in a great hurry, too, but he took me out his pocket and cut all the leaves so nicely in his little sister's new book; and another time he whittled her a boat, to comfort her when troubled and crying. Often he cuts flowers with me for his mother, and cuts the leaves of his father's magazine. Yes, Fred's very good and thoughtful sometimes. What a pity he will not always be so. I wonder why he likes to do such naughty things, and trouble and torment his friends. But, hush! Fred's waking up; he must not hear us talk."

And Freddie did wake up, and listen too, to hear the voices of his dream. They were all silent now. He put his hand under the pillow, and there were all his treasures, safe and sound, just as he left them.

"It is very strange," thought Freddie, "very strange!" Well, I do believe I'll try to do these naughty things no more. I did not think I was so bad a fellow. Don't be afraid of me any more, you whisperers there under my pillow. I'll try and use you all better. I'll begin this very morning, when I get up. I really will."

And Fred fell fast asleep again.

Solo.

Little Willie.

Little Willie was a child who, I believe, really loved Jesus, and tried to do what was right to please him. One day a lady met him in the street, as he was coming from school. He had a copy book in his hand.

The lady said, "Will you let me look at your book, Willie?"

"Yes, ma'am."

"How very neat it is! not one blot;" the lady said, as she turned over the leaves.

"Oh," Willie meekly remarked, my governess scratched out all the blots." He did not wish the lady to think better of him than he deserved.

If Willie had not mentioned that his teacher took the blots out of his book, he would have allowed the lady to believe what was not true.

Wheat or Tares

"Wheat or tares—which are you sowing, Fanny, dear, in the mind of this sweet little fellow?" said Uncle Lincoln to his niece, Mrs. Howard, as he lifted a child not yet beyond his fourth summer upon his knee, and laid one of his hands amid the golden curls that fell about his neck, and clustered above his snowy temples.

"Wheat, I trust, Uncle Lincoln," replied Mrs. Howard, smiling, yet serious. "It is the enemy who sows tares—and I am his mother."

There was a glow of proud feeling in the countenance of Mrs Howard, as she said, "I am his mother."

It was Mr Lincoln's first visit to his niece since her marriage and removal to the city, some hundreds of miles away from her old home.

"Even a mother—hand may sow tares," said the old gentleman. "I have seen it done many times. Not of design but in thoughtless inattention to the quality of the seed she holds in her hand. The enemy sows tares with the wheat, quite as often as he scatters evil seed. The husbandman must not only watch his fields by night and by day, but also the repositories of his grain, lest the enemy cause him to sow tares as well as wheat upon his own fruitful ground."

"Willie," said Mrs Howard, speaking to her little boy about ten minutes afterwards, "don't upset my work basket. Stop! Stop, I say, you little rogue!"

Seeing that the wayward child did not mean to heed her words, the mother started forwards, but not in time to prevent the spools of cotton, scissors, needles, emery-cushion, etc., from being scattered about the floor.

Willie laughed in great glee at his exploit while Mrs Howard gathered up the contents of the work-basket, which she now placed on a shelf above the reach of her mischievous boy. Then she shook her finger at him in mock resentment, saying—

"You little sinner! If you do that again, I will send you off with the milk-man."

"Wheat or tares, Fanny?" Uncle Lincoln looked soberly at his niece.

"Neither," replied Mrs Howard, smiling gayly.

"Tares," said Uncle Lincoln, emphatically.

"Nonsense, uncle!"

"The tares of disobedience, Fanny. You have planted the seed, it has already taken root. Nothing will choke out the wheat sooner. The tares of falsehood you also threw in upon the newly-broken soil. What are you thinking about, my child?"

"Tares of falsehood, Uncle Lincoln! What are *you* thinking about?" said Mrs Howard, in real surprise.

"Did you not say that you would send him off with the milkman if he did so again? I wonder if he believed you?"

"Of course he did not."

"Then," said Uncle Lincoln "he has already discovered that his mother makes but light account of truth. Will his mother be surprised if he should grow to set small value upon his word?"

"You treat the matter too seriously, uncle. He knows I am only playing with him."

"He knows that you are telling him what is not true," replied Mr Lincoln.

"I was only in sport," said Fanny, persistently.

"But in sport with sharp-edged instruments—playing with deadly poisons." The old gentleman looked and spoke with the seriousness that oppressed his feelings—"Fanny! Fanny! truth and obedience are good seeds; falsehood and disobedience are tares from the Evil One. Whatever you plant in the garden of your child's mind will grow, and the harvest will be wheat or tares, just as you have sown."

Mrs Howard did not reply, but her countenance took on a sober cast.

"Willie," said she, a few minutes afterwards, "go down to Jane and tell her to bring me a glass of water."

Willie, who was amusing himself with some pictures, looked up on hearing his name. But as he did not feel like going off to the kitchen, he made no response, and let his eyes return to the pictures, in which he had become interested.

"Willie, (Mrs. Howard spoke with decision,) did you hear me?"

"I don't want to go" answered Willie.

"Go this minute."

"I'm afraid."

"Go, I say!"

"I'm afraid."

"Afraid of what?" inquired the mother.

"Afraid of the rat."

"No, you are not. The rat never hurt you, nor any body else."

"I'm afraid of the milkman. You said he should carry me off."

"The milkman is not down stairs," said Mrs Howard, her face beginning to crimson; "he only comes in the morning."

"Yes, he is. I heard his wagon a little while ago, and he's talking with Jane now. Don't you hear him?" The little fellow put on, with remarkable skill, all the semblances of truth in his tone and expression.

Mrs Howard did not look towards her uncle; she was afraid to do that.

"Willie, (the mother spoke very seriously,) you know the milkman is not down stairs, and you knew that you are not afraid of the rat. What you have said, therefore, is not true; and it is wicked to utter a falsehood."

"Ho! ho!" laughed out the bright-eyed little fellow, evidently amused at his own sharpness, "then you're wicked, for you tell what is not true every day."

"Willie!"

"The milkman hasn't carried me off yet!"

There was a world of meaning in Willie's countenance and voice.

"You haven't whipped me for throwing my cap out of the window."

"Willie!" ejaculated the astonished mother.

"D'ye see that!" and the young rebel drew from his apron pocket a fine mosaic breast-pin, which he had positively been forbidden to touch, and held it up with a look of mingled triumph and defiance.

"You little wretch!" exclaimed Mrs. Howard, "this is going too far!" and springing towards her boy, she grappled him to her arms and fled with him, struggling from the room.

It was a quarter of an hour before she returned, alone, to the apartment where she had left her uncle. Her face betrayed recent tears.

"Wheat or tares, Fanny?" said the old gentleman, in kind but earnest tones, as his niece came back.

"Tares," was the half mournful response.

"Wheat were better, Fanny."

"I see it, uncle."

"And you will look well in future to the seed in your hand, ere you scatter it upon the heart of your child."

"God helping me, I will, dear uncle."

"Remember, Fanny," said Mr Lincoln, "that truth and obedience are good seed. Plant them, and the harvest-time will come in blessing. As a Christian mother, this is one of your highest and most sacred duties. God has given you a child that you may raise him for heaven; and he has furnished you with an abundant supply of the precious seeds of love, truth, tenderness and mercy to sow in his mind. Oh, scatter them broadcast over the rich soil prepared to receive them, and they will take root, spring up, and bear an abundance of good fruit in the harvest-time of his life."

Science and Art.

TIN

One of the strange facts observed by geologists is that the very useful metal, tin, should only be found in large quantities in comparatively few places. The mines of Cornwall have been worked since pre-historic times, and it is also found in Bohemia, Saxony, France and Sweden. In Southern Asia it has been very extensively worked in the island of Banca, since the discovery of the mines in 1710. In 1751 there were produced in Banca 370 tons; in 1852, 5235 tons, and in 1853, 3,745 tons. The mines of Tenasserim, in the Malay peninsular in 1853, yielded nearly 1,000 tons. In 1857, 816 tons of ore were taken to England from Australia. It is found in Brazil, Peru, Chili and Mexico. Bolivia is said on doubtful authority, to have produced 1000 tons annually. The money of the ancient Mexicans was made of tin, their coins being in the shape of a letter T. In California alone in the United States has it been found in such quantities as to make it worth while to work the mines.

Within two years past the tin mines of the Dutch East Indies having been more scientifically worked, have become so productive as to materially interfere with those of Cornwall. It is stated by the English press that the latter, in fact, can no longer be worked at a profit. Mechinery which cost originally ten thousand pounds, has been sold by auction for nine hundred pounds, and seventy-eight mines have been recently wound up compulsively in the Stannaries Court, a part of the municipal system which has been instituted in Cornwall, especially with reference to the tin interests. It is said that by the end of the current year, not twenty thousand miners will find employment. A year ago, at Christmas, *two hundred thousand* were dependent on the mines.

WHAT A THIMBLEFULL OF ELECTRITY WILL DO.

A curious incident of ocean telegraphy is thus related by the *London Times* of October 1

The contents of a lady's thimble would hardly be expected to constitute a very powerful instrument. They would scarcely have been thought capable of one of one of the most astonishing feats ever performed by science. The chairman, however, of the Atlantic Telegraph Company informs us that this little instrument has actually achieved such a feat. By way of experiment, the engineer of the company joined the extremities of the two cables which now stretch across the Atlantic, thus forming an immense loop line of three thousand seven hundred miles. He then put some acid in a lady's silver thimble, with bits of zinc and copper, and by this simple agency he succeeded in passing signals through the whole length in little more than a second of time. A few years ago, how incredible such a statement would have sounded! It seems, indeed, that the simplicity of the fact has taken even electricians by surprise. When a cable was first laid across the whole breadth of the Atlantic, it was anticipated that an unusually high power would be requisite to drive the current in sufficient force through such a length. In the first instance, therefore, they used a battery of fifty cells, and afterward employed five hundred cells.

But this extraordinary power only injured the cable, and the company are now working between Valentia and Heart's Content with a battery of only twenty cells. It is, in fact, remarkable how greatly the success of the present year has dissipated the supposed difficulties of distant or deep sea telegraphy."

So satisfactory is the financial success of the Atlantic cable, that it is in contemplation to construct another line direct to New York. This was announced at the cable banquet in Liverpool.

Advertisements.

PENNSYLVANIA CENTRAL

RAILROAD

WINTER ARRANGEMENT.

The Trains of the Pennsylvania Central Railroad leave the Depot, at Thirty first and Market Streets, which is reached directly by the cars of the Market Street Passenger Railway. Those of the Chestnut and Walnut St. Railway run within one square of it.

On Sundays—The Market Street cars leave Front and Market Streets 35 minutes before the departure of each train.

Mann's Baggage Express will call for and deliver baggage at the Depot. Orders left at the Office, No. 631 Chestnut Street, will receive attention.

TRAINS LEAVE DEPOT, VIZ.:

MAIL TRAIN	at 6 00 A. M.
PAOLI ACCOM., Nos 1 & 2, 10 A. M., & 11 30 P. M.	
FAST LINE AND ERIE EXPRESS	at 12 M.
PARKESBURG TRAIN	at 1 P. M.
HARRISBURG ACCOM.	at 2.30 P. M.
LANCASTER ACCOM.	at 4.00 P. M.
PITTSBURGH & ERIE MAIL	at 8 00 P. M.
PHILADELPHIA EXPRESS	at 11 20 P. M.

Pittsburgh and Erie Mail leaves daily, except Saturday.

Philadelphia Express leaves daily. All other trains daily, except Sunday.

Passengers by Mail Train go to Williamsport without change of cars, and arrive at Lock Haven at 8 10 P. M.

Passengers by Mail Train go to Carlisle and Chambersburg without change of cars.

Sleeping Car Tickets can be had on application at the Ticket Office, 631 Chestnut St.

TRAINS ARRIVE AT DEPOT, VIZ.:

CINCINNATI EXPRESS	at 12.50 A. M.
PHILADA. EXPRESS	at 7.10 A. M.
PAOLI ACCOM., Nos 1 & 2, 8.20 A. M. and 7 10 P. M.	
PARKESBURG TRAIN	at 9.20 A. M.
LANCASTER TRAIN	at 12 40 P. M.
FAST LINE	at 1.00 P. M.
DAY EXPRESS	at 5 50 P. M.
HARRISBURG ACCOM	at 9.50 P. M.

Philadelphia Express arrives daily, except Monday.

Cincinnati Express arrives daily. All other trains daily, except Sunday.

Passengers leaving Lock Haven at 7 03 A. M., and Williamsport at 8 40 A. M., reach Philadelphia without change of cars, from Williamsport, by Day Express at 5.50 P. M.

The Pennsylvania Railroad Co. will not assume any risk for Baggage, except for Wearing Apparel, and limit their responsibility to One Hundred Dollars in value. All Baggage exceeding that amount in value will be at the risk of the owner, unless taken by special contract.

For further information, apply to
JOHN C. ALLEN, Ticket Agent, 631 Chestnut Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

An Emigrant Train runs daily, except Sunday. For full particulars as to fare and accommodations, apply to
FRANCIS FUNK, 137 Dock Street

READING R. ROAD.

SUMMER ARRANGEMENT.

JUNE 11th, 1866.

GREAT TRUNK LINE FROM THE NORTH AND North West for Philadelphia, New York, Reading, Pottsville, Tamaqua, Ashland, Lebanon, Allentown, Easton, Ephrata, Litiz, Lancaster, Columbia, &c., &c.

Trains leave Harrisburg for New York as follows: At 3.00, 5.10 and 8.05 A. M., and 2.10 and 9 15 P. M., connecting with similar Trains on the Pennsylvania Rail Road, and arriving at New York at 5 00 and 10.10 A. M., and 4.10 5 20 and 10 45 P. M. Sleeping Cars accompany the 3.00 A. M. and 9 15 P. M. Trains, without change.

Leave Harrisburg for Reading, Pottsville, Tamaqua, Minersville, Ashland, Pine Grove, Allentown and Philadelphia, at 8.10 A. M., and 2.10 and 4.10 P. M., stopping at Lebanon and principal Way Stations; the 4.10 P. M. Train making connections for Philadelphia and Columbia only. For Pottsville, Schuylkill Haven and Auburn, via Schuylkill and Susquehanna Rail Road, leave Harrisburg at 3.20 P. M.

Returning—Leave New York at 7 00 and 9.00 A. M., 12.00 Noon and 8 00 P. M.; Philadelphia at 8 15 A. M. and 3 30 P. M.; Way Passenger Train leaves Philadelphia at 7.30 A. M., returning from Reading at 6.30 P. M., stopping at all stations; Pottsville at 8 45 A. M. and 2 45 P. M. Ashland 6 00 and 11 30 A. M. and 1.05 P. M., Tamaqua at 9.45 A. M. and 1.00 and 8.55 P. M.

Leave Pottsville for Harrisburg, via Schuylkill and Susquehanna Rail Road, at 7.00 A. M.

Reading Accommodation Train—Leaves Reading at 6.00 A. M., returning from Philadelphia at 5.00 P. M.

Columbia Rail Road Trains leave Reading at 6 45 A. M. 12.05 Noon and 6 15 P. M., for Ephrata, Litiz, Lancaster, Columbia, &c.

On Sundays—Leave New York at 8.00 P. M., Philadelphia 8 00 A. M. and 3 15 P. M., the 8 00 A. M. Train running only to Reading. Pottsville 8.00 A. M., Tamaqua 7 30 A. M., Harrisburg 9 35 A. M. and Reading at 1.43 and 7.30 A. M. for Harrisburg, and 10 57 A. M. for New York, and 4 25 P. M. for Philadelphia.

Commutation, Mileage, Season, School and Excursion Tickets to and from all points, at reduced Rates.

Baggage checked through. 80 pounds allowed each Passenger.

G. A. NICOLLS,
General Superintendent.

Reading, Pa., June 25th, 1866.

GENTLEMEN!

Now is the Time to get your

Fall and Winter Clothing

DYED, RENOVATED, & REPAIRED,

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NEW STORE,

No. 14, South Sixth Street, below Market, Philadelphia

James W. Brown,

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N B.—Clothing made to order, and for sale.

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GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

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No. 226 Washington St., Brooklyn, N. Y.

Apl 25, 1866.

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ALL SINGLE ROOMS.

Hot and Cold Water Baths

Free for the Boarders.

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Oct 30—1m

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FINE CLOTHING

ESTABLISHMENT,

NO. 904 MARKET STREET,

PHILADELPHIA.

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Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Fall and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

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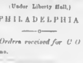

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mar—1yr

NEWSPAPER LAWS.

As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto.

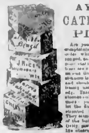
1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken, and a neglect to do so makes the Postmaster *responsible* to the publisher for the payment.

2. Any person who takes a paper from the Post-office whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it is taken from the office or not*. There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office*. The law proceeds on the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the Post-office, or removing and leaving them uncalled for, is *prima facia* evidence of intentional fraud.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.

DR. AYER: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

Dr. David Rosell.

907 LOMBARD STREET.

OFFICE HOURS, Sprech-Stunden } 7 to 9 A. M. 2 to 5 P. M. 7 to 9 P. M.

Oct 21—6mo   PHILADELPHIA.

THE MAIL

MEDICINES WILL BE

SENT BY

DR. J. W. CREEK,

Physician & Apothecary,

Cor North and Pleasant Sts

BALTIMORE.

Prescriptions Carefully Compounded

EXPRESS, OR THROUGH

RESTAURANT,

Confectionery and Dining Saloon,

Corner Saratoga and Davis Street,

BALTIMORE.

Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up.

dec 31—no 4—6m

DANDRIGE KELLY, Proprietor.

$6 From 50 Cents.

Call and examine something urgently needed by everybody, or sample will be sent free by mail for 50 cents, that retails for $6.

R. L. WOLCOTT, No. 170 Chatham Square, N. Y.

Feb 11—1yr

CHARLES MAGARGE & CO.,

WHOLESALE DEALERS IN PAPER, RAGS, &c.

PHILADELPHIA, PA

[*No. 32 South Sixth Street.*]

COAL YARD.

Nos. 1216, 1218 & 1220 Washington Avenue.

Above Twelfth Street, South Side.

The Subscriber, having been for a number of years engaged as a Stove and Coal Dealer, has concluded to relinquish the Stove business, in order that he may give his entire attention to the Coal Trade.

In making this change, he has secured by purchase, at Nos. 1216, 1218 and 1220 Washington Avenue, a lot well suited for an extensive Coal Depot, which he has fitted up in the very best manner, particularly with reference to keeping a full supply of coal, for family use, under dry gravel roofs. And he will use his utmost endeavors to keep none but the best qualities of Lehigh and Schuylkill Coal, as well cleaned and as free from slate, and at as reasonable rates as any Yard in the city.

Thus, by honest dealing, and prompt personal attention to business, he hopes, in the future, as in the past, to secure the liberal patronage of his friends and the public generally.

WILLIAM STILL.

Philadelphia, June 15th, 1866

July 7, 66—1y

THE BOOK DEPOSITORY

OF THE

AFRICAN M. E. CHURCH,

No. 619 Pine Street,

PHILADELPHIA.

We keep on hand, in connection with our other books Sabbath School books of various kinds Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens Pens Envelopes and Blank Books.

MRS. H. S. DUTERTE

General Undertaker and Fu

Respectfully informs her friends an she still continues the Undertaking bu establishment, No. 634 Lombard St., a for past favors, hopes still to obtain a tronage of the public

Ready made Coffins always on ha some Hearses and Carriages, with carria and funerals at the most moderate terms

---

F. CHAMPION'S

NEW AND SECOND HAND

CLOTH STORE,

No. 12 Myrtl venue, lyn.

CLOTHE MADE TO ORD

Also, Second ha Cle Repaired so you

SECOND-HAND CLOTHING CONSTANTLY ON HAND, AND FOR SALE.

5—1y.

AVERY COLLEGE,

Allegheny City,

PENNA.

This College, duly incorporated under the laws of Pennsylvania has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.

Further information will be given upon inquiry addressed to the Principal,

apl 1y

GEORGE B. VASHON, A. M.
Pittsburgh, Pa

If you wish your clothing made to look equal to new, go to the Old Established

STEAM-DYEING, SCOURING, AND REPAIRING WORKS,

AT 130 S. FIFTH ST., ABOVE WALNUT, AND NO 1008 SHIPPEN ST., PHILADELPHIA, PA.

JAMES W. BROWN.

Formerly with Granville Stokes, No 606 Chestnut St.)

ICH DIEN

GLOBE HOTEL.

MRS. WILLIAM P. POWELL,

Proprietor.

No 2 Dover Street, near Franklin Square,

NEW YORK.

April 18—1 yr

Dry Goods.

HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,

AT

No. 615 Lombard Street, Philadelphia

MRS. S. SUCKTAN HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MONEY PRICE.

ALSO,

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand

☞ A liberal share of patronage is solicited. ☜

april 14—6 mos

W. P. POWELL,

ATTORNEY & SOLICITOR,

In the Adjustment and Collection of Claims against the United States.

OFFICES, NO. 1 and 2 DOVER ST.,

NOTARY PUBLIC AND COMMISSIONER OF DEEDS FOR THE STATES OF

Vermont, Massachusetts, and Connecticut.

Passports and Protections Secured.

Careful attention paid to the collection of

PENSIONS,
BOUNTY,
BACK PAY,
PRIZE MONEY, &c.

And Real Estate Agent.

REFERENCES.

Hon Horace Greeley,	Ex Judge Beebe,
Brig-Gen Wm. Hall,	Col. Vincent Colyer,
Wm A Booth, Esq.,	J. S. Shultz, Esq.,
S Warren Weston, Esq.,	Rev Harmon Loomis,
Samuel Gloyne, Esq.	

Jan 20, 1866-tf

JAS. B. RODGERS,

(Successor to Wm S Young.)

STEAM-POWER PRESS

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PHILADELPHIA

Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, ontos, Checks, &c., and Commercial work of every kind printed led and bound to order

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AFRICAN CIVILIZATION SOCIETY.

GENERAL OFFICE,

African Civilization Building,
Dean St, near Troy Avenue,
Brooklyn, New York

BRANCH OFFICES,

No 66, Sullivan St, New York,
and F Street, Washington, D. C.

OFFICERS.

President.—REV. A. N. FREEMAN.
Treasurer.—JOS. PETERSON.
Secretary.—REV. H. M. WILSON.
Assistant Secretary—H. W. BURREY.

This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
112, F Street, Washington, D. C.

The 4th Article in the Constitution provides that, "a donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member."

July 22—tf.

LEIZEARE BROWN'S

Boot and Shoe Depot

907 South Street.

(Fourth door above Ninth, Phila)

Constantly on hand an assortment of

LADIES'
GENTS'
MISSES'
and CHILDREN'S WE

Repairing neatly done. Orders promptly attend

Mar 8—6m.

COLUMBUS, O

Editorial remarks in reference to Columbus Ohio, are of necessity deferred until our next number

For the Christian Recorder

GREAT NATIONAL CONVENTION AT WASHINGTON

A movement of vast national importance is [illegible] take place at the great metropolis of [illegible] to which the eyes of every body [illegible]ted with interest. We have arrived [illegible] our history when it is our privi[illegible] our duty to make our wants [illegible] roclaim abroad the fact that we [illegible] in justice belongs to us and shall [illegible]fully demand it. This great convention calls for the attention of the colored men every where. Every section of the country should be represented by industrious solid minded men; gre[illegible] ble to [illegible] the West (water behind) will be f[illegible]ly represent[illegible] The colored population of I[illegible]na is small, yet w[illegible] are fully awake to the great [illegible]esponsibility th[illegible] rests upon us, and are anxious to [illegible] can to the advancement of our national interest. We feel that the right of equality before the law will never be extended to us unless we make known that we desire and demand these rights. We shall send a representative from our town to what we hope will be a great and influential assemblage at Washington, D. C. Jan. 10th, 1866.

H. BEVERLY.

For the Christian Recorder.

LETTER FROM BRO. WALDEN.

MR EDITOR:—Will you allow me a space in your paper for a few comments upon some remarks which I observed in the Christian Recorder of December 1st, 1866, (No. 308,) in regard to the Indianapolis station of the A. M. E. Church? The Rev William S Lankford was appointed pastor of the Indianapolis station in 1865, and the Trustees of said church put him in the parsonage, which is a large dwelling, and in good order. In fact, the house was so large, (it having four spacious rooms,) that the Trustees rented out one-half of it. During his ministrations the Trustees offered to make restitution by enlarging the house, but Bro Lankford did not see fit to give his consent to the said arrangement, and absolutely refused to make the motion.

Brother Lankford told the Trustees that he wanted the whole of the house for his own use. The Trustees told him to get it. Bro. Lankford notified the tenant to vacate that portion of the parsonage which he occupied, but the tenant refused to leave. Like the fabled ass, he would neither lead nor drive.

The Rev Wm S Lankford then purchased a house, and removed thereto the furniture which belonged to the parsonage. He states in his letter that he found his own house or parsonage part of the year. In this he labors under a mistake. It was but a little while prior to his going to the General Conference, and the furniture remained in his house. The Conference saw fit to remove him from his old charge, and then appointed him to the mission church known as the East Indianapolis charge. Our preacher, Rev Levi W Evans, was ordered to get the furniture, but Brother Lankford sent him a note, stating that he could have certain pieces at certain prices.

We immediately demanded the furniture from Brother Lankford, and he told us that we could get it by law. One of the Trustees went to Bro. Lankford for the furniture, and Bro Lankford told him that it was all ready; and it was packed up, ready for the drayman. Hence it could not have been taken from under his roof, in view of these facts.

Mr. Editor, please insert this in your paper, as I am one of its supporters.

Yours respectfully,

WM. WALDEN,

W. M L. S T., Secretary of the A. M. E. Ch at Indianapolis, Ind.

FAIR FOR THE BENEFIT OF ST. THOMAS CHURCH

The ladies of St. Thomas' Episcopal Church will hold a Fair, for the sale of fancy and useful articles, confectionery, silverware, books, toys and china, commencing December 24th, 1866, to continue during the holidays, at the New Liberty Hall, Lombard street below eighth.

A beautiful Silver tea set, (6 pieces,) will be voted for, and either of the undernamed Reverend gentleman receiving the highest number of votes will receive it.

William J Alston, St Thomas' Church; J B Reeves, Central Presbyterian Church; Mr Holland, Bethel Church; T D Miller, Pearl Street Church; T. Gibbs, Union Church, Brown St; J. P. Hamer, Brick Wesley Church; C. Leonard, Shiloh Church; J. Underhue, Union Baptist Church; Mr. Watson, Little Wesley Church; Rev Thomas Caff, of Reading.

EACH VOTE FIFTY CENTS.

The ladies solicit the patronage of their friends and the public. Donations are solicited and will be thankfully received by either of the undersigned Committee:

Miss Sally Cole, 1022 Barley street; Miss Fanny Williams, 1920 Walnut street, Miss Mary Wolf, 610 Pine street, Miss Margaret Black, 220 Quince street; Mrs. Charlotte Mills, 1015 Lombard street; Mrs Louisa Shotter, 202 Acorn Alley; Mrs. Harriet Hanson, and Mrs Dr. Wilson, 907 Lombard street; Mrs Nancy Williams, 1016 Lombard street; Mrs Charles Gordon, 850 North Third St; Mrs Edward Collins, 669 Steiner street; Mrs. Thomas J Bowers, 917 South street; Mrs Louisa Redding, President, 1016 Fitzwater street.

Single admission 10 cents.—Season tickets 25 cents. To be had of any of the Committee, at the Methodist Book Store, Pine street, below 7th, or at Cordova's Book Store, 419 South 7th St

Dec 22 2 wks.

WANTED

A young married man wishes to engage board for his wife, with board on Sundays for himself. Ample references will be given. Please address, with necessary particulars, P. H. G., at the office of this paper

Decemb 22 2t

ACKNOWLEDGMENTS

Baltimore, Md., Miss A Johnson, 1 25; Miss Jordan, 3.00, Frederica, Del., Wm H Grey [illegible]; Bridgeton, New Jersey, James Stewart, [illegible] Carmi, Ill., H. Broyde, 2 50.

ACKNOWLEDGEMENT

MR EDITOR.—Please find room for the following acknowledgments:

Miss Rebecca White	$25 00
Abraham L Pennock	25 00
M C Cope	15 00
Cash	10 00
Evans Rogers	10 00
Rev Philips Brooks	20 00
Charles Megargs & Co.	10 00
Rev. O B Frothingham	20 00
Bishop Janes	5 00
Rev. C D. Foss	5 00
Wm B. Skidmore	20 00
	165 00
Before acknowledged	270 00
Total for December	$435 00

WM. E MATTHEWS,

Agent for the Parent Home and Foreign Missionary Society

Philadelphia, Dec. 26th, 1866.

For the Christian Recorder

SUBSCRIBERS

CINCINNATI, OHIO

Old Subscribers

Willis Felton, Rev. P. Tolliver, George Paterson, Thomas E. Knox, Priscilla Ware, C. M. Stepp, Ann M Smith, Sarah G Jones, Martha Clark, M Ross, each paid for one year.

COLUMBUS, O.

New Subscribers.

Olmstead Turner, Box 1101	$1 25
David Stanton, (to be collected by Rev S Watts)	
Elijah Decker, to be col. by do	
C. C. Stewart, do	
Mary F. Wadkins, do	
James H Lankins, do	
Mary Jane McAffee, do	
Jennie Bellard, do	
Susanna Barcroft, do	
John W James, do	
Rev Jas Poindexter, do	
Anna Kingsbury, do	
Sarah H Thompson, do	
C. A. Woodard	3 50
James S Tyler, Box 69	1 25
John H Roney, Box 412	1 25
Maria Reepes	1 25
Zion Jessups	1 25
Wm. Jones, (Neil House,)	1 25
John Porter, Box 194	1 25

ACKNOWLEDGEMENT

MR EDITOR:—I wish to insert in your paper, to the parents and public in general our proceedings within the last two years, and the progress of Sheba Lodge. No 1, Independent order of Good Samaritan and Daughters of Samaria; Juveniles under Jurisdiction of Grand Lodge No 2. Our expenditures up to this date have been forty-five dollars and seventy-five cents. We are pleased to state that we have had very little sickness and lost but one member. We made our first deposit in the hands of Rev. Stephen Smith as banker, on Thursday, Dec. 21st, the sum of three hundred dollars, at 5 per cent interest per annum. So friends you will see that our labors for the little ones have not been in vain.

Depositing Committee

ANNA M. HOPPER.

SARAH A. YOUNG.

HARRIET DORSEY.

Treasurer.

MARY J HARPER

Done in behalf of the guardians

SPECIAL NOTICE.

BISHOP WAYMAN'S APPOINTMENTS

December.

Sunday, December 30th, (special collection,) Wesley church, Phila

Monday night, Dec 31st, Chester, Pa

January.

Tuesday night, January 1st, Bohemia Manor, Maryland

Wednesday night, January 2d, Port Deposit, Maryland.

Sunday morning, January 6th, Union Bethel, Washington, D. C.

Sunday afternoon, Jan. 6th, St. Paul's Chapel, Washington, D C

Sunday night, January 6th, Israel church, Washington, D. C

☞ Having visited nearly all the circuits and stations within the bounds of the Philadelphia, New York and Baltimore Conferences, (which I found in the most prosperous condition,) I shall now go into winter-quarters for a few weeks, and then I wish to spend some time in Virginia, South Carolina, North Carolina and Georgia

A W WAYMAN

NOTICE

A Grand Rally at the A M E. Wesley Church, Hirst St, Philadelphia, December 30th, 1866. Blessed is the people that know the joyful sound. The presence of all saints and denominations are most earnestly solicited to come and aid us. Come and join in the angel feta of gospel intelligence, dispensed by the following Reverend gentlemen. Bishop A W Wayman, Rev Elisha Weaver, Rev. John Gould, Rev. James Hollen, Rev. G Boyer, J Turpin, Rev. Wm Moore.

Morning service at half-past ten o'clock. T Gauld assisted by Rev. J Hollen

Afternoon service at at a quarter before three o'clock. Bishop A W Wayman, assisted by Rev G. Boyer, and Rev. Wm Moore.

Evening service at 7 o'clock. Rev Jeremiah Turpin assisted by Rev Elisha Weaver

Come one! Come all! Let us make it a memorable occasion. Come and help us

W M WATSON

NOTICE

OFFICE E. R. LEAGUE OF N. J.,
DECEMBER 25th, 1866.

To the Auxiliary Leagues and Colored People of New Jersey:—

You are invited to send delegates to meet in convention in the city of Trenton, on Monday the 7th day of January, 1867, to elect delegates to attend the Great National Convention which meets in the city of Washington, D. C., January 10th, 1867, and for other purposes.

Congress is now engaged in most important legislation—legislation in which the colored race is vastly interested, and shall we sit idly and trust our affairs entirely to the hands of white men without our scrutiny or supervision? No! Let us keep an eye upon what so vastly concerns us, and stand ready, near and watchful, importuning boldly and making our wants and our positions understood by Congress through its members, if not otherwise.

It is desirable that this meeting shall fully represent the colored people of New Jersey; therefore every League, every Church, every Lodge or other organization is earnestly enjoined to send delegates and, in fact, as every one may become a member of the League by the payment of 1 50 every individual is cordially invited to attend.

S S. GOULD, *Pres.*

R B JOHNS, } SECRETARIES
WM STEWARD }

NOTICE.

Quarterly Conference will be held at Mount Holly, New Jersey, on Saturday, January 5th, 1867, commencing at 11 o'clock. All the members are requested to be present.

Quarterly meeting at Evesham, New Jersey, on the 13th of January, 1867

Quarterly meeting at Burlington, New Jersey, on the 20 of January, 1867.

JACOB M MITCHELL, Pastor

INFORMATION WANTED

Information wanted, by Samuel Matthews, of his mother, Sally Matthews, formerly claimed as the property of Miss Susan Manson, in Lunenburgh Co., Va. Please address,

MR EDWARD S WHELEN,
1520 Walnut St, Philadelphia.

December 20-3t

INFORMATION WANTED.

Information wanted of my mother, Harriet Jones. When last heard of she was in Madison, Florida, living with Oscar Jones, her master; and also of my brothers, Squire and Joe, and my sister Edwina. I was sold by Cy Robertson to Lewis Schofield, of Atlanta, Ga. Any information will be respectfully received by

WILLIE SCHOFIELD,
Care of Mrs. Rachel Shorter,
Newark, Ohio.

Ministers in the South will please read this notice to their congregations.

Dec 15—2m.

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md. We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson. Any information of her whereabouts will be thankfully received by her mother and sister, at

No. 237 West Hoffman St,
4t. Baltimore, Md

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr Cane Freeman's estate, to John G. Peskey, and taken to some part of the South; and Matilda was sold to Maj Russell, of Williamson Co, Tenn. Their mother, Mrs Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYO,
P O Box 1011 Richmond, Virginia.

june 30—6mo

INFORMATION WANTED.

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm. Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children. The name of the eldest is Jane; the next eldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

SANDY LYNCH,
Care of Rev J R V. Thomas,
Box No 90 Portsmouth, Virginia.

novemb 12—10w

Married.

On Dec. 18th, by the Rev Wm Watson, Mr James Bidde, to Miss Jennie Johnson, both of Philadelphia

On Dec 17th, by Rev John Pierce, Mr John Pierce, of Lynchburg, Va, to Miss Elisabeth Beulah, of Philadelphia, Pa.

Obituary.

On the 18th of December 1866, in the hope of a blessed immortality, Sarah Elias, daughter of Charles and Elizabeth Elias, in the 20 year of her age. Blessed are the dead who die in the Lord.

Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low.
Thou no more will join our number,
Thou no more our songs shalt know.

Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hast bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

In the city of Philadelphia Pa, on the 28th of Nov., of pulmonary Catarrh, Juniatta Hallowell, daughter of George R and Juniatta O Hart, aged two years, one month, and five days.

'Ere sin could blight or sorrow fade,
Death came with timely care;
The opening bud to heaven conveyed,
And bade it blossom there.

Seven thousand dollars in gold and silver were recently found by an old hunter buried in a keg, near the Mississippi River below Wolf Island. The treasure is supposed to have belonged to some one who was killed in the rebel army.

Four million of dollars were transmitted through the mails by postal money orders during the last fiscal year, as against one million three hundred thousand the year before, and the business transacted by the money order offices steadily increases.

Advertisements.

COME ONE! COME ALL!

THE
RECORDER,
THE PRINCIPAL NEWSPAPER ORGAN OF THE
COLORED PEOPLE

Of the United States, will enter on the SEVENTH YEAR of its existence at the close of this year. To aid this Journal in getting printing material, the Ladies of Cincinnati propose to hold a

FAIR

At the Eastern District School House,
Commencing DECEMBER 24th, and Closing
JANUARY 1st.

FANCY and USEFUL ARTICLES and REFRESHMENTS of all kinds will be provided in abundance.

DISTINGUISHED GENTLEMEN will be present, and on several evenings highly interesting LECTURES will be delivered.

UNDER THE AUSPICES OF THESE LADIES
The Birth Day of Liberty in the South—the Proclamation of Emancipation—will be Celebrated.

On the last day of the Fair there will be an ORATION delivered, and appropriate exercises.

Let no one fail to attend.

ADMITTANCE 10c

MRS. JAS CLARK, President.
MRS CHARLOTTE ALEXANDER, Sec'y

SINGER'S
FAMILY
Sewing Machine.
No 810 Chestnut Street, Philadelphia

The superiority of the New Family Machine consists in the introduction of an entirely new arrangement of Sewing Machinery. The novelty is that all unnecessary complication is dispensed with, and a very rapid, perfect and noiseless operation is secured by the utmost simplicity of construction. To any one at all familiar with ordinary Sewing Machines, the advantage of Singer's improvement will be plain at the first glance.

Jan 1 1867—1 yr

SHROUDING
AND
Laying out of the Dead.

MRS SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 820 Union Street,
Philadelphia.

novemb 12

Fairs, Festivals,
AND
Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Friends to give us a call.

A liberal reduction made to Committees of Fairs, &c., &c.,

A. UPHAM,
630 Pine St., Phila.

S. F. BALDERSTON & SON,
PAPER HANGERS.

Wall Paper and Window Shades.
No. 902 Spring Garden Street,
PHILADELPHIA

☞ A variety in both branches always on hand. ☜

ALSO

LINEN FOR CURTAINS, OIL CLOTHS. &c

Oct. 27. '66—1y.

EUREKA
Boarding House.
MRS. L. C. CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D. C., at No. 248 E street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city. The best accommodations on the most reasonable terms can be obtained here.

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment.

No pains will be spared to accommodate the guests and make their stay pleasant.

oct 6—6mo

Restore Your Sight!

USE

Dr. J. Stephens & Co.'s
PATENT
Cornea Restorers,
OR,
RESTORERS
OF THE
EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines, and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long Sightedness, or every person who wears Spectacles from old age, Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes; Epiphora, or watery eyes; Pain in the Eye ball; Amaurosis, or obscurity of the vision; Photophobia, or intolerance of light; Weakness of the Retina and Optic Nerve; Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of Inflammation, &c.; Cataract Eyes; Hemiopia, or partial blindness; Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every place when applied according to the directions enclosed in each box, or the money will be refunded. Write for a circular, sent gratis.

Principal Office, 840 Broadway, New York.

☞ Dr. J. Stephens & Co. have invented and patented My[illegible] or Cornea Flattener, for the cure of Near Sightedness, which has proved a great success. Write for a circular.

July 7—1y.

IMPORTANT
TO
MERCHANTS, FARMERS & PLANTERS

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr McLane's Celebrated
VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine DR. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa.

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills, as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South west, has induced the vendors of many worthless nostrums to claim for their preparations similar medicinal virtues. Do not deceived.

Dr McLane's Celebrated
LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering. Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr McLane's.

Prepared only by

Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup

Sold by Dealers Every Where.

Dr McLane's
Celebrated LIVER PILLS,
FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr. McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ.

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exerts over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become a hot-beds tern hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and fretful feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure, sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by

Fleming Brothers, Pittsburg, Pa.
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.

Sold by Dealers Every Where.

DR. McLANE'S
American WORM SPECIFIC,
OR
VERMIFUGE.

No disease to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the case is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, once headed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semi circle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by

FLEMING BROTHERS,
PITTSBURGH, PENNSYLVANIA,
Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.

Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 3-cent postage stamps, or one Vial of Vermifuge on receipt of 14 3-cent postage stamps

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7.40 P M., to connect with Pittsburg and Erie Mail, and at 10 hh, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.		
ERIE EXPRESS	at	7 30 A. M
MAIL TRAIN	"	8 00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.15 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6.00 A. M.
PHILADELPHIA EXPRESS	"	7 05 "
PAOLI ACCOMMODATION, No. 1	"	8 40 "
PARKESBURG	"	9 10 "
LANCASTER TRAIN	"	12 30 P. M
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4 40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9 40 "
MAIL TRAIN	"	11 20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*

One Price Store.

DR. JONATHAN DAVIS,
Successor to C. B. Lowber, M. D.,
No 733 S 11th Street Philadelphia, Pa

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 5 P. M.

Agent for the Masonic Guard jan 1 y

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 606 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

Mrs. Edith Mayhew,
NO. 257 RASPBERRY STREET,
(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—6m.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
834 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. ——†—— *Call and Try*

7-tf

Dry Goods!
DRY GOODS! DRY GOODS
TRIMMINGS! TRIMMINGS!

A. J. JONE'S
Auction Dry Goods and Trimmings.
No. 718 Lombard Street, Philadelphia.

TERMS CASH!

July 28—6mo

COAL! COAL!

Coal delivered to any part of the city, by large or small measure by,

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street

April

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs. R. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS M BENNETT,
HERB DOCTRESS.
NO. 405 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH S. BUSTILL.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings. Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale.

sep 24-tf

Cupping, Leeching &
BLEEDING.
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."

Jan 7—no 9—1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC
GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes.

1y

JAMES C. CLARK, M. D.
(ECLECTIC.)
No. 618 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS

From 7 to 9 A. M. }
From 12 to 3 P. M. } PHILADELPHIA.
From 6 to 9 P. M. }

Also, particular attention directed to all classes of Ulcers recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

jan 7—no 9—1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Jan 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)

BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who [illegible] a situation should apply to her at

NO 1718 SANSOM ST
Jan 26 1y. *Phila*

COLUMBUS, O

Editorial remarks in reference to Columbus Ohio, are of necessity deferred until our next number.

For the Christian Recorder

GREAT NATIONAL CONVENTION AT WASHINGTON

A movement of vast national importance i[illegible] take place at the great metropolis of [illegible] to which the eyes of every body [illegible]cted with interest. We have arrived [illegible] our history when it is our privi[illegible] our duty to make our wants [illegible] proclaim abroad the fact that we [illegible] in justice belongs to us and shall [illegible]olutely demand it. This great convention calls for the attention of the colored men every where. Every section of the country should be represented by industrious solid minded men, and [illegible] the West (never behind) will be [illegible] represent[illegible] The colored population of L[illegible] is small, yet [illegible] feels fully awake to the great [illegible]sponsibili[illegible] rests upon us, and are anxious to do [illegible] to the advancement of our national interest. We feel that the right of equality before the law will never be extended to us unless we make known that we desire and demand these rights We shall send a representative from our home to what we hope will be a great and influential assemblage at Washington, D C. Jan. 10th, 1866

H. BEVERLY.

For the Christian Recorder.

LETTER FROM BRO. WALDEN

MR EDITOR:—Will you allow me a space in your paper for a few comments upon some remarks which I observed in the Christian Recorder of December 1st, 1866, (No. 308,) in regard to the Indianapolis station of the A. M. E Church? The Rev William S Lankford was appointed pastor of the Indianapolis station in 1865, and the Trustees of said church put him in the parsonage, which is a large dwelling, and in good order In fact, the house was so large, (it having four spacious rooms,) that the Trustees rented out one-half of it. During his ministrations the Trustees offered to make restitution by enlarging the house, but Bro Lankford did not see fit to give his consent to the said arrangement, and absolutely refused to make the motion.

Brother Lankford told the Trustees that he wanted the whole of the house for his own use The Trustees told him to get it. Bro. Lankford notified the tenant to vacate that portion of the parsonage which he occupied, but the tenant refused to leave Like the fabled ass, he would neither lead nor drive

The Rev Wm S Lankford then purchased a house, and removed thereto the furniture which belonged to the parsonage He states in his letter that he found his own house or parsonage part of the year In this he labors under a mistake. It was but a little while prior to his going to the General Conference, and the furniture remained in his house. The Conference saw fit to remove him from his old charge, and then appointed him to the mission church known as the East Indianapolis charge Our preacher, Rev. Levi W Evans, was ordered to get the furniture, but Brother Lankford sent him a note, stating that he could have certain pieces at certain prices

We immediately demanded the furniture from Brother Lankford, and he told us that we could get it by law One of the Trustees went to Bro. Lankford for the furniture, and Bro Lankford told him that it was all ready; and it was packed up, ready for the drayman Hence it could not have been taken from under his roof, in view of these facts

Mr. Editor, please insert this in your paper, as I am one of its supporters

Yours respectfully,

WM. WALDEN,

W M L S T., Secretary of the A. M. E Ch at Indianapolis, Ind.

FAIR FOR THE BENEFIT OF ST THOMAS CHURCH.

The ladies of St. Thomas' Episcopal Church will hold a Fair, for the sale of fancy and useful articles, confectionary, silverware, books, toys and china, commencing December 24th, 1866, to continue during the holidays, at the New Liberty Hall, Lombard street below eighth.

A beautiful Silver tea set, (6 pieces,) will be voted for, and either of the undernamed Reverend gentlemen receiving the highest number of votes will receive it.

William J Alston, St Thomas' Church, J B Reeves, Central Presbyterian Church; Mr. Holland, Bethel Church, T D. Miller, Pearl Street Church; T. Gibbs, Union Church, Brown St; J. P. Hamer, Brick Wesley Church; C. Leonard, Shiloh Church; J. Underhue, Union Baptist Church; Mr. Watson, Little Wesley Church; Rev. Thomas Cuff, of Reading

EACH VOTE FIFTY CENTS.

The ladies solicit the patronage of their friends and the public. Donations are solicited and will be thankfully received by either of the undersigned Committee:

Miss Sally Cole, 1022 Barley street; Miss Fanny Williams, 1920 Walnut street, Miss Mary Wolf, 610 Pine street, Miss Margaret Black, 220 Quince street; Mrs. Charlotte Miltz, 1015 Lombard street; Mrs. Louisa Shorter, 202 Acorn Alley; Mrs. Harriet Henson, and Mrs. Dr. Wilson, 907 Lombard street; Mrs Nancy Williams, 1016 Lombard street; Mrs. Charles Gordon, 550 North Third St; Mrs. Edward Collins, 669 Statner street; Mrs. Thomas J Bowers, 917 South street; Mrs Louisa Redding, President, 1016 Firewater street.

Single admission 10 cents.—Season tickets 25 cents. To be had of any of the Committee at the Methodist Book Store, Pine street, below 7th, or at Cordova's Book Store, 419 South 7th St.

Dec 22 2 wks.

WANTED

A young married man wishes to engage board for his wife, with board on Sundays for himself. Ample reference will be given Please address, with necessary particulars, P. H. G., at the office of this paper

Decemb 22 2t

ACKNOWLEDGMENTS

Baltimore, Md., Miss A Johnson, 1 25, Miss Jordan, 3 00; Frederica, Del., Wm H Grey [illegible]0; Bridgeton, New Jersey, James Stewart, -Carmel, Ill, H. Broyds, 2.50.

ACKNOWLEDGEMENT.

MR EDITOR.—Please find room for the following acknowledgments:

Miss Rebecca White	$25 00
Abraham L Peacock	25 00
M C Cope	15 00
Cash	10 00
Evans Rogers	10 00
Rev Philips Brooks	20 00
Charles Magarge & Co	10 00
Rev. O B Frothingham	20 00
Bishop Jones	5 00
Rev. C D. Foss	5 00
Wm B. Skidmore	20 00
	165 00
Before acknowledged	270 00
Total for December	$435 00

WM. E MATTHEWS,

Agent for the Parent Home and Foreign Missionary Society.

Philadelphia, Dec. 26th, 1866

For the Christian Recorder

SUBSCRIBERS.

CINCINNATI, OHIO

Old Subscribers.

Willis Felton, Rev. P. Tolliver, George Peterson, Thomas E. Kane, Priscilla Ware, C. M Stepp, Ann M Smith, Sarah G Jones, Martha Clark, M Russ, each paid for one year.

COLUMBUS, O.

New Subscribers

Olmstead Turner, Box 1101	$1 25
David Stanton, (to be collected by Rev S. Watts.)	
Elijah Decker, to be col. by do.	
C. C Stewart, do	
Mary F. Wadkins, do	
James H Lankins, do	
Mary Jane McAffee, do	
Jennie Holland, do	
Susanna Barcroft, do	
John W James, do	
Rev Jas Poindexter, do	
Anne Kingsbury, do	
Sarah H Thompson, do	
C. A. Woodard	2 50
James S Tyler, Box 69	1 25
John H Roney, Box 412	1 25
Maria Reeves	1 25
Zion Jessops	1 25
Wm. Jones, (Neil House.)	1 25
John Porter, Box 194	1 25

ACKNOWLEDGEMENT.

MR EDITOR:—I wish to insert in your paper, to the parents and public in general our proceedings within the last two years, and the progress of Sheba Lodge, No 1, Independent order of Good Samaritan and Daughters of Samaria; Juveniles under Jurisdiction of Grand Lodge No 2 Our expenditures up to this date have been forty-five dollars and seventy five cents. We are pleased to state that we have had very little sickness and lost but one member We made our first deposit in the hands of Rev. Stephen Smith as banker, on Thursday, Dec 21st, the sum of three hundred dollars, at 5 per cent interest per annum. So friends you will see that our labors for the little ones have not been in vain.

Depositing Committee

ANNA M HOPPER.

SARAH A YOUNG.

HARRIET DORSEY.

Treasurer

MARY J HARPER

Done in behalf of the guardians.

SPECIAL NOTICE

BISHOP WAYMAN'S APPOINTMENTS

December

Sunday, December 30th, (special collection,) Wesley church. Phila.

Monday night, Dec 31st, Chester, Pa

January

Tuesday night, January 1st, Bohemia Manor, Maryland.

Wednesday night, January 2d, Port Deposit, Maryland

Sunday morning, January 6th, Union Bethel, Washington, D. C.

Sunday afternoon, Jan. 6th, St Paul's Chapel, Washington, D C

Sunday night, January 6th, Israel church, Washington, D. C.

☞ Having visited nearly all the circuits and stations within the bounds of the Philadelphia, New York and Baltimore Conferences, (which I found in the most prosperous condition,) I shall now go into winter-quarters for a few weeks; and then I wish to spend some time in Virginia, South Carolina, North Carolina and Georgia.

A. W. WAYMAN.

NOTICE

A Grand Rally at the A. M. E. Wesley Church, Hirst St, Philadelphia, December 30th, 1866 Blessed is the people that know the joyful sound The presence of all saints and denominations are most earnestly solicited to come and aid us. Come and join in the royal feast of gospel intelligence, dispensed by the following Reverend gentlemen Bishop A. W Wayman, Rev. Elisha Weaver, Rev John Gould, Rev. James Hollen, Rev. G Boyer, J. Turpin, Rev Wm Moore.

Morning service at half past ten o'clock T. Gould assisted by Rev J Hollen

Afternoon service at at a quarter before three o'clock. Bishop A W Wayman, assisted by Rev G. Boyer, and Rev Wm. Moore.

Evening service at 7 o'clock Rev Jeremiah Turpin assisted by Rev Elisha Weaver

Come one! Come all! Let us make it a memorable occasion. Come and help us

W M WATKIN

NOTICE

OFFICE E R LEAGUE OF N J.,
DECEMBER 25th, 1866.

To the Auxiliary Leagues and Colored People of New Jersey:—

You are invited to send delegates to meet in convention in the city of Trenton, on Monday the 7th day of January, 1867, to elect delegates to attend the Great National Convention which meets in the city of Washington, D. C., January 10th, 1867, and for other purposes

Congress is now engaged in most important legislation - legislation in which the colored race is vastly interested, and shall we sit idly and trust our affairs entirely to the hands of white men without our scrutiny or supervision? No! Let us keep an eye upon what so vitally concerns us, and stand ready, near and watchful, importuning boldly and making our wants and our positions understood by Congress through its members, if not otherwise.

It is desirable that this meeting shall fully represent the colored people of New Jersey; therefore every League, every Church, every Lodge or other organization is earnestly enjoined to send delegates, and, in fact, as every one may become a member of the League by the payment of 1 50 every individual is cordially invited to attend

S S. GOULD, *Pres.*

R B. JOHNS,
WM SIEWARD } SECRETARIES

NOTICE.

Quarterly Conference will be held at Mount Holly, New Jersey, on Saturday, January 5th, 1867, commencing at 11 o'clock All the members are requested to be present.

Quarterly meeting at Evesham, New Jersey, on the 13th of January, 1867

Quarterly meeting at Burlington, New Jersey, on the 20 of January, 1867.

JACOB M MITCHELL, Pastor

INFORMATION WANTED

Information wanted, by Samuel Matthews, of his mother, Sally Matthews, formerly claimed as the property of Miss Susan Monson, in Lunenburgh Co, Va. Please address,

MR EDWARD S WHELEN,

1520 Walnut St, Philadelphia

December 20-3t

INFORMATION WANTED.

Information wanted of my mother, Harriet Jones When last heard of she was in Madison, Florida, living with Oscar Jones. her master; and also of my brothers, Squire and Joe, and my sister Edwina I was sold by Cy Robertson to Lewis Schofield, of Atlanta, Ga. Any information will be respectfully received by

WILLIE SCHOFIELD,

Care of Mrs. Rachel Shorter,

Newark, Ohio.

Ministers in the South will please read this notice to their congregations.

Dec 15—2m.

INFORMATION WANTED

Of my daughter, Martha Chew, who was sold in 1856, in Annapolis, Md We have not heard from her since 1862; she was then in Macon, Ga. Her married name is Martha Johnson Any information of her whereabouts will be thankfully received by her mother and sister, at

No. 237 West Hoffman St,

4t. Baltimore, Md.

INFORMATION WANTED

Of two girls, named Mary and Matilda Bowrell Mary was sold, from Mr Case Freeman's estate, to John G. Paskey. and taken to some part of the South; and Matilda was sold to Maj Russell, of Williamson Co., Tenn Their mother, Mrs Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J MATE,

P O Box 1011 Richmond, Virginia

june 30—8mo

INFORMATION WANTED.

Information is wanted of Silvey Lynch, wife of Sandy Lynch, who was carried away from Caroline county, Virginia, by her "master," Wm Goodman, in 1862. Her maiden name is Silvey Wilkins. She took with her three children The name of the eldest is Jane; the next eldest is Henrietta, and the youngest is a boy named Alexander.

When my wife was taken away, I was in the army, performing the duties of a servant. My wife was formerly claimed as the property of one Nicholas Wilkins. She is of the Baptist persuasion. Any information concerning her whereabouts will be thankfully received from any one who will please to address a letter to

SANDY LYNCH,

Care of Rev J R V Thomas,

Box No 00 Portsmouth, Virginia

novemb 12—10w

Married,

On Dec 13th, by the Rev Wm. Watson, Mr James Ridde, to Miss Jennie Johnson, both of Philadelphia

On Dec 17th, by Rev John Pierce, Mr John Pierce, of Lynchburg, Va, to Miss Elizabeth Beulah, of Philadelphia, Pa.

Obituary.

On the 16th of December 1866, in the hope of a blessed immortality, Sarah Elias, daughter of Charles and Elizabeth Elias, in the 20 year of her age Blessed are the dead who die in the Lord.

Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more will join our number,
Thou no more our songs shalt know

Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hast bereft us,
He can all our sorrows heal

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

In the city of Philadelphia Pa, on the 28th of Nov., of pulmonary Catarrh, Juniette Hallowell, daughter of George R and Juniette G Hart, aged two years, one month, and five days

'Ere sin could blight or sorrow fade,
Death came with timely care;
The opening bud to heaven conveyed,
And bade it blossom there.

Seven thousand dollars in gold and silver were recently found by an old hunter buried in a keg, near the Mississippi River below Wolf Island The treasure is supposed to have belonged to some one who was killed in the rebel army.

Four million of dollars were transmitted through the mails by postal money orders during the last fiscal year, as against one million three hundred thousand the year before, and the business transacted by the money order offices steadily increases.

Advertisements.

COME ONE! COME ALL!

THE

RECORDER,

THE PRINCIPAL NEWSPAPER ORGAN OF THE

COLORED PEOPLE

Of the United States, will enter on the SEVENTH YEAR of its existence at the close of this year To aid this Journal in getting printing material, the Ladies of Cincinnati propose to hold a

FAIR

At the Eastern District School House,

Commencing DECEMBER 24th, and Closing JANUARY 1st.

FANCY and USEFUL ARTICLES and REFRESHMENTS of all kinds will be provided in abundance.

DISTINGUISHED GENTLEMEN will be present, and on several evenings highly interesting LECTURES will be delivered

UNDER THE AUSPICES OF THESE LADIES

The Birth-Day of Liberty in the South—the Proclamation of Emancipation—will be Celebrated.

On the last day of the Fair there will be an ORATION delivered, and appropriate exercises.

Let no one fail to attend.

ADMITTANCE . . . 10c

MRS JAS CLARK, President.

MRS CHARLOTTE ALEXANDER, Sec'y.

SINGER'S

FAMILY

Sewing Machine.

No. 810 Chestnut Street, Philadelphia

The superiority of the New Family Machine consists in the introduction of an entirely new arrangement of Sewing Machinery. The novelty is that all unnecessary complication is dispensed with, and a very rapid, perfect and noiseless operation is secured by the utmost simplicity of construction. To any one at all familiar with ordinary Sewing Machines, the advantage of Singer's improvement will be plain at the first glance.

Jan 1 1861—1 yr

SHROUDING

AND

Laying out of the Dead.

MRS SARAH IRONS

(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying out of the Dead Her terms are moderate, and satisfaction is assured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 320 Union Street,

Philadelphia.

novemb 12

Fairs, Festivals,

AND

Social Gatherings.

The undersigned calls the attention of the generous public to the fact that he is prepared to fill all orders left at his establishment for

Creams, Ices,
Jellies, Cakes,
and Confectionary

Of all kinds. Now that the season has commenced for all Gatherings, both PUBLIC and PRIVATE, we solicit a full share of patronage.

Our Motto is, "Please Every body."

Thankful for all past favors, we would again ask our Patrons to give us a call.

A liberal reduction made to Committees of Fairs, &c., &c.

A. UPHAM,

630 Pine St., Phila.

S. F. BALDERSTON & SON,

PAPER HANGERS.

Wall Paper and Window Shades.

No. 902 Spring Garden Street,

PHILADELPHIA.

☞ A variety in both branches always on hand. ☜

ALSO

LINEN FOR CURTAINS, OIL CLOTHS. &c

Oct. 27, '66—1y.

EUREKA

Boarding House.

MRS L. C CRAWFORD

Respectfully announces to the travelling public that she has opened a

FIRST-CLASS BOARDING HOUSE

For their special accommodation, in Washington City, D C. at No 217 K street, between Sixteenth and Seventeenth, being one of the most desirable locations in Washington city The best accommodations on the most reasonable terms can be obtained here

Oyster and Refreshment rooms for the accommodation of Ladies and Gentlemen, are connected with the establishment

No pains will be spared to accommodate the guests and make their stay pleasant. oct 6—9mo

Restore Your Sight!

USE

Dr. J. Stephens & Co.'s

PATENT

Cornea Restorers,

OR,

RESTORERS

OF THE

EYESIGHT.

They will restore Impaired Sight, and preserve it to the latest period of life.

SPECTACLES RENDERED USELESS.

The most eminent physicians, oculists, divines and the most prominent men of our country, recommend the use of the Cornea Restorers for Presbyopia, or Far or Long Sightedness, or every person who wears Spectacles from old age. Dimness of Vision or Blurring; Overworked Eyes; Asthenopia, or weak eyes, Epiphora, or watery eyes; Pain in the Eye ball, Amaurosis, or obscurity of the vision, Photophobia, or intolerance of light, Weakness of the Retina and Optic Nerve, Myodesopia, or specks or moving bodies before the eyes; Ophthalmia, or inflammation of the eye and eyelids, and Imperfect Vision from the effects of Inflammation, &c., Cataract Eyes; Hemiopia, or partial blindness, Sinking of the eyeball.

They can be used by any one with a certainty of success, and without the least fear of injury to the eye. More than 5,000 certificates of cures are exhibited at our office. Cure guaranteed in every place when applied according to the directions enclosed in each box, or the money will be refunded Write for a circular, sent gratis.

Principal Office, 840 Broadway, New York

☞ Dr J. Stephens & Co. have invented and patented a Myopia or Cornea Flattener, for the cure of Near-sightedness, which has proven a great success. Write for a circular.

July 7—1y.

IMPORTANT

TO

MERCHANTS, FARMERS & PLANTERS

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of

Dr. McLane's Celebrated

VERMIFUGE,

Has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge, now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the NAME IN FULL, and to advise their factors or agents that they will not receive any other than the genuine Dr McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Brothers, Pittsburg, Pa

We would also advise the same precautions in ordering Dr McLane's Celebrated LIVER PILLS. The popularity of these Pills as a specific cure for Liver Complaint, and all the bilious derangements so prevalent in the South and South west, has induced the vendors of many worthless nostrums to claim for their preparations similar medicinal virtues Be not deceived.

Dr McLane's Celebrated

LIVER PILLS

Are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the planter and merchant, as he values his own and the health of those depending on him, to be careful in ordering Take neither Vermifuge nor Liver Pills, unless you are sure you are getting the genuine Dr. McLane's.

Prepared only by

Fleming Brothers, Pittsburg, Pa.

Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.

Sold by Dealers Every Where.

Dr McLane's

Celebrated LIVER PILLS,

FOR THE CURE OF HEPATIS, OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE.

In offering to the public Dr. McLane's Celebrated LIVER PILL, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. The great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual That such is the true character of Dr. McLane's Liver Pills, there can be no doubt. The testimony we lay before you, and the great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous It has been our sincere wish that these Pills should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been, in every respect, favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLane's LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure alls, but simply for Liver Complaints, and those symptoms connected with a deranged state of that organ

Diseases of the Liver.

The LIVER is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms, of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection that exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what [illegible] term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one half of the complaints which occur in this country are to be considered as having their seats in a diseased state of the liver. I will enumerate some of them: Indigestion, deranged state of the bowels, irritable and sluggish feelings and passions, from trifling and inadequate causes, of which we afterwards feel ashamed,—last, but not least, more than three fourths of the diseases enumerated under the head of CONSUMPTION have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.

Pain in the right side, under the edge of the ribs, increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness. The bowels, in general, are costive, sometimes alternating with lax. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weariness and debility. He is easily startled. His feet are cold or burning, and he complains of a prickly sensation of the skin. His spirits are low—and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred when few of them existed; yet examination of the body after death has shown the Liver to have been extensively deranged.

Ague and Fever.

Dr. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them a fair trial.

Directions.

Take two or three pills, going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more. But a slight breakfast should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious purgative, they are inferior to none, and in doses of two or three they give astonishing relief in Sick Headache,—also in slight derangement of the stomach.

Prepared only by

Fleming Brothers, Pittsburg, Pa.

Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.

Sold by Dealers Every Where.

DR. McLANE'S

American WORM SPECIFIC,

OR

VERMIFUGE.

No diseases to which the human body is liable are better entitled to the attention of the philanthropist than those consequent on the irritation produced by WORMS in the stomach and bowels. When the sufferer is an adult, the cause is very frequently overlooked, and consequently the proper remedy is not applied But when the patient is an infant, if the disease be not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked that, although but few worms may exist in a child, and however quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment judicious in other respects, but which entirely fails, in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked by proper remedies, even headed and with success.

Symptoms which Cannot be Mistaken.

The countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot on one or both cheeks, the eyes become dull, the pupils dilate, an azure semicircle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds, swelling of the upper lip, occasional headache, with humming or throbbing of the ears, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable,—sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone,—fleeting pains in the stomach, occasional nausea and vomiting, violent pains throughout the abdomen, bowels irregular, at times costive, stools slimy, not unfrequently tinged with blood, belly swollen and hard, urine turbid, respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive, uneasy and disturbed sleep with grinding of the teeth, temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr McLane's Vermifuge may be depended upon to effect a cure.

Prepared only by

FLEMING BROTHERS,

PITTSBURGH, PENNSYLVANIA,

Sole Proprietors of Dr McLane's Liver Pills, Vermifuge and Lung Syrup.

Sold by Dealers Every Where.

The Proprietors will forward per mail to any part of the United States or the British Provinces, one box of LIVER PILLS on the receipt of orders enclosing 12 3-cent postage stamps, or One Vial of Vermifuge on receipt of 12 3-cent postage stamps

Sold by Dealers Every Where.

Beware of Counterfeits!

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 20, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 45 P M, to connect with Pittsburg and Erie Mail, and at 10 25, P M, with Philadelphia Express

Mann's Baggage Express will, hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS.

LEAVE.			
ERIE EXPRESS	at	7 30	A. M.
MAIL TRAIN	"	8 00	"
PAOLI ACCOMMODATION, No. 1	"	10 00	"
FAST LINE	"	12 00	M
PARKESBURG	"	1 10	P. M.
HARRISBURG ACCOMMODATION	"	2 30	"
LANCASTER ACCOMMODATION	"	4.00	"
PAOLI TRAIN, No. 2	"	5.30	"
PITTSBURG AND ERIE MAIL	"	8.30	"
PHILADELPHIA EXPRESS	"	11.10	"
ARRIVE.			
PITTSBURG AND ERIE MAIL	"	6.30	A. M.
PHILADELPHIA EXPRESS	"	7 05	"
PAOLI ACCOMMODATION, No. 1	"	8 20	"
PARKESBURG	"	9 30	"
LANCASTER TRAIN	"	12 10	P. M.
FAST LINE	"	12.40	"
PAOLI ACCOMMODATION, No. 2	"	4.40	"
DAY EXPRESS	"	5 45	"
HARRISBURG ACCOMMODATION	"	9 40	"
MAIL TRAIN	"	11 20	"

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,

At the Depot.

An Emigrant Train runs daily, (except Sunday) For full information as to fare and accommodations, apply to

FRANCIS FUNK,

Jan '66 101 Dock Street.

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price

CLOTHING HOUSE,

604 Market Street,

(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',

604 Market Street,

One Price Store.

DR. JONATHAN DAVIS.

Successor to C. E Lowber, M. D.,

No. 733 S 11th Street Philadelphia, Pa

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 9 P. M.

Agent for the [illegible] Jan 1 y

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guarantee to our customers entire satisfaction in every respect.

No. 309 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)

Perry & Co.

Mrs. Edith Mayhew,

NO. 257 RASPBERRY STREET,

(Second door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged in the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Sept. 1—6m

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J. BOWERS,

634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. — *Call and Try*

7-tf

Dry Goods!

DRY GOODS! DRY GOODS

TRIMMINGS! TRIMMINGS!

A. J. JONE'S

Auction Dry Goods and Trimmings.

No. 718 Lombard Street, Philadelphia.

TERMS CASH!

July 28—6mo

COAL! COAL!

Coal delivered to any part of the city, by large or small measure by,

T. J. BOWERS,

Coal and Kindling Wood Depot,

No. 634 Lombard Street.

April

OLIVE BRANCH

BOARDING HOUSE

No. 814 Lombard Street, Phila.

Mrs. H M. Gropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business and churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M BENNETT.

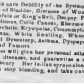
HERB DOCTRESS.

NO 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Diseases, Scrofula or King's-Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia and Tumors

The Doctress will give her personal attention to any of the above diseases, and guarantees a cure without the use of mercury Her lotion syrups alone are used by her She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK



JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS,

No. 403 South Sixth Street,

Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NERDLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Odourising, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &

BLEEDING

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7-no 5-1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,

PHILADELPHIA,

Where you will find skillful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which we guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D,

(ECLECTIC,)

No. 618 Pine Street, Philadelphia, Pennsylvania

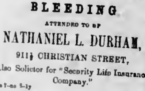
OFFICE HOURS.

From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P. M.

Also, particular attention directed to all classes of Ulcers recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

jan 7-no 7-1y

Hudson's City Hotel.



"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore,"

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Jan 28 and 30 Corner of Bath and Davis Sts.,

(Near the Harrisburg Depot,)

BALTIMORE.

DR D HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who [illegible] a situation should apply to her at

NO 1718 SANSOM ST

Philadel

Jan 26 1y.

Poetry.

Little Bessie, and the way in which she fell Asleep.

Hug me closer, closer, mother,
Put your arms around me tight,
I am cold and tired, mother,
And I feel so strange to-night!
Something hurts me here, dear mother,
Like a stone upon my breast
Oh, I wonder, wonder, mother,
Why it is I cannot rest

All the day while you are working,
As I lay upon my bed,
I was trying to be patient,
And to think of what you said,
How the kind and blessed Jesus
Loves his lambs to watch and keep,
And I wish he'd come and take me
In his arms, that I might sleep

Just before the lamp was lighted,
Just before the children came,
While the room was very quiet,
I heard some one call my name
All at once the window opened
In a field were lambs and sheep;
Some from out a brook were drinking,
Some were lying fast asleep.

But I could not see the Saviour,
Though I strained my eyes to see:
And I wondered, if he saw me,
Would he speak to such as me.
In a moment I was looking
On a world so bright and fair,
Which was full of little children,
And they seemed so happy there

They were singing, oh, how sweetly!
Sweeter songs I never heard,
They were singing sweeter, mother,
Than our little yellow bird;
And while I my breath was holding,
One, so bright, upon me smiled,
And I knew it must be Jesus,
When he said, "Come here my child."

"Come up here, my little Bessie,
Come up here and live with me,
Where the children never suffer,
But are happier than you see;"
Then I thought of all you told me,
Of that bright and happy land;
I was going when you called me,
When you came and kissed my hand.

And at first I felt so sorry
You had called me; I would go:
Oh, to sleep and never suffer;—
Mother don't be crying so!
Hug me closer, closer, mother,
Put your arms around me tight;
Oh how much I love you mother,
And I feel so strange to-night.

And the mother pressed her closer
To her over-burdened breast;
On the heart so near to breaking,
Lay the heart so near its rest;
At the solemn hour of midnight,
Lying on her mother's bosom,
With her arms around her tight,
Little Bessie fell asleep!

From 'Hopefully Waiting."
By Anson D. F. Randolph.

The Family.

(From the New York Observer.)

The Tell-Tales.

How strange are dreams sometimes. I'll tell you what Freddy dreamed one night. Do you boys fill your pockets with all kinds of things? And when you go to bed, do you take them all out and examine the precious store? or do you leave them there to be added to next day.

Well, Fred sometimes did one way, and sometimes the other. One night he emptied all his pockets out, all in a little heap, and such a heap it was! There were two knives; a good one and a bad one—at least, the good one had a little while ago been good. Now, the blades were nicked, and the points off; one blade was quite gone, and the handle badly cracked, and it was a little shaky, if you wanted to cut any thing hard; but it was better than the other knife, which had no blades at all—only the rusty stumps were left. Fred used it for a hammer. There was a lead-pencil with the point worn off; top strings, buttons and scraps of twine; a whip lash; an old bit of sand paper; some marbles; stray pennies; a piece of colored glass; bits of tin, and scraps of paper—oh, there were ever so many things, I cannot think to tell of all in the little heap together. And just as Fred began to sort them over, he happened to think how sleepy he was, and how much better it would be to wait until the morning.

No sooner thought than done; and in a twinkling all the treasures were stowed away beneath his pillow. Fred soon followed, and laid his head down on the pillow over them, to keep them safe and sound. In a minute Fred was fast asleep—and in his dreams he thought he heard a great rattling, and moving about, and whispering, just underneath his head. Sure enough! the knives, and marbles, and strings, and all the odds and ends were gossipping instead of sleeping. Such a hubbub they made, and there was scolding too.

"There, move out of my way, you ugly marble, and you bit of twine; if I could only once open my blades I would soon cut you all to pieces. And you old knife, I can't think why Fred carries you in his pockets; you are not one bit of use. Not one blade to your name. There, all of you, move away and give me room; I can't breathe, you crowd me so!"

"And why should you have so much more room than the rest of us?" asked the poor abused knife. "If it hadn't been for Fred's carelessness, I should have been just as good as you are. He's a very careless fellow, this Fred. Why you don't know how many knives, and pencils, and marbles, and cords, he loses from his pockets, or if he don't lose them, he breaks them. You don't know, because you are so new; you haven't lived with Fred as long as I have."

"I wouldn't mind Fred's being careless," chimed in the whiplash; "I wouldn't mind that, if he would only be kind and pleasant, and not get out of temper. Many and many a time he has made me strike his playmates. When it's all in fun, I don't care; but when Fred gets angry, and snaps me hard against some poor fellow's knees, or nearly makes me put their eyes out, and when the little fellows cry, and the bigger fellows get so angry, I wish that I could speak out or turn about and give Fred some of the strokes he deals so roughly. But what can I do? poor me! poor me! I can only go wherever he chooses to send me. I could have cried to-day when he made me hit his little sister, 'Just in fun,' he said, but she cried, poor little thing. I am to be taken away from Fred next time he does so; so his mother says. I have a sad life! it worries me to do so many bad things, but it's not my fault. I am only glad I'm wearing out so fast and getting broken, for then I shall do no more harm or mischief."

"And Fred don't obey his father: he's a bad boy, I think," said the pencil. "Fifty times his father has told him not to write upon the walls, and here my point is all worn off by his scribbling, all over the house you'll find the marks on the walls and wood-work. I wish they would take me away from Fred. I can't bear to help him disobey."

"I'm here," said the sand paper, "to scratch off the marks, but they'll leave a scar; he can't make the places smooth and even, they'll be always telling of his naughty deeds."

"Naughty deeds! Yes, we can tell some too, cried the marbles. Fred don't play fairly. He don't cheat much. I don't believe he means to cheat, but he don't play fair and square. If the other boys don't see his miss, he lets it pass, and then he takes advantage of the smaller boys. That's such a mean trick! Very often he gets out of patience, and when the other fellows don't play to suit him, Master Fred picks us all up and puts us in his pocket, saying, 'Oh, very well, I won't play at all,' and off he goes, spoiling the other boys' game and all their pleasure too."

"It is just the same when he uses us," said the top-strings; "and, worst of all, he will play uslair, as they call it, and keep, really keep, for his own, all the tops he wins. There was that poor little boy to-day, with his one solitary top, and no money to buy another with. We helped Fred to win it all against our own will; and the little fellow looked so grieved and sad when he had to give it up, and go away without his top."

"Fred's going to make new top-strings of us," cried the buttons and scraps of twine. "Oh, knife, just open one of your sharp blades and cut us all to bits, then we need not help Fred in his mean, naughty ways!"

"What do you think Fred is going to do with us bits of tin? Why, he is going to roll us into a blow-pipe, and then—look out all people who come near him, you'll have your eyes put out, your noses bruised, or you will be tormented in some way or other."

"And we scraps of paper are to be made into balls to do all this mischief. Oh, dear! oh, dear! why did we ever get into Fred's pockets."

Then the piece of glass sighed, and took its turn of telling tales of Fred. "I think mine is the saddest tale of all. I was once in a beautiful church window, and the sun shone upon me, and I cast such a bright, joyous light upon the dark walls within, that I cheered all who saw me, and made them light-hearted. One day the window was broken, and I was was carried off to a little sick boy, to try and cheer him with my pleasant light, and he liked me and kept me always by him. He looked through me at the bright sun, and at the fields and flowers; he read with me, and played with me, and liked me better than any of his toys. But Fred saw me, and would have me; he offered money, or something in exchange, and when the sick boy refused to give me up, Fred threw down a sixpence, snatched me up, and has kept me ever since. Oh, this Fred's a naughty boy, a real bad boy; I wonder his father and mother can love him so well."

"Haven't you one good thing to say for Fred?" then cried the pennies. "Well, we'll tell you [illegible] just the best boy in town. Only the other day, when he met that poor little girl with her can of milk all spilled on the ground, and she sitting down beside it crying, and all her money gone, what did he do but take some of us pennies to pay for filling up the can again?—and then he used some more of us for flowers for the little lame girl. There, too, was that hungry boy who looked so eagerly at the cakes in the baker's window. Fred bought a cake and gave it to him; and now he is saving up the rest of us, to buy a Christmas present for his mother. So, Fred's not all bad; there's a kind corner in his heart, and not such a very little corner either."

"That's true," said the big knife; "and this very morning, Fred was in a great hurry, too, but he took me out his pocket and cut all the leaves so nicely in his little sister's new book; and another time he whittled her a boat, to comfort her when troubled and crying. Often he cuts flowers with me for his mother, and cuts the leaves of his father's magazine. Yes, Fred's very good and thoughtful sometimes. What a pity he will not always be so. I wonder why he likes to do such naughty things, and trouble and torment his friends. But, hush! Fred's waking up; he must not hear us talk."

And Freddie did wake up, and listen too, to hear the voices of his dream. They were all silent now. He put his hand under the pillow, and there were all his treasures, safe and sound, just as he left them.

"It is very strange," thought Freddie, "very strange!" Well, I do believe I'll try to do these naughty things no more. I did not think I was so bad a fellow. Don't be afraid of me any more, you whisperers there under my pillow. I'll try and use you all better. I'll begin this very morning, when I get up. I really will."

And Fred fell fast asleep again.

SOLO.

Little Willie.

Little Willie was a child who, I believe, really loved Jesus, and tried to do what was right to please him. One day a lady met him in the street, as he was coming from school. He had a copy book in his hand.

The lady said, "Will you let me look at your book, Willie?"

"Yes, ma'am."

"How very neat it is! not one blot;" the lady said, as she turned over the leaves.

"Oh," Willie meekly remarked, my governess scratched out all the blots." He did not wish the lady to think better of him than he deserved.

If Willie had not mentioned that his teacher took the blots out of his book, he would have allowed the lady to believe what was not true.

Wheat or Tares

"Wheat or tares—which are you sowing, Fanny, dear, in the mind of this sweet little fellow?" said Uncle Lincoln to his niece, Mrs. Howard, as he lifted a child not yet beyond his fourth summer upon his knee, and laid one of his hands amid the golden curls that fell about his neck, and clustered above his snowy temples.

"Wheat, I trust, Uncle Lincoln," replied Mrs. Howard, smiling, yet serious. "It is the enemy who sows tares—and I am his mother."

There was a glow of proud feeling in the countenance of Mrs. Howard, as she said, "I am his mother."

It was Mr. Lincoln's first visit to his niece since her marriage and removal to the city, some hundreds of miles away from her old home.

"Even a mother's hand may sow tares," said the old gentleman. "I have seen it done many times. Not of design, but in thoughtless inattention to the quality of the seed she holds in her hand. The enemy mixes tares with the wheat, quite as often as he scatters evil seed. The husbandman must not only watch his fields by night and by day, but also the repositories of his grain, lest the enemy cause him to sow tares as well as wheat upon his own fruitful ground."

"Willie," said Mrs. Howard, speaking to her little boy about ten minutes afterwards, "don't upset my work-basket. Stop! Stop, I say, you little rogue!"

Seeing that the wayward child did not mean to heed her words, the mother started forwards, but not in time to prevent the spools of cotton, scissors, needles, emery cushion, etc., from being scattered about the floor.

Willie laughed in great glee at his exploit, while Mrs. Howard gathered up the contents of the work basket, which she now placed on a shelf above the reach of her mischievous boy. Then she shook her finger at him in mock resentment, saying—

"You little sinner! If you do that again, I will send you off with the milk-man."

"Wheat or tares, Fanny?" Uncle Lincoln looked soberly at his niece.

"Neither," replied Mrs. Howard, smiling gayly.

"Tares," said Uncle Lincoln, emphatically.

"Nonsense, uncle!"

"The tares of disobedience, Fanny.—You have planted the seed, it has already taken root. Nothing will choke out the wheat sooner. The tares of falsehood you also threw in upon the newly-broken soil. What are you thinking about, my child?"

"Tares of falsehood, Uncle Lincoln! What are you thinking about?" said Mrs. Howard, in real surprise.

"Did you not say that you would send him off with the milkman if he did so again? I wonder if he believed you?"

"Of course he did not."

"Then," said Uncle Lincoln, "he has already discovered that his mother makes but light account of truth. Will his mother be surprised if he should grow to set small value upon his word?"

"You treat the matter too seriously, uncle. He knows I am only playing with him."

"He knows that you are telling him what is not true," replied Mr. Lincoln.

"I was only in sport," said Fanny, persistently.

"But in sport with sharp-edged instruments—playing with deadly poisons." The old gentleman looked and spoke with the seriousness that oppressed his feelings.—"Fanny! Fanny! truth and obedience are good seeds, falsehood and disobedience are tares from the Evil One. Whatever you plant in the garden of your child's mind will grow, and the harvest will be wheat or tares, just as you have sown."

Mrs. Howard did not reply, but her countenance took on a sober cast.

"Willie," said she, a few minutes afterwards, "go down to Jane and tell her to bring me a glass of water."

Willie, who was amusing himself with some pictures, looked up on hearing his name. But as he did not feel like going off to the kitchen, he made no response, and let his eyes return to the pictures, in which he had become interested.

"Willie, (Mrs. Howard spoke with decision,) did you hear me?"

"I don't want to go" answered Willie.

"Go this minute."

"I'm afraid."

"Go, I say!"

"I'm afraid."

"Afraid of what?" inquired the mother.

"Afraid of the cat."

"No, you are not. The cat never hurt you, nor any body else."

"I'm afraid of the milkman. You said he should carry me off."

"The milkman is not down stairs," said Mrs. Howard, her face beginning to crimson; "he only comes in the morning."

"Yes, he is. I heard his wagon a little while ago, and he's talking with Jane now. Don't you hear him?" The little fellow put on, with remarkable skill, all the semblance of truth in his tone and expression.

Mrs. Howard did not look towards her uncle, she was afraid to do that.

"Willie, (the mother spoke very seriously,) you know the milkman is not down stairs; and you know that you are not afraid of the cat. What you have said, therefore, is not true; and it is wicked to utter a falsehood."

"Ho! ho!" laughed out the bright-eyed little fellow, evidently amused at his own sharpness, "then you're wicked, for you tell what is not true every day."

"Willie!"

"The milkman hasn't carried me off yet!"

There was a world of meaning in Willie's countenance and voice.

"You haven't whipped me for throwing my cap out of the window."

"Willie!" ejaculated the astonished mother.

"D'ye see that!" and the young rebel drew from his apron pocket a fine mosaic breast-pin, which he had positively been forbidden to touch, and held it up with a look of mingled triumph and defiance.

"You little wretch!" exclaimed Mrs. Howard; "this is going too far!" and springing towards her boy, she grappled him to her arms, and fled with him, struggling from the room.

It was a quarter of an hour before she returned, alone, to the apartment where she had left her uncle. Her face betrayed recent tears.

"Wheat or tares, Fanny?" said the old gentleman, in kind but earnest tones, as his niece came back.

"Tares," was the half-mournful response.

"Wheat were better, Fanny."

"I see it, uncle."

"And you will look well in future to the seed in your hand, ere you scatter it upon the heart of your child."

"God helping me, I will, dear uncle."

"Remember, Fanny," said Mr. Lincoln, "that truth and obedience are good seed. Plant them, and the harvest-time will come in blessing. As a Christian mother, this is one of your highest and most sacred duties. God has given you a child that you may raise him for heaven; and he has furnished you with an abundant supply of the precious seeds of love, truth, tenderness and mercy to sow in his mind. Oh, scatter them broadcast over the rich soil prepared to receive them, and they will take root, spring up, and bear an abundance of good fruit in the harvest-time of his life."

Science and Art.

TIN

ONE of the strange facts observed by geologists is that the very useful metal, tin, should only be found in large quantities in comparatively few places. The mines of Cornwall have been worked since pre-historic times, and it is also found in Bohemia, Saxony, France and Sweden. In Southern Asia it has been very extensively worked in the island of Banca, since the discovery of the mines in 1710. In 1751 there were produced in Banca 370 tons; in 1852, 5235 tons, and in 1853, 3,715 tons. The mines of Tenasserim, in the Malay peninsular in 1853, yielded nearly 1,000 tons. In 1857, 816 tons of ore were taken to England from Australia. It is found in Brazil, Peru, Chili and Mexico. Bolivia is said on doubtful authority, to have produced 3,000 tons annually. The money of the ancient Mexicans was made of tin, their coins being in the shape of a letter T. In California alone is the United States has it been found in such quantities as to make it worth while to work the mines.

Within two years past the tin mines of the Dutch East Indies having been more scientifically worked, have become so productive as to materially interfere with those of Cornwall. It is stated by the English press that the latter, to lent, can no longer be worked at a profit. Machinery which cost originally ten thousand pounds has been sold by auction for nine hundred pounds, and seventy-eight mines have been recently wound up compulsorily in the Stannaries Court, a part of the municipal system which has been instituted in Cornwall, especially with reference to the tin interests. It is said that by the end of the current year, not twenty thousand miners will find employment. A year ago, at Christmas, *two hundred thousand* were dependent on the mines.

WHAT A THIMBLEFULL OF ELECTRITY WILL DO

A curious incident of ocean telegraphy is thus related by the *London Times* of October 1.

"The contents of a lady's thimble would hardly be expected to constitute a very powerful instrument. They would scarcely have been thought capable of one of one of the most astonishing feats ever performed by science. The chairman, however, of the Atlantic Telegraph Company informs us that this little instrument has actually achieved such a feat. By way of experiment, the engineer of the company joined the extremities of the two cables which now stretch across the Atlantic, thus forming an immense loop line of three thousand seven hundred miles. He then put some acid in a lady's silver thimble, with bits of zinc and copper, and by this simple agency he succeeded in passing signals through the whole length in little more than a second of time. A few years ago, how incredible such a statement would have sounded! It seems, indeed, that the simplicity of the fact has taken even electricians by surprise. When a cable was first laid across the whole breadth of the Atlantic, it was anticipated that an unusually high power would be requisite to drive the current in sufficient force through such a length. In the first instance, therefore, they used a battery of fifty cells, and afterward employed five hundred cells. But this extraordinary power only injured the cable, and the company are now working between Valentia and Heart's Content with a battery of only twenty cells. It is, in fact, remarkable how greatly the success of the present year has dissipated the supposed difficulties of distant or deep sea telegraphy."

So satisfactory is the financial success of the Atlantic cable, that it is in contemplation to construct another line direct to New York. This was announced at the cable banquet in Liverpool.

Advertisements.

PENNSYLVANIA CENTRAL

RAILROAD

WINTER ARRANGEMENT.

The Trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the cars of the Market Street Passenger Railway. Those of the Chestnut and Walnut St. Railway run within one square of it.

On SUNDAYS—The Market Street cars leave Front and Market Streets 35 minutes before the departure of each train.

MANN'S BAGGAGE EXPRESS will call for and deliver baggage at the Depot. Orders left at the Office, No. 631 Chestnut Street, will receive attention.

TRAINS LEAVE DEPOT, VIZ:

MAIL TRAIN	at 8.00 A. M.
PAOLI ACCOM., Nos. 1 & 2, 10 A. M., & 11.30 P. M.	
FAST LINE AND ERIE EXPRESS	at 12 M.
PARKESBURG TRAIN	at 1 P. M.
HARRISBURG ACCOM	at 2.30 P. M.
LANCASTER ACCOM	at 4.00 P. M.
PITTSBURGH & ERIE MAIL	at 9.00 P. M.
[illegible] EXPRESS	at 11.00 P. M.

Pittsburgh and Erie Mail leaves daily, except Saturday. Philadelphia Express leaves daily. All other trains daily, except Sunday.

Passengers by Mail Train go to Williamsport without change of cars, and arrive at Lock Haven at 8.10 P. M.

Passengers by Mail Train go to Carlisle and Chambersburg without change of cars.

Sleeping Car Tickets can be had on application at the Ticket Office, 631 Chestnut St.

TRAINS ARRIVE AT DEPOT, VIZ:

CINCINNATI EXPRESS	at 10.35 A. M.
PHILADA. EXPRESS	at 7.10 A. M.
PAOLI ACCOM., Nos. 1 & 2, 8.00 A. M., and 7.10 P. M.	
PARKESBURG TRAIN	at 9.00 A. M.
LANCASTER TRAIN	at 12.40 P. M.
FAST LINE	at 1.00 P. M.
DAY EXPRESS	at 5.00 P. M.
HARRISBURG ACCOM	at 9.50 P. M.

Philadelphia Express arrives daily, except Monday. Cincinnati Express arrives daily. All other trains daily, except Sunday.

Passengers leaving Lock Haven at 7.00 A. M., and Williamsport at 8.40 A. M. reach Philadelphia without change of cars, from Williamsport, by Day Express at 6.50 P. M.

The Pennsylvania Railroad Co. will not assume any risk for Baggage, except for Wearing Apparel, and limit their responsibility to One Hundred Dollars in value. All Baggage exceeding that amount in value will be at the risk of the owner, unless taken by special contract.

For further information, apply to

JOHN C. ALLEN, Ticket Agent, 631 Chestnut Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

An Emigrant Train runs daily, except Sunday. For full particulars as to fare and accommodations, apply to

FRANCIS FUNK, 137 Dock Street

READING R. ROAD.

SUMMER ARRANGEMENT.

JUNE 11th, 1866.

GREAT TRUNK LINE FROM THE NORTH AND North-West for Philadelphia, New York, Reading, Pottsville, Tamaqua, Ashland, Lebanon, Allentown, Easton, Ephrata, Litiz, Lancaster, Columbia, &c., &c.

Trains leave Harrisburg for New York as follows: At 3.00, 8.10 and 9.05 A. M., and 2.10 and 9.15 P. M., connecting with similar Trains on the Pennsylvania Rail Road, and arriving at New York at 5.00 and 10.10 A. M., and 4.10 5.20 and 10.15 P. M. Sleeping Cars accompany the 3.00 A. M. and 9.15 P. M. Trains, without change.

Leave Harrisburg for Reading, Pottsville, Tamaqua, Minersville, Ashland, Pine Grove, Allentown and Philadelphia, at 8.10 A. M., and 2.10 and 4.10 P. M., stopping at Lebanon and principal Way Stations; the 4.10 P. M. Train making connections for Philadelphia and Columbia only. For Pottsville, Schuylkill Haven and Auburn, via Schuylkill and Susquehanna Rail Road, leave Harrisburg at 3.20 P. M.

Returning.—Leave New York at 7.00 and 9.00 A. M., 12.00 Noon and 8.00 P. M.; Philadelphia at 8.15 A. M. and 3.30 P. M.; Way Passenger Train leaves Philadelphia at 7.30 A. M., returning from Reading at 6.30 P. M., stopping at all Stations, Pottsville at 8.40 A. M. and 2.45 P. M. Ashland 6.00 and 11.30 A. M. and 1.05 P. M.; Tamaqua at 9.45 A. M. and 1.00 and 8.55 P. M.

Leave Pottsville for Harrisburg, via Schuylkill and Susquehanna Rail Road, at 7.00 A. M.

Reading Accommodation Train.—Leaves Reading at 6.00 A. M., returning from Philadelphia at 5.00 P. M.

Columbia Rail Road Trains leave Reading at 6.45 A. M., 12.05 Noon and 6.15 P. M., for Ephrata, Litiz, Lancaster, Columbia, &c.

On Sundays.—Leave New York at 8.00 P. M., Philadelphia 8.00 A. M. and 3.15 P. M., the 8.00 A. M. Train running only to Reading. Pottsville 8.00 A. M., Tamaqua 7.30 A. M., Harrisburg 9.05 A. M. and Reading at 1.33 and 7.30 A. M. for Harrisburg, and 10.50 A. M. for New York, and 4.25 P. M. for Philadelphia.

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G. A. NICOLLS,
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READING, PA. June 11th, 1866.

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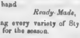

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NEWSPAPER LAWS

As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto.

1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken; and a neglect to do so makes the Postmaster *responsible* to the publisher for the payment.

2. Any person who takes a paper from the Post-office whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it be taken from the office or not.* There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office.* The law proceeds on the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the Post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

AYER'S

CATHARTIC

PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, *Clerk of Steamer Clarion.*

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., *Physician of the Marine Hospital.*

Dysentery, Diarrhœa, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.* JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of *costiveness.* If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe *costiveness* to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in *chronic rheumatism.* Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.

DR. AYER: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Philadelphia, June 15th, 1866

July 7, 66—1y

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Jan 20, 1866-tf

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